
SRI JAIN SIDDHANTA SOCIETY
SAMAVASAPANA

Sramana Bhagavāna Mahāvīra

Volume II Part II

Life

By

Muni Ratna Prabha Vijaya

M. D. (N. Y) U. S. A.

: *Member of* :

Royal Asiatic Society of Great Britain and Ireland.

Bombay Branch Royal Asiatic Society.

Royal Asiatic Society of Bengal.

Bihār Research Society.

Sri Jaina Siddhanta Society

Pānjrâ Pole, Upāshraya,

Pānjrā Pole, Ahmedâbād (India)

Vira Samvat 2477 Vikram Samvat 2007

1951.

Printed by :— Manilal Chhaganlal Shah,
at The Navprabhat Printing
Press, Gheekanta Road,
Ahmedabad (India).

Price

1. In Hindi Union Rs. 15/- (Fifteen Rupees)
2. For Foreign Countries 30 Shillings.
3. For U. S. of America $. 7. 50 [Seven Dollars 50 Cents]

N. B. All the Volumes of the Series are avaiable for reading from Public Libraries and from University Libraries.



HIS HOLINESS ĀCĀRYA MĀHĀRAJA

ŚRÎ VIJAYA NEMISŪRÎŚVARAJI

DEDICATED

INTO

THE LOTUS-LIKE HANDS

OF

MY MOST REVERED GURU

SARVA-TANTRA SVATANTRA, JAGAD-GURU

ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI

TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA

BHATTĀRAKA

HIS HOLINESS ĀCĀRYA MAHĀRĀJA

ŚRĪ VIJAYA NEMISŪRĪŚVARAJI

By

His most grateful and obedient

Disciple

RATNA-PRABHA VIJAYA.

Preface.

Śramaṇa Bhagavāna Mahāvīra attained Kévala Jnāna (Perfect Knowledge) in B. C 557 during the forty-second year of his life as a Tîrthaṅkara. His Nirvāṇa (Final Emancipation) took place in B. C. 527 when he was seventy-two years old.

The account of this period of thirty years of the Kévalî state of Śramaṇa Bhagavāṇa Mahâvīra, in connection with his journeys, preaching, Bhāgavati Dîkṣâs etc. is not available in a connected and comprehensive form in any of the existing Sūtras of the Jaina Siddhântas.

Muni Mahārāja Śrî Ratna Prabha Vijayaji has taken great pains in collecting from different sources, the vast material lying scattered in a fragmentary form over a large area, and placing it in a serviceable and easily available form before the public. The subject deserves keen study from Scholars of Historical Research. It is hoped that the present Volume will fill up a great want.

24th December 1950. Publishers.

Contents.



Muni Maharaja Sri Subhadra Vijayaji



KRISHNA P AHMEDABAD



Muni Maharaja Sri Moksananda Vijayaji



Śramaṇa Bhagavān Mahāvīra

VOLUME II

PART II

CHAPTER I.

Acquisition of Kévala Jnāna-Samavasaraṇa-Gaṇadharas.
Establishment of Tīrtha.-Dīkṣā of Candanā.
Dīkṣā of Méghakumāra and Nandiśéna.

(B. C. 556)

तस्स णं भगवंतस्स अणुत्तरेणं नाणेणं, अणुत्तरेणं दंसणेणं, अणुत्तरेणं चरित्तेणं, अणुत्तरेणं आलएणं, अणुत्तरेणं विहारेणं, अणुत्तरेणं वीरिएणं, अणुत्तरेणं अज्जवेणं, अणुत्तरेणं मद्दवेणं, अणुत्तरेणं लाघवेणं, अणुत्तरेणं खंतीए, अणुत्तराए मुत्तीए, अणुत्तराए गुत्तीए, अणुत्तराए तुट्ठीए, अणुत्तरेणं सच्चसंजम-तव-सुचरिय-सोवचियफलं परिनिव्वाण-मग्गेणं अप्पाणं भावेमाणस्स दुवालससंवच्छराइं विइक्कंताइं, तेरसमस्स संवच्छरस्स अंतरावट्टमाणस्स जे से गिम्हाणं दुच्चे मासे चउत्थे पक्खे वइसाहसुद्धे तस्स णं वइसाहसुद्धस्स दसमीपक्खेणं, पाईणगामिणीए छायाए पोरीसिए अभिनिविट्टाए, पमाणपत्ताए सुव्वएणं दिवसेणं, विजयेणं मुहुत्तेणं, जंभियगामस्स नयरस्स बहिया उज्जुवालुयाए नईए तीरे, वेयावत्तस्स चेइयस्स अदूरसामंते सामागस्स गाहावइस्स कट्ठकरणंसि सालपायवस्स अहे, गोदोहियाए उक्कुडियनिसिज्जाए आयावणाए आयावेमाणस्स छट्ठेणं भत्तेणं अप्पाणएणं हत्थुत्तराहिं नक्खत्तेणं

जोगमुवागएणं झाणंतरियाए वट्टमाणस्स अणंते अणुत्तरे निव्वाघाए निरावरणे कसिणे पडिपुण्णे केवलवरनाणदंसणे समुप्पन्ने ॥ १२० ॥

तए णं समणे भगवं महावीरे अरहा जाए, जिणे केवली सव्वन्नू सव्वदरिसी सदेवमणुआसुरस्स लोगस्स परिआयं जाणइ, पासइ, सव्वलोए सव्वजीवाणं आगइं, गइं, ठिइं, चवणं, उववायं, तक्कं मणो माणसिअं भुत्तं कडं परिसेविअं आवीकम्मं रहोकम्मं । अरहा अरहस्स भागी, तं तं कालं मण-वयण-कायजोगे वट्टमाणाणं सव्वलोए सव्वजीवाणं सव्वभावे जाणमाणे पासमाणे विहर ॥ १२१ ॥

120. Tassa ṇam Bhagavāntassa aṇuttaréṇam nāṇéṇam, aṇuttaréṇam damsaṇéṇām, aṇuttarénam carittéṇam, aṇuttaréṇam ālaéṇam, aṇuttaréṇām vîhāréṇam, aṇuttaréṇam ajjavéṇam, aṇuttaré-ṇam maddavéṇam, aṇuttarāé khantîé, aṇuttarāé muttîé aṇuttarāé guttîé, aṇuttarāé tuṭṭhîé, aṇuttaréṇam saccasaṃjama-tava-sucariya-sovaciya phalam parinivvāna-maggéṇam appāṇam bhāvémāṇassa duvālasa-saṃvaccharāim viikkantāim, térasamassa saṃvaccharassa antarā vaṭṭamāṇassa jé sé gimhāṇam duccé māsé cautthé pakkhé Vaisāhasuddè tassa ṇam Vaisāha-suddhassa dasamî pakkhéṇam pāiṇa gāmiṇîe chāyāé porîsié abhinivittāé, pamāṇa pattāé, Suvvaéṇam divaséṇam, Vijayéṇam Jambhiyagāmassa nayarassa bahiyā Ujjuvā-luyāé naîé tıré, Véyāvattassa céiyassa a-dūrasāmanté Sāmāgassa gahāvaissa katthakarāṇaṃsi Sālapāyavassa ahé, Godohiyāé ukkudiya-nisijjāé āyāvèmāṇassa Chattéṇam bhathéṇam appāṇaéṇam Hatthu-ttarāhim Nakkhattéṇam jogamuvāgaénam jhāṇantariyāé vaṭṭamāṇassa aṇanté, aṇuttaré, ṇivvāghāé, nirāvaraṇé kasiṇé padipuṇṇé Kévala-vara-ṇāṇa daṃsané sammuppanné. 120.

121. Taé ṇam Samané Bhagavam Mahāvīré arahā jāé, Jiṇé, Kévali, Savvannū, Savvadarisi sa-déva maṇuā surassa logassa pariāyam jāṇai pāsai savva loé savva jîvāṇam āgaim, gaim, tthim, cavaṇam, uvavāyam, takkam maṇo mānasiam bhuttam kaḍam pari-séviam āvîkammam raho-kammam Arahā arahassa bhāgi tam tam

kālam maṇa-vayaṇa-kāya-jogé vaṭṭamāṇāṇam savvaloé savvá jīvāṇam savvabhāvé jāṇamāṇé pāsamāṇè viharai 121.

120. With excellent knowledge, with excellent apprehension with excellent conduct, with faultless lodgings (free from females, eunuchs etc), with blameless wanderings, (over distant lands), with excellent uprightness, with excellent activity (as he had no bag and baggage, and as he had no regard for eating delicious savouries, for wealth, and for comfort to his body), with excellent patience (as he was destitute of anger etc), with excellent self-restraint (over mind, speech, and body), with excellent contentment and with the excellent path of Final Emancipation (which is the accumulated reward of Truth, Self-restraint, Penance and Virtuous conduct,) the Venerable Bhagavān passed twelve years meditating on his own self.

During the middle of the thirteenth year, in the second month of Summer, in the fourth fortnight, in the light-half of Vaiśākha, on the tenth day of Vaiśākha Sud, when the shadow had turned towards the East, and when the last porisī (quarter portion of the day) had actually occurred, on the day called Suvrata, in the Muhūrta called Vijaya, outside the town Jrimbhika-grāma, on the bank of the river Ṛijuvālukā, not far from an old temple (of a Vyantara), in the field of a house-holder named Śyāmāka, under a Sāla tree, the Venerable One, sitting in a posture suitable for cow-milking, exposing himself to the heat of the Sun, after fasting for two days and a half without drinking water, when the Moon was in conjunction with the constellation Hatthuttara (the constellation whose next is हस्त Hasta; namely Uttarāphālaguṇi; being engaged in * Śukla dhyāna (in the first two limbs of Śukla

*In *Śukla dhyāna*, the aspirant first learns to steady his thoughts on his own spirit, though he is as yet unable to stop the changing of the *jogas* or the shifting of contemplative impulse between the object of thought and its verbal sign or mark. Śukla dhyāna is of four kinds—viz 1. Prithaktva vitarka sa-vicāra 2. Ekatva vitarka a-vicāra 3. Sukṣma kriyā a-pratipāti 4. Ucchinna

dhyāna), reached the excellent Kévala Jnāna and Kévala Damsana (Perfect Knowledge and Perfect Intuition) which is infinite, supreme, unimpeded (by walls etc), uncovered (free from all coverings,), entire, and complete.

121. Then, Śramaṇa Bhagavān Mahāvira became an *Arhat

---

kriyā anivarti. This primary form of self-contemplation is known as Prathakatva vitarka sa-vicāra and is the first limb of Śukla dhyāna. When further progress has been made and the mind is steadied in the contemplation of only one thing which may be the object, its states or its verbal mark, and when there is no changing of yogas, the second limb of Śukla dhyāna is accomplished which is termed Ektva vitarka avicāra This very speedily leads to the destruction of what are known as inimical or obstructive Karmas and results in in the acquisition of Omniscience, full and complete. Therefore, words and images are no longer needed to enjoy the blissful nature of one's own spirit; though there still exists the slightest tinge of the activity of the body-yoga in the feeling of pure Self-produced Joy. Hence, is the third part of Śukla dhyāna called Sūksma-kriyā pratipāti with reference to the tinge lent by the activity of the bodily yoga.

Finally, when complete separation between the Body and the Spirit is effected, the yoga comes to an end and the fully deified soul begins to enjoy the bliss of being in the fullest measure. He is now completely rid of all association with matter and the body of matter, and so, the last line of the holy Śukla dhyāna is termed Ucchinna kriyā anivarti (cessation of all bodily functions and movements.

Sannyāsa Dharma (C. R. Jain)
p. 79-80.

* सर्वज्ञो जितरागादिदोषस्त्रैलोक्यपूजितः ।
यथास्थितार्थवादी च देवोऽर्हन् परमेश्वरः ॥ १ ॥

1. Sarvajno jita rāgādi dosastrailokyapujitah
Yathāsthitārthavādi ca dévo'rhan paraméśvarah

(fit to be worshipped by the three worlds). He became a Jina [a conqueror of rāga (love), and dvésa (hatred)] a Kévalin (whose nature is absolute unity), a Sarvajna (omniscient), and a Sarvadarśi (one possessing infinite perception). He knew and saw all conditions of the world including those of gods, human beings, and demons He knew and saw the āgati (coming from previous life) gati (going to the next (future) world, sthiti (life-limit), cyavana (incarnation as a human being or as a beast) from a deva loka; upapātah (birth as a god or a hellish being), the ideas, the thoughts of their minds, the food, doings, the enjoyments, and the open and secret deeds of all the living beings of all the worlds The Venerable One, for whom there was nothing which can be called a secret (as he knew and saw the objects of the three worlds as if they were like an āmalaka (myrobalans) fruit in one's hands); he is having absence of secrecy (as he is served constantly at least by a crore of gods). He knew and saw all the sentiments with regard to activities of the mind, speech, and body, of all living beings (as well as of matter) in all the worlds, at any moment.

121.

To Jrimbhika-grāma.

From Madhyama Apāpī Sannivāśa, Śramana Bhagavān Mahāvîra- dispelling the darkness of unbearable persecutions, and illuminating the quarters (dik) by the increasing brightness of his body, went on un-restrained, moving about to a town named Jrimbhika-grāma—a town strewn with tall ramparts and high buildings and decorated with forests of various kinds all around. He stayed under a big Śāla tree—abounding in leaves and resembling a great king served by his attendants; beautiful with flowers or gods like Sūra nagara (city of gods); lovely with fresh sprouts; frequented by Śakuna birds (large birds and such as give omens) like good men,—in a field belonging to a house-holder named Śyāmāka on the northern bank of the river Rijuvāluka in a locality

1. Arhan déva is omniscient, one who has conquered rāga (love) and other blemishes, one deserving to be worshipped by the three worlds, one who reports facts as they actually stand; and one who is a supreme lord.

charming with the buzzing of drones intoxicated with the fragrance of sweet-smelling flowers near Bijāvartta caitya (temple) outside the town. Then, under the tree, when he was observing a two days' fasting, exposing himself to the hot rays of the Sun, sitting in a go-dohikāsana (a posture for milking cows), and when he was conceiving affection towards anuttara jnāna, anuittara darśāna, a cāritra (Right knowledge, Right Faith, Right Conduct) anuttara ksamā, mārdava, ārjava (excellent forbearance, gentleness, honesty) and when he was thinking about anuttara k.ānti, lāghava, mukti, gupti, satya, and su-caritra (excellent patience, lightness, liberty, restraint truth and good behaviour) Śramaṇa Bhagavān Mahāvira-who was burning the fuel of dense ghātiya (destructive) Karmas by means of the fire of Śukla dhyāna (bright religious contemplation) i-e of pure contemlation of the pure soul—who had become more quiet by sa-vicāra prithaktva vitarka-and a-vicāra ékatva vitarka and who had arrived at the two last remajning divisions of the Śukla Dhy nā-acquired Kévala Jnāna and Kévala Darśana (Perfect Knowledge and Perfect Faith) which is endless, excellent, un-hindered un-covered, complete, and capable of enlightening the entire Loka (the universe and the space outside the universe), after the lapse of twelve years and six and a half months from the time of his dîksā, at Vijaya Muhurta, on the day named Suvrata, on Vaiśākha Sud the 10 tenth day of the bright-half of the month of Vaiśākha (April-May) when the Moon was in conjuction with Hastottarā Naksatra (Uttarā-Phāguṇi constellation) (B C. 555)

With the manifestation of Kévalāloka (Complete Light) as a fruit of severe austerities and pure asceticism, Śramana Bhagavān Mahāvîra began to illuminate the three worlds like the Sun. The thrones of Indras began to shake, and the thirty-two Indras came there immediately and they began to prepare a Samavasaraṇa with three enclosing walls, and in the Samava saraṇa decorated with flags and banners, and elegant with vāva (square water-reservoirs) and private entrances, they made a lion-seated throne of gold and gems resembling an Indra dhanuśya (Indra's bow). The Samavasaraṇa was thronged with gods of the four kinds, human beings, and beasts Śramana Bhagavān Mahāvira

the Lord of the Three Worlds adored by gods, dévéndras, hnman beings, kings etc. entered the Samavasaraṇa and having done obeisance to Tirtha (a Congregation consisting of Sādhus, Sādhvis (nuns) Śrāvakas, Śrāvikās (male & female lay devotees) with the words णमो तीथ्थस्स (Namo Titthassa)—Obeisance to Tirtha–he took his seat on the lion-seated throne.–

At that time, the under mentioned state of circumstances existed at the Samavasaraṇa :–

तयणंतरं च दुक्करतव चरणफलंमि केवलालोए ।
जाए सूरेणं पिव पयडिज्जइ तिहुअणं पहुणा ॥ १ ॥

अहबत्तीस सुरिंदा तक्खणचलियासणा लहुं पत्ता ।
विरयंति समोसरणं पायारतिएण परिवरियं ॥ २ ॥

सुविभत्तचारणोउरपोक्खरिणीपवलधयवडाइन्नं ।
सिंहासणं च मणिकणयनियर निम्मवियहरिचावं ॥ ३ ॥

ताहे तिलोयनाहो थुव्वंतो देवनरनरिंदेहिं ।
सिंहासणे निसीयइ तित्थपूणामं पकाऊण ॥ ४ ॥

जहविह एरिसनाणेण जिणवरो मुणइ जोग्गयारहियं ।
कप्पोत्ति तहवि साहइ खणमेत्तं धम्मपरमत्थं ॥ ५ ॥

इय निरुवक्कमविक्कमनिरकियब्भंतरारिविसरस्स ।
वीरस्स भुवणपहुणो चरिए सूरे वप्फुरिए ॥ ६ ॥

संगमाइपरीसहसहणऽज्जियनाणलाभसंबद्धो ।
संखेवेण समत्तो सत्तमओ एत्थ पत्थावो ॥ ७ ॥

1. Tayaṇantaram ca dukkara tava carana phalammi Kévalāloé
   Jāe sūreṇam piva payadijjai tihuaṇam pahuṇa 1
2. Aha battisa surinda takkhaṇa caliyasaṇā lahum pattā;
   Virayanti samosaraṇam payaratieṇa parivariyam, 2

3. Suvibhatta cārūnöūra pokkariṇi pāvala dhayā vaḍāinnam;
Simhāsaṇam ca maṇi Kaṇaya niyāra ñimma vivāricāvam. 3

4. Tāhe Tiloyanāho thuvāndo dévanara narindehim;
Simhāsaṇé nisiyai tiṭhha paṇāmam pakāūṇa. 4

5. Jaiuihu ērisanāṇéṇa Jiṇavaro muṇāi joggoyārahiyam;
Kappotti tahav Sāhai khaṇamēttam dhamma paramatthaṃ 5

6. Iya niruva kkama vikkama nirakkiyabbhantārāri visārassa;
Vīrassa bhuvaṇa pahūṇa pahuṇo carlé Sūrēvā Vipphurie. 6

7. Sangamayāi parisaha sahaṇā'jjiya nāṇa labha sambaddho;
Saṃkheveṇa Samatto sattamao patthāvo.

As described about, an excellent Samavasaraṇa with a simhāsana beset with gold and gems was prepared by gods and Śramaṇa Bhagavān Mahāvīra gave a brief Sermon.

Although Śramaṇa Bhagavān Mahāvīra knew that there was no one in the assembly who was desirous of renouncing the world, he gave his sermon for a short time only as it was his Kalpa (established usage) as a Tīrthankara. The preaching of a Tīrthankara is never futile. Some, being enlightened, renounce the world and some take minor vows. But the first preaching of Śramaṇa Bhagavān Mahāvīra was futile as none came forward for taking any vow. It turned out to be a strange event and it is therefore, reckoned as one of the daśa acchérā (ten strange events).

The real beginning of the fruition of Tīrthankara Nāma Gotra Karma" which Tīrthankaras have acquired, takes place with the aquisition of Kévala Jnāna (Perfect Knowledge). With the object of experiencing and separating from the Ātmā by a process of experiencing at the actual time of fruition, the benign particles of Tīrthankara Nāma Gotra Karma which have become attached to the regions of Ātmā, Tīrthankaras move about villages and towns and preach the True Religion for the welfare of living beings of this world.

To Madhyama Apāpā

No one was enlightened by the first preaching of Śramaṇa Bhagavān Mahāvīra and none took any vow. Now Śramaṇa Bhagavān Mahāvīra, powerful in crushing the superior strength of Moha (Infatuation), and always ready in doing service to others and thinking that Tīrthaṅkara Namā Gotra Karma becomes less by religious preachings, although he was free from the bondage of love–went in the direction of Madhyama Apāpā Nagarī—a distance of twelve yojanas–surrounded by millions of gods, placing his feet consecutively on very soft nine gold lotuses prepared by gods, during night in which all the objects were clearly visible owing to disappearance of darkness by the dazzling brightness of gods. Before the arrival of the Jinéśvara there, the gods were making preparations for constructing a Samavasaraṇa in the pleasure–garden Mahaséna vana near the town. The Samavasaraṇa was arranged in the following manner:— In the first place, all rubbish was removed from the surface of the ground for a distance of one yojana all around. The mass of dust was sprinkled with the sweet smelling juice of fragrant haricandana (Indras sandal tree). A big pedestal was prepared with gems of five colours in the interval. This was joyfully done by Vyantara gods with jackets of horripilation through extreme delight. The Vaimānika gods, then, speedily prepared an enclossing wall, of precious stones of five colours, elegant with spacious doors and indentations on the walls. Jyotisk gods prepared an excellent enclosing wall of gold, filling in the vault of the sky by the mass of rays spreading in all directions. Bhuvana-pati gods then prepared an enclosing wall of pure silver capable of ridiculing the Autumnal Moon by its white brightness resembling water–drops. Then, in the center of the three enclosing walls, Vyantara gods placed an excellent lion–seated throne charming with best gems and precious stones and with a foot–stool. On it Śakréndra placed an excellent Kaṅkélli (Aśoka) tree–beautiful with far–spreading sprouts and as tall as twelve times the height of the body of the Jinéśvara. Then, on the simhāsana (lion–seated throne) he made three chatras (umbrellas) one above the other, with strings of pearls hung by Iśāna Indra, as white as, the

Full Moon, and arranged on a staff of sphatika-ratna. Then there was a showering of highly smelling flowers knee-deep falling with their stalks directed down wards and surrounded by intoxicated drones hovering around. Portal arches abounding in gems, looked elegant by their taking the form of Indra dhanusya (Indra's bow) by rays of various kinds, and charming by new festoons of Wel-come suspended over gate-doors. The multitude of gods played upon divine musical instruments of four kinds in all quarters with a deep sound resembling the sound of kṣîra sāgara (Milk Ocean) churned by Mandarācala (Mount Mandara). The sky became pervaded with multitudes of banners and hundreds of flags set in motion as if by high waves of ksîra sāgāra leaping by fierce wind. Large vāvadi (square wells with steps) were kept near each door and pairs of swans were amusing themselves on lotus-flowers full of drops of their flower-juice. An excellent dharma-cakra (wheel of dharma-an enblem of religion and justice) capable of confusing the enemy False Belief—and resembling the complete disc of the Sun, was placed on a gold lotus-flower. Besides, the Vyantara gods joyfully prepared dévacchandaka (a retiring curtain) and did everything else that was suitable for it. In this way, the Samavasaraṇa was prepared by gods in accordance with their individual qualification. The night also disappeared, as if afraid of the Sun embodied in the Jinéśvara.

At this time, the Jagadguru Srī Mahāvīra Swāmī—adored by dévas (gods) and vidyā-dharas (fairies)—the abode of numerous gem-like virtues; who was led by the Indra—who had produced contentment to devout persons seeking after the Right Path—whose body was free from love and hatred—who was ready in rescuing persons falling into the pit of Saṃsāra—who had extinguished the fire of misery of living beings of the world by the abundance of fluid of his compassion, and who was capable of crushing moun-tains of sins—entered the site of the Samavasaraṇa by the door facing the East, and going around the simhāsana (lion-seated throne) by way of pradaksiṇā (walking round, from left to right so that the right side is towards an object, as a sign of respect) and showing, that Tirtha is worshipful to him, and saying 'Namo

Titthassa (Obeisance to Tīrtha)-although he had attained his object-he took his seat on the simhāsana with his face towards the East The gods then placed images of the Jinéśvara on the simhāsanas of the three remaining directions. By the superhuman powers of Śramaṇa Bhagavān Mahāvīra, these images of the Jinéśvara, looked exactly like the Jineśvara himself. Thus, although the Jineśvara had one form only, he assumed four forms as if with the object of enabling the living beings of all the four gatis (existences of life) to cross over ocean of this Saṃsāra. Then, a bhāmanḍala (a circular disc of light) prepared, as it were, from the mass of most essential particles of innumerable orbits of Suns, became visible in a circular form behind the face of the worshipful Bhagavān. Then, two asurapatis (Indras of asuras) namely Camaréndra of Southern Bhavana and Balīndra of Northern Bhavana, stood on each side of Śramaṇa Bhagavān Mahāvīra, with chowries as white as snow or the flow of cow's milk, and elegant with staffs made of precious stones of five clours.

At that time, some gods, owing to devotion towards the worthy Bhagavān, began to sing, some began to dance, some uttered praise-worthy hymns, and some of the gods began to place near the feet of the Jineśvara, masses of lotus-flowers sprinkled with the juice of fragrant flowers of Kalpa Vriksa. The vault of the sky was filled with rows of thousands of vimānas (aerial cars) of the four kinds of dévas (gods) viz. of Bhavana-pati, Vāna vyantara, Jyotiṣka, and Vaimānika gods. The vault of the sky pervaded with beautiful vimānas (aerial cars) made of gems and precious stones of five colours, assumed the splendour of a forest of lotus-flowers. A number of animals possessing natural animosity towards each other i. e a lion and a deer, a serpent and a pea-cock, a mungoose and a rabbit, and a cat and a mouse, remained in complete seclusion in the same area of the Samavasaraṇa forgetting their mutual enmity. The Samavasaraṇa seemed beautiful, as if, it were a resting-place for all creatures afraid of the enemy in the form of evil Karmas acquired during successions of a number of previous lives.

Having gone three times round the Jineśvara by way of

pradaksinā (walking round from left to right as a sign of respect) the Suréndras (Indras of gods) and A-suréndras (Indras of asuras-demi-gods) who had decorated the foot-stool of the Jineśvara with the rays of the gems in the diadems on their slightly bent heads, did homage to the Lord, and took their seats at appropriate places. Then, Śakréndra prohibited all noise, and the Jineśvara commenced the following sermon, with a speech pure as if washed by the mass of splendour of his excellent teeth—capable of removing the doubts of numerous individuals-fit to be understood alike by gods, human beings, savages, and by brutes, and with a speech as deep as the roaring of clouds filled with water,—spreading over a distance of one yojana and pacifying the minds of all devout individuals, as if, it were, by showerings of nectar :-

जह पाणवहाइसमुत्थपावनिवहेण भारिया जीवा ।
अयगोलगव्वं भवसायरंमि मज्जंति वेगेण ॥ १ ॥

जह नाणदंसणचरित्तसेवणाहिं लहुं विसुज्झंति ।
पावंति य सोक्खपरंपराउ सग्गापवग्गेसु ॥ २ ॥

जह मिच्छत्तच्छाइयविवेयनयणा मुणंति न कयावि ।
नीसेसदोसरहियं देवं सुगुरुं च धम्मपरं (यं) ॥ ३ ॥

जह गिहकज्जासत्ता अवितत्ता कामभोग सोक्खेहि ।
मणुअत्तं लद्धंपि हु मुद्धा थोवेण हारंति ॥ ४ ॥

जह तप्पमायपरयाए भूरिसो ताणसरणपरिहीणा ।
पावंति दहणभेयणपमुहाइं दुहाइं नरएसु ॥ ५ ॥

जह पंचमहव्वयकवयगूढदेहा दलंति लीलाए ।
अब्भितरारिवग्गं अजेयममरासुरेहिंपि ॥ ६ ॥

जह सत्तुमित्तमणिलेट्ठुसोक्खदुक्खेसु तुल्लचित्ताण ।
अपराहितोऽवि सुहं पाउब्भूएइ बहुययरं ॥ ७ ॥

तह जयगुरुणा नरतिरियदेवजणसंकुलाए परिसाए ।
हरिसभरनिब्भराए धम्मो सिट्ठो जयवरिट्ठो ॥ ८ ॥

अह पत्थरटंकुक्कीरियव्व दढवज्जलेवघडियव्व ।
जिणवयणामयपाणेण सा सहा निश्चला जाया ॥ ९ ॥

किंच–अनिमेसच्छीहिं मुहं जिणस्स पेच्छंतया विरायंति ।
देवत्तलच्छिवरिअव्व तक्खणं तिरियनरनिवहा ॥ १० ॥

1. Jaha pāṇa–vahāi samuttha pāva nivahéṇa bhāriyā Jīvā;
Ayagolagavvam bhavasāyarammi majjanti végéṇa. 1.

2. Jaha nāṇa–daṃsaṇa caritta sévaṇāhim lahum visujjhānti;
Pāvanti ya sokkha–paramparāu saggā–pavaggésu. 2.

3. Jaha micchatta–cchāiya–vivéya–nayaṇā muṇanti na kayāvi;
Nîsésa dosa–rahiyam dévam su–gurum ca dhammaparam (yam) 3.

4. Jaha giha–kajjāsattā avitattā–kāmabhoga–sokkéhim ;
Maṇuattam laddhumpi hu muddhā thovéṇa hāranti. 4.

5. Jaha tappamāyaparayāé bhūriso tāṇasaraṇaparihīnā ;
Pāvanti dahaṇa bhéyana pamuhāim duhāim naraésu 5.

6. Jaha panca mahavvaya kavaya gūḍhadéhādalanti līlāé ;
Abbhintarārivaggam ajeyamamarā suréhimpi. 6.

7. Jaha sattu–mitta–maṇi–leṭṭhu–sokkadukkésu tulla cittāṇa;
Amarāhinto'vi suham pāubbhūéi bahuyayaram. 7.

8. Taha Jayaguruṇā nara–tiriya–dévajaṇa–sankulāé parisāé;
Harisabharanibbarāé dhammo siṭṭho Jayavariṭṭho. 8.

9. Aha pattharatankukkîriyavva daḍhavajja léva ghaḍiyavva;
Jiṇa vayaṇāmayapāṇéṇa sā sahā niccalā jāyā. 9

10. Kimca–Animésacchîhim muham Jiṇassa pecchantayā virāyanti;
Dévattalacchîvariavva takkhaṇam tiriyanaranivahā 10.

1. Just as living beings burdened with the mass of sinful Karmas arising from prāṇavadha (killing of animals) etc, are speedily drowned in the ocean of worldly extence like a ball of iron.

2. Just as people are easily purified by the observance of Right Knowledge, Right Faith, and Right Conduct, and they attain the regular succession of the happiness of Svarga (heaven), and Moksa (Final Emancipation)

3. Just as persons whose eyes of vivéka (Correct Judgment) are covered by Mithyātva (wrong belief) do not ever think of True God, True Guru (teacher), and the True Dharma-who are destitute of all faults.

4. Just as silly persons, attached to house-hold work, and not satisfied by the pleasure of sensual enjoyment, having acquired manusyatva (human existence), lose their human existence for the sake of a trifling pleasure.

5. Just as many persons, becoming devoid of protection and place of rescue, on account of their carelessness, meet with miseries of being burnt and of being pierced in Naraka (hell).

6. Just as people with their bodies covered with the armour of Panca Mahāvrata (the Five Great Vows of ascetic life), very easily crush their abhyantara (inner) foes such as krodha (anger) etc. which are invincible to suras (gods) and a-suras (demi-gods)

7. Just as persons who have the same frame of mind towards an enemy as towards a friend, towards a gem as towards a pebble, and those who have the same frame of mind in misery as in happiness, acquire much more happiness than even gods.

8. The Jagad-guru (the preceptor of the world) Śrî Jinéśvara preached the Excellent Dharma in an assembly, consisting of human beings, lower animals and gods delighted with an abundance of joy.

9. By the drinking of the nectar of the speech of the Jineśvara that assembly became steady as if engraved in stone with a small chisel or made steady with a strong adamantine plaster
10. Also, by looking at the face of the Jineśvāra with un-winking eyes, the multitudes of lower animals and human beings, seemed beautiful as if they acquired the wealth of becoming celestial beings.

At Mādhyama Apāpā Nagari.

At that time, there lived in the Mādhyama Apāpā Nagarî, a very wealthy Brahmana named Somilijja-who was busy with saṭ-karman (the six permissible occupations viz adhyayana, adhyāpana, yajna, yāga, dāna, pratigraha of a Brāhmaṇa) and who was very resolute in the religious practicies enjoined in his Śāstras and desirous of attaining svarga (heaven), commenced a yajna in a locality outside the town and he had invited eleven adhyāpakas (teachers) who were well-versed in fourteen vidyās (art and sciences)—who were clever in interpretations of the meanings of the verses of Four Védas-who could laugh out Brihaspati (the God of Wisdom and Eloquence) by the pride of their individual intellect—and who were accompanied by hundreds of disciples from distant parts of the country. Many other Brahmins such as Upādhyāya, Śaṅkara, Ishvara, Shivji, Jāni, Gangādhara, Mahidhara, Bhūdhara, Laxmidhara, Pindyā, Viṣṇu, Mukunda, Govinda, Purushottama, Narāyaṇa, Davé, Sripati, Umāpati, Vidyāpati, Gaṇapati, Jayadéva, Vyāsa, Mahādéva, Shivadéva, Muldéva, Sukhadéva, Gañgāpati, Gauripati, Trivādi—Śrikaṇtha, Nilakantha, Harihara – Balkrishna, Yadurām, Rāma, Rāmācārya, Rāula, Madhusudana, Narasiṃha, Kamalāshanker, Soméśvara, Harishanker, Trikama, Joshi, Rāmji, Shivrām, Dévarām, Govindrām, Raghurām, Udirām and others had assembled there

Although thousands of Brāhmins had assembled at the house of Somila, the most prominent among them were the eleven learned *adhyāpakas* (teachers who were specially invited there for the performance of the Yajna ceremony. The eleven learned teachers were 1. Indrabhuti 2. Agnibhūti 3 Vāyubhūti 4. Vyakta 5. Sudha-

rmā. 6. Mandita. 7. Maurya-putra. 8. Akampita. 9. Acalabhrātā. 10. Métārya and 11. Prabhāsa. Out of these :–

1 Ārya Indrabhūti Gautama was an inhabitant of Gobara-gāma in Magadha-désa. He was a Brahmin by caste. His father was Vasubhūti and the name of his mother was Prithivī. At that time Indrabhūti Gautama was fifty years old. He was the preceptor of 500 pupils. He belonged to Gautama gotra.

2. Ārya Agnibhūti was the younger brother of Indrabhūti Gautama. He was 46 years old. He was the preceptor of 500 pupils.

3. Ārya Vāyubhūti was the youngest brother of Indrabhūti Gautama. He was forty-two years old. He was the preceptor of 500 pupils.

4. Ārya Vyakta was an inhabitant of Kollāga Sannivéśa. He was a Brāhmin by caste. His father was Dhana-mitra and his mother was Vāruṇi. He was fifty years old at the time. He was the preceptor of 500 pupils. He belonged to Bhāradvāja gotra.

5. Ārya Sudharmā was an inhabitant of Kollāga Sannivésa. He was Brāhmin by caste. His father was Dhammila and his mother was Bhaddilla. He was fifty years old at the time. He was the preceptor of 500 pupils. He belonged to Agni-vaiṣyāyana gotra.

6. Ārya Maṇḍita was an inhabitant of Maurya Sannivéśa. He was a Brāhmin by Caste. His father was Dhana-déva and his mother was Vijaya-dévā. He was then fifty-three years old. He was a preceptor of 350 pupils. He belonged to the Vāsiṣṭha gotra.

7. Ārya Maurya-putra was also an inhabitant of Maurya Sannivésa. He was a Brāhmin by caste. His father was Maurya and his Mother was Vijaya-dévā. He was 67 year old. He was a preceptor of 350 pupils. He belonged to Kāśyapa gotra.

8. Ārya Akampita was an inhabitant of Mithilā. He was a Brāhmin. His father was Déva and his mother was Jayantī. He

was 48 years old. He was a preceptor of 300 pupils. He belonged to Gautama-gotra.

9. Ārya Acala-bhrātā was an inhabitant of Kośala-dėsa. He was a Brāhmin His father was Vasu and his mother was Nandā. He was 46 years old. He was a preceptor of 300 pupils. He belonged to Hārit-gotra.

10· Ārya Mėtārya was an inhabitant of Tungika Sannivėśa of Vatsa-dėśa He was a Brāhmin His father was Datta and his mother was Varuṇa dėvā. He was 36 years old. He was a preceptor of 300 pupils. He was belonged to Kaundinya-gotra.

11. Ārya Prabhāsa was an inhabitant of Rājagriha. He was a Brāhmin. His father was Bala and his mother was Atiprabhā. He was only 16 years old. He was a preceptor of 300 pupils. He belonged to Kaudinya-gotra.

All these eleven teachers were invited by Somila to come along with all their pupils.

Each one of these learned teachers individually had a doubt in his mind. For instance (1) Ārya Indrabhūti Gautama had a doubt about the existence of जीव Jīva (Ātmā, Soul, Living substance) (2) Agnibhūti had a doubt about कर्म Karma (Fruit of Actions) (3) Vāyubhūti had a doubt about तज्जीवतच्छरीर Tajjîva taccharîra Soul and Body are identical) (4) Ārya Vyakta had a doubt whether, the five elements existed or not. (5) Ārya Saudharma had a doubt-yādrisāh so tādriśaḥ यादृशः स तादृशः meaning one will be of the same particular type during this life that he was in previous life. (6) Ārya Manaḍit had a doubt about Bandha bondage of Karamas (7) Ārya Maurya-putra had a doubt the oxestenca of dėvās (gods) (8) Ārya Akampik had a doubt about the existence of Nairikāh (denizens of Hell) 9. Acala-brāta had a doubt the existence of Puṇya (merit) 10 Ārya Mėtārya had a doubt about Para-loka (next world future existence) and Ārya Prabhāsa had a doubt about Moksa (A stase of Complete Delivrence from the Bondage of Karmas).

Ghee (clarified butter) Madha (honey) Yava (barley-corn) etc. and other completeness of materials for Yajna were collected. Excellent garments and articles of gold and silver, suitable for giving dakṣiṇā (sacrificial fee-gifts) to Brāhmaṇas were prepared, and visitors from many distant countries, some out of devotion, some out of curiosity and some out of pertinacity-had arrived there. Oblations of yajna-materials into the agni-kuṇd (square hole in the ground for sacrificial fire) were constantly being given accompanied with utterances of Mantras (incantations) of Védic hymns. On seeing millions of gods and goddesses coming to the town from heaven, the eminent Brāhmaṇa Indrabhūti Gautama became elated with opinion about himself and the sacrificial ceremony he had undertaken to perform. He could not remain silent without flattering himself. He told Somilijja-who was having the sacrificial ceremony performed, and other Brāhmaṇas " See the miraulous power of this Yajna (sacrifice). These propitiated gods invited by our Mantras (incantations) become clearly visible, and they are coming here."

When Indrabhūti Gautama, however, saw that the gods and goddesses did not come to the sacrificial pavilion but that they went to the Samavasaraṇa where Śramaṇa Bhagavān Mahā vīra was preaching, he asked out of curiosiiy "Have these gods lost their way? Instead of coming here, where else are they going? On inquiry from various persons, he was informed 'They are going to the Samavasaraṇa prepared by gods for Śramaṇa Bhagavān Mahāvīra–the great Sarvajna (omniscient) possessing profound knowledge about past, persent, and future events–a treasure of extra–ordinary supreme power, beauty, vajour, fame, and other virtuous qualities–who has recently arrived in the neighbouring pleasure–garden of the town. The gods and goddesses riding excellent vimānas (aerial cars) and people of the town, are going there to do homage to the worshipful Jinéśvara "

—Indrabhūti Gautama—

On hearing the the word Sarvajna (Omniscient), Indra-

bhūti Gautama was greatly enraged; his whole body was burning with furious anger; his eyes became blood-shot; his face looked frightful; and he angrily said-" Ah ! While I am a Sarvajna (Omniscient) how does anybody else dare to call himself also a Sarvajna ? It is painful to hear it. How can such an up-plaesant thing be at all, heard ? Because, some foolish person may be cheated by any rogue, but he has deceived even gods (who are called vibudha (wise-men), so that they go to him abandoning the sacrificial pavilion and me, who is a sarvajna (omniscient.)

अहो ! सुराः कथं भ्रान्तास्तीर्थाम्भ इव वायसाः ।
कमलाकरवद्भेका मक्षिकाश्चन्दनं यथा ॥ १ ॥

करभा इव सद्वृक्षान् क्षीरान्नं शूकरा इव ।
अर्कस्यालोकवद् घूकास्त्यक्त्वा यागं प्रयान्ति यत् ॥ २ ॥

1. Aho ! Surāḥ katham bhrāntāstîrthāmbha iva vāyasāḥ;
Kamalākaravadbhékā makṣikāścandaman yathā. 1

2. Karabhā iva sad-vrikṣān kṣîrānnām śûkarā iva;
Arkasyālokavad ghûkāstyaktvā yāgam prayānti yat 2

1-2. Alas ! Why do the gods, becoming perplaxed, go away, leaving the sacrificial offerings, like crows abandoning water of sacred peace or flies abandoning sandal-wood or camels abandoning good trees, or hogs abandoning a diet of rice-pudding or like owls abandoning the light of the Sun ?

अथवा–यादृशोऽयं सर्वज्ञस्तादृशा एवैते सुराः ।
अनुरूप एव संयोगः ग्राम्यनटाणां च मूर्खाणाम् ॥ ३ ॥

3. Athavā yādriśo'yam sarvajnastādriśā evaité surāh;
Anurûpa éva saṃyogah grāmyanatānām ca mûrkhāṇām 3.

3. Or, as is this sarvajna, so certainly are these gods Similar is the connection between ordianary (village) dancers and silly persons. However, I cannot put up with his boasting as a sarvajna.

पश्यानुरूपमिन्दिन्दिरेण माकरन्दशेखरो मुखरः ।
अपि च पिचुमन्दमुकुले मौकुलिकुलमाकुलं मिलति ॥ ४ ॥

4. Paśyānurpamindıdiréṇa mākaranda-śékharo mukharaḥ;
Api ca picumandamukulé maukulikulamākulam milati. 4.

4. See the complaisance; the most beautiful juicy portion of the Mango tree becomes, eloquent with the buzzing of bees, while a flock of crows meet confusedy on the buds of Neem (Azadrctā Indıca) trees|.

व्योम्नि सूर्यद्वयं किं स्याद् गुहायां केसरिद्वयम् ।
प्रत्याकारे च खड्गौ द्वौ, किं सर्वज्ञावहं स च ? ॥ ५ ॥

5 Vyomni sūryadvayam kim syād, guhāyām kéari dvayam
Pratyakāré ca khadgau dvau sarva-jnāvaham sa ca ? 5

5. How can there be two Suns in the sky, two lions in a cave, two swords in a sheath, and two sarvajnas, I and he ?

He then asked with derision, people who were returning after paying respects to the Venerable Ascetic, O ! did you see the Sarvajna ? What is his appearance like ? what is his natural form ? " the people said:-

यदि त्रिलोकीगणनापरा स्यात् तस्याः समाप्तिर्यदि नायुषः स्यात् ।
पारेपरार्ध्यं गणितं यदि स्यात् गणेय निःशेषगुणोऽपि स स्यात् ॥६॥

6. Yadıtrıloki-gaṇanāparā syāt tasyaḥ samaptiryadi nāyuṣaḥ syat
Pāré Parārdhyem gaṇitam yadi spāt, gāṇéya nıḥśeṣa guṅo'pi sa syāt. 6

6. If there be a different calculation of (all the objects of) the three worlds, and if there is no life left for the completion on that calculation, and if the calculation be beyond Parārdha (100000 0000000000) then only, he becomes one whose entire qualities become calculable. 6.

On being told, thus, he thought—

नूनमेष महाधूर्तो मायायाः कुलमंदिरम् ।
कथं लोकः समस्तोऽपि, विभ्रमे पातितोऽमुना ॥ ७ ॥

7. Nūnaméṣa mahādhūrto, māyāyāḥ kula-mandiram;
Katham lokaḥ samasto'pi vibhramé pātito'munā ? 7.

7. Certainly, he is a great rogue, and he is the family-temple of fraud How is the whole population thrown into delusion by him ? 7

न क्षमे क्षणमात्रं तु तं सर्वज्ञं कदाचन ।
तमः स्तोममपाकर्तुं, सूर्यो नैव प्रतीक्षते ॥ ८ ॥

8. Na kṣamé kṣaṇa-mātram tu tam sarvajnam kadācana;
Tamaḥ stomamapākartum Sūryo naiva pratīkṣaté. 8.

8. I cannot at all tolerate that sarvajna even for a moment. The Sun never waits for removing the mass of darkness. 8.

वैश्वानरः करस्पर्शं केसरोल्लुंचनं हरिः ।
क्षत्रियश्च रिपुक्षेपं न सहन्ते कदाचन ॥ ९ ॥

9. Vaiśvānaraḥ karasparśam késarolluncanam hariḥ,
Kṣatriyaśca ripukṣépam na sahanté kadācana. 9.

9. Fire does not tolerate a touch with the hand; a lion does not tolerate a pulling of his mane; and a kṣatriya (a brave warrior) does not ever tolerate an insult from his enemy

मया हि येन वादीन्द्रास्तूष्णीं संस्थापिताः समे ॥
गेहे शूरतरः कोऽसौ सर्वज्ञो मत्पुरो भवेत् ॥ १० ॥

10. Mayā hi yéna vadīndrāstūṣṇīm saṁsthāpitāḥ samé;
Gèhé śuratarah ko'sau sarvajno matpuro bhavét ? 10.

10 Eminent controversialists have been thoroughly silenced by me in discussion. Who is, before me, this sarvajna-who is very brave in his own house ?

शैला येनाग्निना दग्धाः, पुरः के तस्य पादपाः ।
उत्पाटिता गजा येन का वायोस्तस्य पुंभिकाः ॥ ११ ॥

11. *Śailā yénājninā dagdhāḥ puraḥ ké tasya pādapāḥ ?*
Utpāṭitā gajā yéna kā vāyostasya pumbhikāḥ ? 11

11. What are the trees before the fire by which rocks of stone were burnt ? What is a tuft of cotton to the wind by which elephants have been thrown up ?

Also,

गता गौडदेशोद्भवा दूरदेशं भयाज्जर्जरा गौर्जरास्त्रासमीयुः ।
मृता मालवीयास्तिलंगास्तिलंगोद्भवा जज्ञिरे पंडिता मद्भयेन ॥१२॥

12. Gatā Gauḍa-deśo'dbhavā dūra-deśam bhayājjar-Gaurjarāstr-asmiyuḥ
Mrıtā Mālaviyā Stilaṅgastilaṅgodbhavā jajniré panḍitā madbhayéna. 12

12. On account of fear from me, the learned men born in Gauḍa-deśa–Central Bengal–went away to a distant country; and the learned men of Gurjara-déśa (Gujarāt)—enfeebled by fear–were terrified; the learned men of Mālavā (a country in Central India) died; and I think the learned men of Tilaṅga (a country in South India) were reduced like particles of sesamum seeds.

अरे ! लाटजाताः क्व याताः प्रणष्टा पटिष्टा अपि द्राविडा व्रीडयार्त्ताः ।
अहो ! वादिलिप्साऽऽतुरे मय्यमुष्मिन् जगत्युत्कटं वादिदुर्भिक्षमेतत् ॥१३॥

13. Aré Lāṭa-jātāḥ kva yātāḥ praṇasṭāḥ paṭiṣṭā api Draviḍā vriḍayārttāḥ;
Aho ! vādılipsā" turé mayyamuṣmin jagatyutkatam vādidur-bhikśamétat. 13.

13. Alas ! Where have the learned men born in Lāṭa (country south of Broach) gone ? Even the wise learned men of Dravida (a country in South India) distressed by shame, have

disappeared. Myself being always eager to meet a controversialist, there has become an extra-ordinary scarcity of controversialits in this world. 13.

तस्य ममाऽग्रे कोऽसौ वादी सर्वज्ञमानमुद्वहति ? ।
इति तत्र गंतुमुत्कं तमग्निभूतिर्जगादेवं ॥ १४ ॥

14. Tasya mamāgré ko'san vādi sarvajna manaudvahati?
Iti tatra gantumutkam tamagnibhûtır-jagādaivam 14.

14. Who is this controversialist before me who bears the conceit of being called a sarvajna. Agnibhūti, thus told him, who was very desirous of going there:-

किं तत्र वादिकीटे तव प्रयासेन ? यामि बंधोऽहम् ।
कमलोन्मूलन-हेतोर्नेतव्यः किं सुरेन्द्रगजः ? ॥ १५ ॥

15. Kim tatra vādikīṭé tava prayāséna? yāmi bandho'ham
Kamalonmûlanahe to-r-nétavyaḥ kim suréndra-gajaḥ? 15.

15. Why should you take trouble for the vādi--kīta (the worm of a controversialist.) O brother! I am going. Should a stately elephant of Indra be led for the purpose of up-rooting a lotus?

अकथयदथेन्द्रभूतिर्यद्यपि मच्छात्रजय्य एवासौ ।
तदपि प्रवादिनाम श्रुत्वा स्थातुं न शक्नोमि ॥ १६ ॥

16. Akathayadathéndrabhüti-r-yadyapi macchājayya evāsay;
Tadapi pravādinama śrūtvā sthātum na śaknomi. 16

16 Indrabhûti said:—Although he is fit to be won over even by a disciple of mine, I cannot sit slient, after hearing the name of a controversialist 16.

पीलयतस्तिलः कश्चित् दलतश्च यथा कणः ।
सूडयतस्तृणं किंचिदगस्तेः पिबतः सरः ॥ १७ ॥

मर्दयतस्तुषः कोऽपि तद्वदेष ममाभवत् ।
तथापि सासहि न हि मुधा सर्वज्ञवादिनम् ॥ १८ ॥

17. Pilyatastilah kaścit dalata sca yathā kaṇaḥ;
Sūdayatastriṇam kimcidagastéh pibataḥ sarah; 17.

18. Mardayatastusah ko'pi tadvadéṣa mamābhavat;
Tathāpi sāsahi-na hi mudhā sarvajnavādinam 18.

17-18. Just as, while crushing, some seed of sesamum remained uncrushed; while pounding, some grain of corn remained unpounded; while removing grass completely, some grass remained unremoved; when Agastya (name of a Vèdic sage) drank the whole ocean, some pool remained undrunk; when grinding, some chaff remained unground. So, it really happened with me. However, I cannot uselessly put up with the sarvajna controversialist. Because,

एकास्मिन्नजिते ह्यस्मिन् सर्वमप्यजितं भवेत् ।
एकदा हि सती लुप्त-शीला स्यादसती सदा ॥ १९ ॥

19 Ekāsminnajite hyasmin sarvamapyajitam bhavét
Ekádā he satī lupta-śilā syādastī sadā. 19

19. If this one is not won over, everything else becomes unconquered; because if a chaste woman becomes deprived of her chastity only once, she always becomes unchaste.

चित्रं चैव त्रिजगति सहस्रो निर्जिते मया वादैः ।
क्षिप्रचटस्थाल्यामिव कंकटुकोऽसौ स्थितो वादी ॥ २० ॥

20. Citram caiva trijagati sahasro nirjité mayā vādaiḥ;
Kispracaṭasthālyāmiva kaṅkatuko' sau sthito vādī 20

20 It is really strange that in the three worlds, thousands have been won over by me by discussions, this controversialist has remained like a grain of corn resisting fire in a cooking dish of easily-prepared food.

अस्मिन्नजिते सर्वं जगज्जयोद्भूतमपि यशो नश्ययेत् ।
अल्पमपि शरीरस्थं शल्यं प्राणान् वियोजयति ॥ २१ ॥

21. Asminnajité sarvam jagajjayayodbhūtamapi yaśo naśyét;
Alpamapi śarīrastham śalyam prāṇān viyojayati 21

21. If this one is not won over, the entire reputation acquired by my victory over controversialists all over the world, becomes completely destroyed. Because, even a small thorn existing in the body, deprives it of prāṇān (the means of supporting life).

Also because,

छिद्रे स्वल्पेऽपि पोतः किं पाथोधौ न निमज्जति ? ।
एकस्मिन्निष्टके कृष्टे दुर्गः सर्वोऽपि पात्यते ॥ २२ ॥

55. Chidré svalpé'pi potaḥ kim pāthodhau na nimajjati ?
Ekasminuiṣṭaké kriṣṭé durgaḥ sarvo' pi pātyaté. 22

22. Does not a ship sink under water even with a small hole in it ? A fortress is completely pulled down by the removal of only one brick. 22

Having thought thus, Indrabhūti Gautama, at the time of going into the presence of Śramaṇa Bhagavāna Mahāvīra, decorated himself with twelve distinguishing marks on his body, wore a gold yajnopavita-the sacred thread worn by the members of the first three classes (Brāhmaṇas, Ksatriyas, Vaiśyas) over the left shoulder and under the right arm-became arrogant, dressed himself with yellow garments, and went accompanied by his five hundred pupils-some carrying books in their hands, some carrying Kamaṇḍalu (wooden water-pots carried by ascetics) in their hands, and some carrying darbha—a kind of sacred grass used at religious ceremonies and carried as a sign of victory-by whose undermentioned eulogical cries relating to their preceptor, the horizon was resounding.

सरस्वती कंठाभरण Sarasvati Kanṭhābharaṇa. The necklace of Sarasvati-the goddess of Speech and Learning.

वादिविजयलक्ष्मीशरण Vādi vijaya Lakṣmī śaraṇa Who has the shelter of the Goddess of Wealth, Fortune, and Prosperity, for defeatiug a controversialist.

वादिमदगंजन Vādi mada ganjana. Who removes the pride of a controversialist.

वादिमुखभंजन Vadi mukha bhanjana- Who breaks the mouth of a controversisalist.

वादिगजसिंह Vādi gaja simha- Who is like a lion to the elephant in the form of a controversialist

वादीश्वरलीह Vādīśvara līha- Who dissolves the greatness of a controversialist.

वादिसिंहाष्टापद्-Vādi simhāṣṭāpada- Who is like an Aṣṭāpada- (a fabulous eight- legged animal-a match for lions and elephants) to the lion in the form of a controversialist.

वादिविजयविशद Vādi vijaya viśada is dexterous in the victory over a controversialist.

वादिवृंदभूमिपाल Vādi vrinda bhūmipāla- Who is a protector of the territory of the multiude of controversialists.

वादिशिरःकाल- Vādi śirah Kāla- Who is like the God of Death- to the head of a contraversialist

वादिकदलीकृपाण Vādi kadali kripāṇa. Who is like a sword to a plaintain treein the form of a controversialist.

वादितमोभाण- Vādi tamo bhāna- Who is like the Sun in dispelling the darkness embodied in the controversialist.

वादिगोधूमघरट्ट- Vādi godhûma gharaṭṭa- Who is like a hand-mill for grinding wheat to a controversialist.

मर्दितवादिमरट्ट-Mardita vādi maraṭṭa- Who is like a wind-mill for the pounded controversialist.

वादिघटमुद्गर-Vādi ghata mudgara Who is like a hammer

for (breaking the waterpot in the form of a controversialist.

वादिघूकभास्कर-Vādi ghûka bhāskara-Who is like the Sun to the owl-in the form a controversialist

वादिसमुद्रागस्ते-Vādi samudrāgasté-Who is like the sage Ágastya (who drank the ocean) to the ocean for a controversialist

वादितरून्मूलनहस्तिन्-Vādi tarûnmûlana hastin—Who is like an elephant in up-rooting a tree in the form of a controversialist.

वादिसुरसुरेन्द्र-Vādi sura suréndra-Who is like an Indra to the gods for a controversialist

वादिगरुडगोविन्द-Vādi garuḍa Govinda-Who is like Govinda (Krisṇa) snatching away nectar from Garuḍa-the King of Serpents-to a controversialist.

वादिजनराजान-Vādi jana rājāna- Who like a King to a populace for a controversialist.

वादिकंसकाहान-Vādi Kaṃsa Kāhāna-Who is like Kāhāna (Krisṇa) who killed Kaṃsa-to the controversialist.

वादिहरिणहरे-Vādi hariṇa haré-Who is like a lion to antelopes for a controversialist.

वादिज्वरधन्वंतरि-Vādi jvara Dhanvantari-Who is like Dhanv-antari-the great physician of-the gods to the fever-for a contr-overialist

वादियुथमल्ल-Vādi yutha malla-Who is like a wrestler to to the multitude of controversialists.

वादिहृदयशल्य-Vūdi hridaya śalya-Who is like a thorn to the heart of a controvorsialist.

वादिगणजीपक-Vādi gaṇa jîpaka-Who is the protector of the mass of controversialist.

वादिशलभदीपक-Vādt Śalabha Jipaka-Who is like a lamp be-fore the grass-hopper-in the form of a controversialist.

वादिचक्रचूडामणे-Vādi Cakra cūdamaṇé-Who is like a crest jewel worn by sovereigns among controversialists.

पण्डितशिरोमणे-Pandita Śiromaṇé-Who is the best among learned men.

विजितानेकवाद-Vijitāneka vāda-Who has become victorious in numerous controvarsies.

सरस्वतीलब्धप्रसाद-Sarasvati labdha prasāda-Who has obtained the special favour from the Goddess of Speech and Learning.

Indrabhûti Gautama, then, thought within himself "Ah ! why has this been done by this rogue ! That I have been provoked to anger by his arrogance of being called a Sarvajna.

Because,

कृष्णसर्पस्य मंडूकश्चपेटां दातुमुद्यतः ।
आखूरदैश्च मार्जार-दंष्ट्रापाताय सादरः ॥१॥

1. Krisṇasarpasya maṇḍūkaścapetām dātumudyatah ;
Ākhuradaiśca mārjāra damṣtrāpātaya sādaraḥ. 1

1. A frog has become ready to give a slap to a black snake, and rats are respectfully ready for striking off completely the teeth of a cat.

वृषभः स्वर्गजं शृंगैः प्रहर्तुं कांक्षति द्रुतम् ।
द्विपः पर्वतपाताय दंताभ्यां यतते ह्यात् ॥ २ ॥

2. Vrisabhah svargajam śringaih prahartum kānkṣati drutam;
Dvipah parvatapātāya dantābhyām yatatė hayāt 2

2. A bull desires to strike a blow at once to be borne in heavens by means of his horns; and an elephant tries to pull down vehemently a mountain by means of his two tusks.

शशकः केसरिस्कंधकेसरां कृष्टुमीहते ।
मद्दृष्टौ यदसौ सर्वविन्त्वं ख्यापयते जने ॥ ३ ॥

3. Śaśakaḥ késariskandhkrakésarām kriṣṭumîhaté ;
Maddriṣṭau yadaśau sarava-vittvam khyāpayatė janė. 3.

3. A little hare desires to pull away the mane of the neck of a lion; similarly, this man declares himself well-known as a Sarvajna among the people before my eyes

शेषशीर्षमणिं लातुं हस्तः स्वीयः प्रसारितः।
सर्वज्ञाटोपतोऽनेन यदहं परिकोपितः ॥ ४ ॥

4. Śesaṣîrṣamaṇim lātumi hastah svîyah prasāritah
Sarvajnātopato'néna yadaham parikopitah 4.

4 He has extended his hand for the purpose of taking the jewel from the head of a śeṣa-(name of a serpent supporting the earth and forming the couch of Viṣṇu during his sleep). I have been provoked to anger by him on account of his arrogance of being called a Sarvajna

समीराभिमुखस्थेन दवाग्निर्ज्वालितोऽमुना।
कपिकच्छुलता देहे सौख्यायालिंगिता ननु ॥ ५ ॥

5. Samîrābhimukhasthéna davāgni-r-jvālito' munā;
Kapikacchūlatā déhé saukhyāyāliṅgitā nanu. 5.

5. A forgest-fire has been kindled by him, he himself remaining in the direction facing the wind; he really embraced Kapikacchu-latā-the itch-nettle plant-for pleasure.

He, then, said "Let it be so! What does it matter? I will soon make him unable to give a reply. Because,

तावद् गर्जति खद्योतस्तावद् गर्जति चंद्रमाः।
उदिते तु सहस्रांशौ न खद्योतो न चंद्रमाः ॥ ६ ॥

6. Tāvad garjati khadyotastāvad garjati Candramāh
Udité tu sahasrāṃśau na khadyoto na Candramāh 6.

6. Khadyota-the fire-fly boasts and the Moon boasts, (so long as there is no Sun) but when the thousand-rayed Sun rises, there is no fire-fly and there is no Moon.

सारंगमातंगतुरंगपूगाः पलाय्यतामाशु वनादमुष्मात् ।
साटोपकोपस्फुटकेसरश्री-मृगाधिराजोऽयमुपेयिवान् यत् ॥ ७ ॥

7. Sāraṅga mātaṅga turaṅga pûgāḥ palayya-tāmāṣu vanāda-musmāt;
Sātopakopa sphuta-kesaraśrî-r-mrigādhirājo' yamupéyi-vān yat. 7.

7. O multitudes of spotted deer, elephants, and horses! Run away quickly from this forest, because, this proud wrathful mrigādhirājā (the monarch of beasts-lion) with the splendour of the expanded mane, is approaching.

मम भाग्यभराद्यद्वा वाद्ययं समुपस्थितः ।
अद्य तां रसनाकंडूमपनेष्ये विनिश्चितम् ॥ ८ ॥

8. Mama bhāgyabharādyadvā vādyam samupasthitaḥ,
Adya tām rasanākandûmapaneṣyé viniścitam. 8

8. Perhaps this controversialist has arrived here as a result of good actions done by me in previous lives, I will now, surely, remove the itching of my tongue.

लक्षणे मम दक्षत्वं साहित्ये संहिता मतिः ।
तर्के कर्कशताऽत्यर्थं क्व शास्त्रे नास्ति मे श्रमः ॥ ९ ॥

9. Laksamaṇé mama dakṣatvam sāhityé samhitā matih
Tarké karkaśata'tyārtham kva śāstré nāsti mé śramah.

9. I am clever in Lakṣaṇa Śāstra (grammar) and intelligent in Sāhitya (art of poetry); I am very tough in Tarka (logic). In what science, have I not made studious efforts. 9.

यमस्य मालवो दूरे, किं स्यात्? को वा वचस्विनः ।
अपोषितो रसो ? नूनं, किमजेयं च चक्रिणः ? ॥ १० ॥

10 Yamasya Mālavo dûré kim syāt? Ko vā vacasvinaḥ.
A-poṣito raso? Nûnam kimajéyam ca cakriṇah. 10.

10. Is Mālavā (a country in Central India), distant for Yama (God of Death)? What tasts hase not been nurtured by a person with a tongue ? and What is really unconquerable for a Cakrin (a discus-wielder)? 10.

अभेद्यं किमु वज्रस्य किमसाध्यं महात्मनाम् ? ।
क्षुधितस्य न किं खाद्यं किं न वाच्यं खलस्य च ? ॥ ११ ॥

11. Abhedyam kimu vajrasya kimasādhyam mahātmanām ?
Kṣudhitasya na kim khādyam kim na vācyam kalasya ca ?

11. What is incapable of being pierced by Vajra (Indra's thunder-bolt) ? What is unattainable by great personages ? What is not eatable by a hungry person ? and, What is not speakable for a rogue.

कल्पद्रूणामदेयं किं निर्विण्णानां किमत्यजम् ? ।
गच्छामि तर्हि तस्यान्ते पश्याम्येतत्पराक्रमम् ॥ १२ ॥

12. Kalpa-drūṇāmadeyam kim nir-viṇṇānām kimatyajam ?
Gacchāmi tarhi tasyānte paśyāmyetatparākrāmam.

12. What is un-fit to be given by Kalpa-Vriksa (the fabulous Wishing Tree-capable of giving every-thing) ? What is un-abandonable by persons of a tranquil temperament ? I am therefore going to him, and will see his strength.

तथा ममापि त्रैलोक्य-जित्वरस्य महौजसः ।
अजेयं किमिवाऽस्तीह तद्गच्छामि जयाम्यमुम् ॥ १३ ॥

13 Tathā mamāpi trailokya-jitvarasya mahaujasah
Ajeyam kimivā'stiha tadgachāmi jayāmyamum 13.

13. Never-the-less, what is unconquerable for a very powerful man like myself-who has conquered the three worlds ? I am, therefore, going, and I will have victory over him. 13

इत्यादि चिन्तयन् प्रभुमवेक्ष्य सोपानसंस्थितो दध्यौ ।
किं ब्रह्मा, किं विष्णुः, किं सदाशिवः शंकरः किं वा ? ॥ १४ ॥

14 Ityādi cintayan prabhumavekṣya sopāna samsthito dadhyau
Kim Brahmā, kim Viṣṇuh, kim Sadāśivaḥ Śankaraḥ kim vā ?

14. Thinking thus, and on beholding Śramaṇa Bhagavān Mahāvîra, he thought while standing on the foot-steps of the stair-case, "Is the Brahmā ? Is he Viṣṇu ? Is he Sadāśiva (Śiva-ever kind) or Is he Śankara ?

चन्द्रः किं ? स न यत्कलंककलितः सूर्योऽपि नो तीव्ररुक् ।
मेरुः किं ? न स यन्नितान्तकठिनो, विष्णु ? न यत् सोऽसितः ॥

ब्रह्मा किं ? न जरातुरः, स च जराभीरुः ? न यत्सोऽतनुः ।
ज्ञातं दोषविवर्जिताखिलगुणाकीर्णोऽन्तिमस्तीर्थकृत् ॥ १५ ॥

15. Candrah kim ? sa na yatkalankakalitah Sūryo'pi no tivraruk
meruh kim ? na sa yannitanta kaṭhino Viṣṇu ? na yat so'sitah

Brahmā kim ? na jarāturah sa ca jarābhîru ? na yatso' tanuh
Jñātam doṣavivarjitākhilaguṇākirno'ntimasterthakrit 15

15. Is he Candra (the Moon) ? He is not, because, the Moon is disgraced by a blemish; Is he even the Sun ? No, the sun possesses intense brightness.

Is that Mount Méru ? No, it is extremely hard (Is he) Viṣṇu ? No, because he is dark-coloured

Is he Brahmā ? No, he is with old age, diseased and he Jarābhîru (afraid of old age-Kāmadveva God of Love). No, because he is without a body. Now, I know he is the last Tîrthankara who is free from faults, and who is full of all (kinds of) virtues 15

हेमसिंहासनासीनं सुरराजनिषेवितम् ।
दृष्ट्वा वीरं जगत्पूज्यं चिंतयामास स चेतसि ॥ १६ ॥

कथं मया महत्त्वं हा ! रक्षणीयं पुराऽर्जितम् ।
प्रासादं कीलिकाहेतो–र्भंक्तुं को नाम वाञ्छति ॥१७॥

एकेनाऽविजितेनाऽपि मानहानिस्तु का मम ? ।
जगज्जैत्रस्य किं नाम करिष्यामि च साम्प्रतम् ॥ १८ ॥

अविचारितकारित्व–महो मे मन्ददुर्द्धियः ।
जगदीशावतारं यत् जेतुमेनं समागतः ॥ १९ ॥

अस्याग्रेऽहं कथं वक्ष्ये ? पार्श्वे यास्यामि वा कथम् ।
संकटे पतितोऽस्मीति, शिवो रक्षतु मे यशः ॥ २० ॥

16. Hémasiṁhāsanāsînam sura–rājaniśévitam.
Driṣṭvā Vîram jagatpûjyam ciṅtayāmāsa catasi 16.

17. Katham mayā mahatvam hā rakṣaṇîyam purā'rjitam—
Frāsādam kiiikāhéto-r-bhanktum kovā nāma vāṅchati 17.

18 Ekénāvijiténāpi mānahānistu kā mama ?
Jagajjétrasya kim nāma, kariṣyāmi ca sāmpratam 18.

19. Avicāritakāritvamaho ! mé manda– durddhiyah
Jagadîsāvatāram yat jétuménam samāgatah 19

20. Asyāgré'ham katham vaksyé ? pārśvé yāsyāmi vā katham
Saṅkaṭé patito'smîti, Śivo rakṣatu mé yaśaḥ 20.

16 On seeing Śramaṇa Bhagavān Mahāvîra-worthy of adoration in the three worlds - sitting on a lion seated throne of gold, and being worshipped by the sura–rāja (king of gods)—he (Indrabhûti) thought in his mind— 16

17. Alas ! How can the greatness acquired previously by me, be preserved ? Who normally desires to break a palace for the sake of a small nail ? 17.

18 What loss of respect will be mine, by not being victorious over this one only, though I have conquered the three worlds ? Now, what should I do ?

19. Oh ! It is an indiscrete act of mine, that, though dull-witted–, I have come here to get victory over him who is the incarnation of the Supreme God of the Universe.

20. What should I say before him ? How will I go to him ? I have fallen into a calamity. May Śiva preserve may reputation.

कथञ्चिदपि भाग्येन चेद्भवेदत्र मे जयः ।
तदा पण्डितमूर्द्धन्यो भवामि भुवनत्रये ॥ २१ ॥

21. Kathancidapi bhāgyéna céd bhavédatra mé jayaḥ
Tadā paṇḍita-mūrddhanyo bhavāmi bhuvana-trayé 21.

21. If I fortunately become victorious here, any how, then, I will become pre-eminent among learned men in the three worlds. 21.

इत्यादि चिन्तयन्नेव सुधामधुरया गिरा ।
आभाषितो जिनेन्द्रेण नामगोत्रोक्तिपूर्वकम् ॥ २२ ॥

22. Ityādi cintayannèva sudhāmadhurayā girā
Ābhāṣito Jinéndréṇa nāmagotrokti-pûrvakam 22.

22. When he was, thus, meditating, he was addressed by the Jinéndra, duly uttering his name and gotra (lineage) with a speech as sweet as nectar 22

हे गौतमेन्द्रभूते ? त्वं सुखेनागतवानसि ।
इत्युक्तेऽचिन्तयद्वेत्ति नामापि किमसौ मम ॥ २३ ॥

23. Hé Gautaméndrabhūté ! tvam sukhénāgatavānasi
Itykté acintayadvétti namāpi kimasau mama 23.

23. O Gautama Indrabhūti ? You are happily wel-come. When he was, thus, addressed, he thought How is it he even knows my name. 23

जगत्त्रितयविख्यातं, को वा नाम न वेत्ति माम् ?
जनस्याबालगोपालं प्रच्छन्नः किं दिवाकरः ? ॥ २४ ॥

24. Jagat-tritaya-vikhyātam, ko vā nāma na vétti mām ?
Janasyābālagopālam pracchanaḥ kim divākaraḥ ?

24. Who does not know me-who is famous in the three world-? Is the Sun concealed before the populace, down to boys and cowherds ? 24.

प्रकाशयति गुप्तं चेत् सन्देहं मे मनःस्थितम् ।
तदा जानामि सर्वज्ञं अन्यथा तु न किञ्चन ॥ २५ ॥

25. Prakāśayatı guptam cét sandeham mé manah-sthitam
Tadā jānāmi Sarvajnam, anyathā tu na kincana. 25.

25. If he announces my secret doubt existing in my mind then, I can know him to be a Sarvajña Otherwise, never at all; by no ireans.

चिन्तयन्तमिति प्रोचे प्रभुः को जीवसंशयः ।
विभावयसि नो वेद-पदार्थं शृणु तान्यथ ॥ २६ ॥

26. Cintayantamiti procé prabhuh ko jîva-samśayah
Vibhāvayasi no Véda-padārtham śruṇu tānyatha. 26.

26. To him, who was meditating in this way, the Venerable Lord said:—What? Have you a doubt about जीव Jīva (Ātmā-Soul)? And why do you not trace out the meanings of the sentences of the Védas Now, listen to them, 26.

समुद्रो मथ्यमानः किं गङ्गापूरोऽथवा किमु ।
आदिब्रह्मध्वनिः किं वा वीरवेदध्वनिर्बभौ ॥ २७ ॥

27. Samudro mathyamānaḥ kim Gangāpūro'thavā kimu
Ādibrahma-dhvaniḥ kım vā Vira-védadhvani-r-babhau 27.

27. The sound of the verse of the Védas being explained by Śramaṇa Bhagavān Mahāvīra, became, as if the ocean was being churned, or as if it were the sound of the floods over the Ganges or as if it was the First Sound of the Brahman.

3. Gaṇadhara-vāda

Śramaṇa Bhagavān Mahāvîra while opening the disscusion said:—

O Indrabhūti Gantama! you have a doubt, in your mind, about the existence of जीव Jīva or आत्मा Ātmā-Soul whether there is

anything like Ātmā or not? Your doubt is caused by mutually conflicting verses of the Védas.

The Véda-pada (the verse of the Védas) is as under:—

Vijnāna ghana évaitebhyo bhūtébhyaḥ samutthāya tānyévā'nuvinaśyati, na prétya sañjnā'stīti.

You have been interpreting the meaning of this verse as follows:—

You réally believe that this vjnānaghana (aggregate mass of various kinds of knowledge) i-e Ātmā-capable of performing different kinds of actions such as walking, running, eating, etc, having been produced from a particular combination of the five gross elements (earth, water, fire, air, and ether) becomes dissolved, on death into those same elements; and that there is no technical term like prétya (future life).

That is to say—The aggregate mass of various kinds of knowledge for instance of a pot, of a house or, of a human being, resulting from their embodied forms produced by a combination of the five natural elements (earth, water, fire, air, and ether) is only derived from the mass of gross elements. Also, you hold that there is no substance like Ātmā (Soul), which the believers in the doctrine of the existence of Ātmā, accept it to be the receptacle of Jnāna (Knowledge). Because you seem to hold the idea that knowledge is derived from combinations of the five elements, and you consequently believe that the five elements should be considered as the main source of knowledge, and you think that just as the power of causing intoxication arises, from the various constituents of an intoxicating mixture, in the same way, the faculty of knowing, is produced from the five elements embodied in various body-forms. In this way, the mass of different kinds of knowledge is produced from combinations of the five elements arranged in numerous forms. In the same way, when the five elements arranged in various body-forms, are dissolved at death, the mass of knowledge of substances, disappears into the five elements like a bubble of water into water. Consequently,

you believe that there is no such thing as Ātmā in this world, and that there is nothing like para-loka (future life), that is to say, there is no re-birth after death. Because, you think that when there is no existence of Ātmā, how can there be future life ? After death, no one goes to next world, and no one comes back from the next world.

Besides, O Indrabhûti ! you think that the above-mentioned explanation of the verse of the Védas is logically correct. Because, the existence of Ātmā cannot be proved by direct proof. That is to say, Ātmā is not visible and its presence cannot be established by the sense of touch or by any other sense. Then what is the proof about the existence of Ātmā ? If at all Ātmā–the Soul exists, it must be perceptible like a water-jar, a piece of cloth etc. Though the Paramāṇus (electrons) are also imperceptible, they become perceptible in the forms of a water-jar etc, but Ātmā is not directly perceptible (by the senses) in any such forms.

The existence of Ātmā cannot be proved by anumāna or inference; because inference is preceded by a Pratyakṣa or Direct Perception. The man who has the direct and personal experience of observing the relation between smoke and fire at places like kitchen etc, recollects the relation between smoke and fire directly seen by him before, and thinks to himself 'I had seen fire wherever there was smoke, and hence there must be fire here on this mountain, as there is smoke on it. In this way, inference follows the previous direct perception. As nothing seems to be directly related to Ātmā, how can the existence of Ātmā be proved with the help of anumāna or inference ?

The existence of Ātmā cannot be proved even with the help of Scriptuiral Authority, because some scriptures say that the soul exists, while some say that it does not. Thus it is hard to ascertain as to which scripture is correct and which is not.

The exirtence of Ātmā cannot be proved also with the help of the proof of "upamā" or comparison, because the proof of

comparison leads a main object; just as the man perceiving a wild animal called Gavaya, Tern रोझ Rojha—a write-footed autelope in a forest, is tempted to make the pimilarty and says, ' This animal resembles the Cow. "But as there is no object celled Ātmā- soul-in the world, with what can the soul be compared ?

In this way; the existence of Ātmā (soul) cannot be proved by any proof and hence it should be believed Ātmā does not exist. Moreover, it is oure experiencc that Sa-téja-Jnāna. t.-e. clear knowladge, is been produced from the boby that has been nourished by the nutricous food of ghee, milk etc, and hence should be believed that knowledge is the out come of the Panca-Mahā Bhūtas i-e the five main elements existing in the form a human pody, Jñāua i-e knowladge is the Dearma-effect of the elements but not of the soul and hence, you say that there is no object called Ātmā or Soul. Of course it is your belief that the existence of Ātmā cannot be qroved with the help of the Vedic hymn विज्ञानघन etc. Vijñāna ghana etc. and with the help of the proofs apparent to the senses, and hence, you think that there is no object like Ātma But again, on account of other Védic verses saying that ' There is Ātmā, ' a doubt is created in your mind as to whether Ātmā exists or not.

But Oh Indiabhūti Gautama, this doubt of yours, is improper and base less, because you have not followed the meaning of the Védie hymn:-

विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनु विनश्यति, न प्रेत्यसंज्ञाऽस्ति—

Vijnāna-ghana évaitébhys bhūtébhyah samutthāya tāṇyévā'nu vinaśyati, na prétya-sajnāsti-

and hence the meaing of that hymn is not as you interpret it as above, but its interpretation is as follows. —

Listen to it. [विज्ञानघन एव Vijnāna ghana éva] The Viśiṣṭa

jnāna i-e the upayoga or definite application of jnāna-Darśana or Perception is called Vijnāna. Ātmā-the soul-which is the form of assemblage of the vijnāna, is born in the form of upayoga (application) to the matters like earth etc. which are apparent to the senses as, This is earth; This is a water-jar ' This is a piece of cloth ' etc; and [तान्येवाऽनु विनश्यति tānyévā'nu vinaśyati] only in the absance of the congnition of these matters, the soul perishes in the form of the upayoga (applsction) of these matters and is born in the form of the upayoga' of other matters; or it thus remains in the sāmānya (ordinary) form; [न प्रेत्यसंज्ञाऽस्ति na prétyasajuāsti] In this way, as the Ātmā is not in the form its former upayoga, the sign or the name referring to the former 'upayoga' does not exist, So to say, there are numerous synonyms or alternative terms of Ātmā in every field in the form of the 'upayoga' of Jñāna-Darśana Knowledge and Perception Ātmā is inseparable from the assemblage of knowledge or full 'Vijñāna' that is to say, Ātmā being full ol vijnāna (विज्ञानघन एव vijn āna-ghana éva) is the assemblige of 'Vijñāna.' When the forms like a jar, a cloth, etc have assumed the asparent ' upayoga ' of those arhéles as, as ' This is a jar ' This is a cloth' etc, i-e it is born as the various ' Vijnāna Paryāyaș because there exists the relation to the jar, cloth and such other things in the act of the soul's taking birth, Then, when the articles like a jar, cloth etc are separated or when they become non-existant or when the mind is deviated to another object or in case the upayoga' of the soul, gets rid of that article, and joins the 'upayoga' of an another article, the articles like a jar, cloth etc, which happened to be in apparent forms, lose those forms and other articles having the upayoga' of Ātmā, become 'jnéya' i e apparent. In this way, when a jar, a cloth etc, lose their apparent forms, Ātmā also does not retain the 'upayoga' of those articles as 'This is a jar' 'This is a cloth' and so on, but is turned into the 'upayoga' of other articles or remains in Sāmānya svarūpa' (ordinary form). It does not exist in the forms of its previous 'upayoga' Because of this, it is said, in the Védic hymn, न प्रेत्यसंज्ञाऽस्ति na prétyasasañjñasti, that is to say, the term of

the Soul in the form of the previous upayoga (application) does not then, exist.

Ātmā has a three-fold naure. It is born in the form of vijnana—paryāya of the objects that are apparent. As at this time, the vijnāna paryāyas' of the former objects articles) are non-existtent, and hence the soul is destructible or perishable, because its attention to the previous, objects is non-existent; and its is immortal in the form of the matter owing to 'Vijnāna-Santati' which exists from the beginning-less time. In this way the Soul has the nature of (1) utpāda (origination) and (2) vyaya (destruction) in the form of paryāya and it has the nature of dhrauvya (continuity or immortality in the form of dravya (matter).

Moreover, O Indrabhūti Gautama! the existence of the Soul can be proved with the help of evident proofs. The knowledge regarding the pitcher, cloth etc produced in you is itself Ātmā or Soul because knowledge being inseparable from soul is itself soul. Knowledge is apparent to every one on account of his personal experience and when knowledge is apparent, why should it not be believed that Ātmā which is not separate or different from knowledge is Pratyaksa (Directly Perceptible).

Besides, Ātmā is 'Pratyakṣa Siddha or self-evident owing to the experience of "I" which takes place in the practice of all the three kāla (periods of time i-e pas, present and future) as:— 'I spoke" 'I am speaking' and 'I shall speak'. If you have no faith in Ātmā what will you cling to by the word "I"? If you will say that you will resort to body by means of the word "I" i-e you may say that the words "I spoke" etc apply to the body, then even the dead body must feel by the words "I spoke" etc but the corpse has no such feeling, Therefore, it must be believed that the body different from this (mortal) body is affected by the feelings arising from "I spoke". I am speaking etc and that (different body) is Ātmā or Soul. Moreover, the Guni (an object possessing qualities) the qualities of which are apparent, is itself believed to be apparent. Besides, qualities, like desire,

doubt etc are self-evident to every one by his own experience and hence Ātmā–the root of or the support to all these qualities should be taken as self-evident. Body cannot be called the root of all the qualities, like memory, desire, doubt etc, because, the 'guni' of the qualities must correspond with the qualities themselves. Those qualities are abstract and animate while the body is concrete and inanimate. How can the body which is concrete and in-animate, be the root of (or support to) the qualities which are abstract and animate? Hence Ātmā–the Guni–which is abstract and animate, must be accepted as the support to those abstract and animate qualities.

The existence of Ātmā can be proved also by means of 'anumāna' (inference) It can be proved in this way:–The thing that is enjoyable must have the person to enjoy it, just as, dinner, clothes etc are the things that are enjoyable, and man is the enjoyer, in the same way, this body is also 'bhojya (a thing to be enjoyed', and hence, there must exist some 'sharīri' the enjoyer of the body and that enjoyer is Ātmā.

The existence of Ātmā can be proved by means of religious scriptures. It is mentioned in the Véda itself that सर्वं अयमात्मा ज्ञानमयः—Sarvam ayamātmā Jnānamayah i–e this Ātmā (soul) is full of knowledge.

Moreover, it is the soul who knows the (essence of) three द, द, द, i–e three words beginning with the letter द, (d)–Dama-Dāna and Dayā–Self–control, Charity and Mercy–The Védic hymn is—

दमो दानं दया इति दकारत्रयं यो वेत्ति स जीवः ।

Damo dānam dayā iti dakāratrayam yo vétti sa jīvah.

It is the Soul who knows the (essence of) three words beginning with the letter द, (d, namely damo, dānam and dayā-self-control,–charity and mercy.

By means of these Védic sentences, it is proved that Ātmā–the Soul–does exist.

Moreover, you are under the impression that as caitanya-the essence of life-of the body can be accurately experienced from the body that has become strong and healthy owing to the use of nutritious substances like ghee, milk etc, the life or caitanya is born of the body which is an assemblage of different matters. This belief of yours also, is not correct, because although the body nourished in this way, is helpful to the caitanya or life, it on account of its being only helpful, it cannot be said that life is born of a body. The effect of melting takes place in gold due to the application of fire i-e the fire is helpful in producing the effect of melting, but it cannot be said that the effect of melting is born of fire, but it is believed that melting is produced from gold, and hence the quality of melting is the nature of gold. In the same way, because the body is helpful in the manifestation of life's phenomena, it can never be said that life is born of the body, but the said life is born of the soul, and the life or caitanya is the quality of the soul. Besides, many persons in possession of stout and healthy bodies, have little knowledge, while others with lean bodies, are found to possess great knowledge Then, where remains the law that a strong and healthy bodied man has great knowledge ? and when a law of that kind does not remain, how can it be believed that caitanya-(life) is born of a body ? If caitanya is produced from the body, how can there be no caitanya or life in a corpse when it has a body ?

Moreover, when a thing is changed with a change in another thing, the latter may be called its effect i-e the latter may be said to have been produced from the former When cloth made out of white threads is coloured red, the threads also become red, and hence, it is believed that the cloth is produced from the red threads but in case of the body and the caitanya (life), it does not so happen; because the caitanya of a mad man is affected on account of a change in his mental state, but his body remains the same-it is un-affected by the change. Then, how can it be believed that 'caitanya' is born of a body ?

Besides, a thing can be said to have been born of another, if with the expansion of one, the other expands. As for instance, if the quantity of earth is greater, the pot becomes larger, and hence it is believed that the pot is produced from the earth, but in case of the body and caitanya, such is never the experience; because fishes of immeasurable length have very little knowledge while human beings with short bodies have great knowledge. In this way, it can never be proved that knowledge is born of the body, which is an assemblage of elements. Therefore, it should be believed that knowledge is not produced from the body but it is produced from another substance quite apart from it; and that substance is Ātmā or Soul.

O Indrabhūti ! it has, thus, been proved beyond doubt by means of Védic hymns like विज्ञानघन etc and with the help of apparent proofs that Ātma or Soul does exist.

Besides,

क्षीरे घृतं, तिले तैलं, काष्टेऽग्निः सौरभं सुमे ।
चन्द्रकान्ते सुधा यद्वत्, तथा आत्माऽङ्गगतः पृथक् ॥ १ ॥

Kṣīré ghritam, tilé tailam, kāṣṭé' gni*ḥ* saurabham sumé
Candra-kānté sudha yadvat, tathā'tmā aṅgagata*ḥ* prithak 1.

1 Just as, ghee remains in milk, oil remains in sesamum seeds, fire remains in wood, fragrance remains in a flower, and just as, nectar remains in candra-kānta stone; in the same way, the Ātma-the Soul-though separate from the body, resides in it.

In this way, on hearing the words of the Lord, the doubt of Indrabhūti Gautama regarding the existence of जीव Jiva or आत्मा Ātmā-the Soul, disappeared, and now he could realise that Ātmā does exist. His doubt having, thus, gone, *Śrī* Indrabhūti Gautama accompanied by his five hundred pupils accepted Dīkṣā from the Lord at that very moment.

Then hearing the 'tripadi'-the three laws-from the mouth of the great Lord, that, every matter is produced as the present

'paryāya' (change), perishes as the past paryāya, and remains permanent as the original dravya (matter), he composed the Dvādaśāṅgi (a set of Twelve Scriptural Works).

At that time, Kubéra (the god of Wealth-the World Guardian of the North) brought some upakaraṇas (articles of possession such as clothes, vessels, etc) which may become useful while performing their ascetic duties and requested Gaṇadhara Bhagavān Gautama Swāmī to accept them. Before accepting them, the great saint with an aversion to worldy objects thought:—'I have now become free from worldly attachments. I should decide whether I should accept them or not The highly intelligent Gautama Swāmī whose previously acquired knowledge had been turned into Right Knowledge by the preaching and the gift of Dikṣā by Śramaṇa Bhagavān Mahāvīra, whose feelings of worldly renunciation were on increase and whose ideas of piety and thought-colours were successively becoming purer at every moment, now firmly decided that the clothes, vessels etc are fit to be accepted, as they will be useful in carefully observing the Panca Mahāvratas (the Five Great Vows) of ascetic life, and they being only the articles to be employed in performing religious duties, how is it possible for a chadmastha muni (an ordinary ascetic who is not possessed of Kévala Jnāna-Perfect Knowledge)—to protect the life of any of the six varieties of Living Beings without such articles of daily use? For the collection of food and drink materials which are perfectly free from any of the forty-two defects to be carefully avoided by an ascetic, wise persons should invariably use these articles for the protection of the lives of small insects.

Persons desirous of Right Knowledge, Right Perception and Right Conduct should always aim at achieving their object by studiously following the path shown in the Śāstras. Any impudent man devoid of Right Knowledge and Right Perception who regards these useful and essential articles as *personal property* of great value should be looked upon as a sinner. One who regards such necessary articles of trivial value as personal property, is desirsou

of pleasing illiterate persons who are perfectly ignorant of True Knowledge. How can many living beings viz those belonging to the Prithvī Kāya, Ap Kāya, Téjas Kāya, Vāyu Kāya, Vanāspati Kaya, and Trasa Kāya variety be carefully protected without the use of these articles of clothes, vessels etc during ascetic life? If anyone keeping these articles–viz clothes, vessels, utensils etc for personal use, makes his soul blame worthy and discontented, mentally, vocally, and bodily, or if he has great attachment for these articles, then, he simply deceives his own self. With such ideas in his mind, Gaṇadhara Bhagavān Indrabhūti Gautama accepted some of the upakaraṇas from Kubéra.

End of the Discussion with the First Gaṇadhara.

卐

Discussion with Gaṇadhara Agnibhūti

तं च प्रव्रजितं श्रुत्वा दध्यौ तद् बान्धवोऽपरः ।
अपि जातु द्रवेदद्रिर्हिमानी प्रज्वलेदपि ॥ १ ॥

वह्निः शीतः, स्थिरो वायु, संभवेन्न तु बांधवः ।
हारयेदिति प्रपञ्च लोकानश्रद्दधद् भृशम् ॥ २ ॥

ततश्च निश्चये जाते, चिंतयामास चेतसि ।
गत्वा जित्वा च तं धूर्त्तं वालयामि सहोदरम् ॥ ३ ॥

सोप्येवमागतः शीघ्रं प्रभुणाऽऽभाषितस्तथा ।
संदेहं तस्य चित्तस्थं व्यक्तीकृत्यावदद्विभुः ॥ ४ ॥

हे गौतमाग्निभूते ! कः, संदेहस्तव कर्मणा ।
कथं वा वेदतत्त्वार्थं विभावयसि न स्फुटम् ॥ ५ ॥

1 Tam ca pravrajitam śrutvā daddhyau tad bāndhavo'paraḥ
Api jātu dravédadri–r–himānī prajvalédapi 1.

2. Vahniḥ śītah sthiro vāyuḥ sambhavènna tu bāndhavaḥ
   Hārayèditi papraccha lokānaśraddadhad bhriśam 2.

3. Tataśca niścayé jāté cintayāmāsa cétasi
   Gatvā jitvā ca tam dhūrttam vālayāmi sahodaram 3.

4 Sopyévamāgataḥ śighram prabhuṇā" bhāṣitastathā
   Sandéham tasya cittastham, vyaktīkrityāvadad vibhuḥ 4

5. Hé Gautamāgnibhūté ! kaḥ sandéhastava karmaṇā ?
   Katham vā Vèdatattārtham vibhāvayasi na sphuṭam 5

Coming to know of Indrabhūti's accepting Dīkṣā, his second brother named Agnibhūti began to think thus.-Even in case a mountain melts, a heap of ice and snow begins to burn, flames of fire become cool, the wind stops blowing altogether, it rains sparks of fire from the Moon, and even if this earth enters into the nether regions, my brother would never be defeated.

Having thus no faith in Indrabhūti's being initiated into an order of asceticism, Agnibhūti began often to inquire of the people, and when he was assured of the fact by the people that Indrabhûti had become an ascetic, he said to himself -That cunning fellow has undoubtedly defeated Indrabhûti, but I shall immediately go and defeat him and bring back my brother who has been defeated by fraudulent means. Having, thus, made up his mind, he at once approached the Lord with his five hundred disciples. Addressing him by name and lineage, *Śrī* Mahāvîra Prabhu mentioned his doubt and said 'O Agnibhûti of Gautama gotra (family) ! A doubt, is created in your mind as to whether there exists Karma or not Your doubt is created because of contradictory Védic sentences. The Védic sentence is as follows:-

पुरुष एवेदं ग्नि सर्वं यद् भूतं यच्च भाव्यम् ।

Puruṣa évédam gnim sarvam yad bhūtam yacca bhāvyam-

Because of the above-mentioned Véda sentence, you know that there is no 'Karma'.

You interpret the sentence as follows:-[पुरुष एवेदं etc.] The a-cétana and cetana- animate and in-animate- form which had been in the past, and which is to take place in the future, is all nothing but Puruṣa or Ātmā-the Soul-i. e. there exists nothing like 'Karma' 'Iśvara' etc, except Ātmā. Human, beings, gods, beasts and birds, mountains, earth or any other thing that is visible here, is nothing but Ātmā. There is not a single object except Ātmā. Because by means of the Védic sentence, it has been said that all things are nothing but Ātmā; it clearly appears to you that Karma is non-existent.

Moreover, O Agnibhūti! You belive that the above-mentioned interpretation of the sentence of the Véda, seems to be logically correct, because Ātmā is abstract and how can it help or harm by means of Karma? Just as ākāśa (sky or space) that is abstract, cannot be besmeared with a fragrant oinment, nor can it be cut to pieces by means of weapons, in the same way how can there be help or harm to the Ātmā by means of 'Karma' as it is abstract? Hence, there is nothing like 'Karm'. Besides this, by coming across other Védic hymns expounding the power of 'Karma', and seeing the popular belief in Karma, you are under a doubt whether Karma exists or not.

But O Agnibhūti ! Your doubt is improper.

The Védic sentence is as follows:—

पुरुष एवेदं ग्नि सर्वं यद् भूतं यच्च भाव्यम् ।

Puruṣa évédam gnim sarvam yad bhūtam yacca bhāvyam

You have not followed the meaning of the above-mentioned Védic words, and hence their meaning is not as you understand them. The meaning of the verse is as follows:—Listen to it [पुरुष एवेदं etc] This animate, as well as, in-namate form which is cognizable and which had been in the past, and which is to be

in future is all Ātmā. In these Védic words, Ātmā has been praised But on account of the praises of Ātmā, it should not be understood that there is no 'Karma'.

The Védic hymns are of three types viz (1) Some of them show 'Vidhi' or the method of action. (2) Some of them show 'Anuvād'a or translation and (3) Some are meant for 'stuti' or praise. As for instance, स्वर्गकामोऽग्निहोत्रं जुहुयात Svarga-kāmo agnihotram juhuyat i-e a person having the desire of attaining 'svarga' heaven), should perform 'agni-hotra' (the sacred fire). This and such other sentences show the 'vidhi' or the method of action (2) द्वादशमासाः संवत्सरः Dvādaśa-māsāh saṁvatsarah-i-e a year consists of twelve months; or अग्निरुष्णः agni-ruṣṇah i-e fire is hot. This and such other sentences translate the maxims or the statements which are well-known and popular. (3 Some Vedic hymns are full of praises such as :—

जले विष्णुः स्थले विष्णुः विष्णुः पर्वतमस्तके ।
सर्वभूतमयो विष्णुस्तस्माद् विष्णुमयं जगत् ॥ १ ॥

Jalé Viṣṇuh sthalé Viṣṇu-r-Viṣṇuh paravata-mastaké,
Sarva-bhutamayo Viṣṇūstasmād Viṣṇumayam jagat

1. God Viṣṇu resides in water; Viṣṇu is at every spot, Viṣṇu is on the peack of a mountain; Viṣṇu pervades all objects Therefore, whole Universe is full of Viṣṇu.

This sentence is used to show the greatness of Viṣṇu, but it does not mean that there is nothing except Viṣṇu Just as inspite of saying by means of this sentence that the whole universe is pervaded by Viṣṇu, it is not to be taken that all other objects except Viṣṇu are non existent; because the sentence is meant to praise; in the same way, by means of the Védic statement" 'Whatever was, and whatever will be, is nothing but Ātmā' the greatness of 'Ātmā' is expressed but it does not mean that 'Karma' does not exist

Moreover, your belief that the abstract Soul can have no help or harm from the 'Karma' which is concrete, is also impro-

her because knowledge is abstract, and yet it seems to be benefitted by the drugs like Brāhmi or by the nutritious food like ghee, milk etc which are concrete. In the same way, knowledge is adversely affected (is hurt) by the use of substances like wine, poison etc. Hence, it should be believed that even an abstract object can have helped or harmed from an object that is concrete.

Besides, if 'Ḳarma' is non-existent, how can there be such apparently strange occurrences of the world as-one is found happy while another is found to be unhapply-one is the master or the employer while another is a servant or the employed etc? Thus, there must be some reason of the differences of high or low status as that of a king or of a poor person existing in this world and that reason is none other but good or bad 'Karma' (action) of previous life

Moreover, the result of an action done, is always obtained. Charity ete are good actions and slaughter etc are bad actions. Definite fruits of those works must result from them and those fruits are good or bad 'Ḳarmas'.

On hearing in this way, the words of the Lord, Ārya Agnibhûti had his doubt about 'Karma' removed from his mind and now he was assured of the existence of Ḳarma. The moment his doubt was thus removed, Agnibhûti with his five hundred disciples accepted Dīkṣā from the Lord.

End of Discussion with the Second Gaṇadhara.

卐

Discussion with Vāyubhûti Gaṇadhara.

Coming to know that his two elder brothers Indrabhūti and Agnibhūti had renounced the world, in this way, the third brother Vāyubhūti thought :—The venerable person whose pupils Indrabhûti and Agnibhūti have become, deserves reverence from me and hence I also should approach him and get my doubt removed by him.' Thinking in this way, Ārya Vāyubhûti accompanied by his 500 pupils came to the Lord.

तज्जीवतच्छरीरे सन्दिग्धं वायुभूतिनामानम् ।
ऊचे विभुर्यथास्थं, वेदार्थं किं न भावयसि ? ॥ १ ॥

Tajjîva taccharîré sandigdham Vāyubhūti-nāmanam
Ūcè vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

The Lord addressed him with his name and gotra (family-name) saying to him--

O Vāyubhuti ! You doubt whether this body itself is Ātmā-Soul or whether Ātmā is separate from the body. This doubt is produced in your mind due to contradictory verses.

The Védic verse is as follows :—

विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनु विनश्यति, न प्रेत्यसंज्ञाऽस्ति ।

Vijnānaghana èvaitebhyo bhûtébhyah samutthāya tānyévānu vinaśyati, na prétyasaṇjnā' sti

On account of the above-mentioned statement you think that Ātmā is not separate from the body but the body itself is Ātmā.

You have been interpreting the said Védic verse thus-[विज्ञानघन एव Vijnānaghana éva] means the assemblage of vijnāna. [एतेभ्यो भूतेभ्य: समुत्थाय étébhyo bhûtébhyah samutthāya] being produced from the five main elements, like earth, water etc [तान्येवाऽनु विनश्यति] is lost (disappears) into the same elements. [न प्रेत्यसंज्ञाऽस्ति na pretya sanjnā asti] and hence there is no different term for the body and for the soul. That is to say-the assemblage of 'Vijnānā' is born of the five elements that have formed a body and therefore the Vijnāna is based only on the five elements but Ātma is not different from the body as is believed by those who believe that Ātmā-the source of vijnāna is separate from the body. As intoxication is produced from the liquor or wine, in the same way, life-power or 'caitanya sakti' is produced from the five elements that have formed the body. In this way, the assemblage of 'vijnāna' after being born from the five elements in the form

of the body, dissolves into the same elements, as bubbles of water, when those five elements are destroyed. In this way, as 'caitanya' is born from the body which is the assemblage of the elements, the body is the source of 'caitanya' and the term Ātmā as used by the people, is nothing else but the body.

Ātmā is not different from the body. Hence it is said in the Védas that [न प्रेत्यसंज्ञाऽस्ति na prétyasañjnā asti–there are no separate terms for the body and the soul; but the body itself is the soul.

On the other hand, seeing other Védic statements that Ātmā is different from body which is formed out of the elements, a doubt is created in your mind as to whether the body itself is the Soul or the Soul is separate and different from the body.

The following are the Védic verses showing that Ātmā is different from the body :—

सत्येन लभ्यस्तपसा ह्येष ब्रह्मचर्येण नित्यं ज्योतिर्मयो हि शुद्धो यं पश्यन्ति धीरा यतयः संयतात्मानः ।

Satyéna labhyastapasā hyéṣa brahma—caryéna nityam jyoti-r-mayo hi śuddho yam paśyanti dhīrā yatayaḥ samyatātmānaḥ

[सत्येन लभ्यस्तपसा ....हि शुद्धो Satyéna labhya stapasā ....hi suddho] i-e this Ātmā–Soul–which is eternal and full of light and purity–can be realised by means of truth, austerity and celibacy. [यं पश्यन्ति धीरा यतयःसंयतात्मानः yam paśyanti dhīrā, yatayaḥ saṃyatāmāna*ḥ*-i-e the palient and self-controlled ascltics can realise this soul.

These statements go to prove that Ātmā is different from the body. In this way, on account of contradictory Védic statements, a doubt is produced in your mind, whether the body itself is Ātmā or whether the Ātmā is different from the body. But Vāyubhûti ! this doubt of yours is improper because, you have not followed the meaning of the Védic statement [विज्ञानघन एव etc

vijnānaghana éva] etc, and hence, the interpretation of that statement is not as you do, but it is as follows:—Listen to it.

[विज्ञानघन एव vijnāna ghāna éva] The peculiar or the higher knowledge-Viśiṣtha Jnāna i-e the use of-Knowledge-Perception-is called vijnāna. The soul which is the assemblage of that vijnāna is born in the form of the use of the elements like earth etc or of their 'vikāras' like earthen objects, jars, clothes etc which are perceptible, and when these objects are destroyed and become imperceptible, the soul also vanishes in the form of their use, and is born for the use of other objects or remains in Sāmānya Svarūpa (an ordinary form); [न प्रेत्यसंज्ञाऽस्ति na prétya ṣanjnā asti] In this way, the soul being non-existent in the form of the former upayoga (use) the sign indicating the former use, also becomes non-existent. It means that there are infinite forms of the Soul in the form of the Knowledge-Perception in every field, and Ātmā is inseparable from the assemblage of 'vijnāna', i-e Ātmā is full of 'vijnāna. When a pitcher, a cloth and such other articles become perceptible, Ātmā becomes existent in the form of the use of the pitcher, the cloth etc, and can be said as, 'This is a pitcher' 'This is a cloth', and so on. Ātmā becomes existent in this way because in doing so, it has got the expectiation of that pitcher etc. Then, those articles-pitchers etc are separated or when they become non-existent, or when the mind is transferred to another article i-e when the use (attention) of the Soul, becomes existent in another object on account of any of the above -mentioned causes, the articles which happened to be perceptible at first, do not remain so, but other articles where-in the use-'upayoga or attention prevails, become perceptible. In this way, when those pitchers, clothes etc are imperceptible, the soul also becomes non-existent in the form of attention as 'This is a pitcher', 'This is a cloth' and so on. It is only because of this, that it is said in the Védas न प्रेत्यसंज्ञाऽस्ति-na prétya-sañjnā asti. i-e-when the upa-yoga or attention is directed to another object, the sign or name indicating the first object, becomes non-existent

The meaning being so, it can be clearly understood that the Soul is separate or different from the body.

On hearing the words of the Lord in this way, Vāyubhûti became free from the doubt whether the body itself is Ātmā or it is different from the body. He was now convinced that Ātmā is different from the body. Becoming thus free from his doubt Vāyubhûti, with his five hundred disciples accepted Dīksā.

End of Discussion with the Third Gaṇadhara.

卐

Discussion with Gaṇadhara Vyakta.

Coming to know that Indrabhūti and his two brothers Agnibhûti and Vāyubhûti had renounced the world, the fourth scholar named Vyakta, thought:—The person whose disciples Indrabhûti and his two brothers have become, deserves veneration from me also. I must approach him and get my doubt solved. Thinking thus, Ārya Vyakta accompanied by his five hundred pupils went to the Lord.

पञ्चसु भूतेषु तथा, सन्दिग्धं व्यक्तसंज्ञकं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

Pancasu bhūtéṣu tathā sandigdham Vyakta-sañjnakam vibudham
Ūcé vibhu-r-yathāstham Vedārtham kim na bhāvayasi ?

To the learned man named Vyakta, who had a doubt whether the five elements existed or not. the Lord said "Why do you not realise the correct meaning of the Védas? Your doubt is the outcome of contradictory Védic statements. The Védic sentence is as follows:-

येन स्वप्नोपमं वै सकलं, इत्येष ब्रह्मविधिरञ्जसा विज्ञेयः ।

Yéna svapnopamam vai sakalam, ityéṣa Brahma-vidhi-r-añjasā vijnyéyah ।

Because of the above-mentioned Védic statement you think that the five elements do not exist.

You interpret it as follows:—

[स्वप्नोपमं वै सकलम् Svapnopamam vai sakalam] That is to say, the earth, water etc–the whole world–resemble a dream. As we see gold, diamonds, women, and such other objects in a dream and yet they are non-existent, in the same way, inspite of our seeing earth, water, etc, they are in fact non-existent-they resemble a dream. [इत्येष ब्रह्मविधिरञ्जसा ityésa Brahma. vidhi-r-anjasā–that is to say, this Brahma–vidhi deserves to be immediately known that this world is a dream. Through these Védic statements, you know that the earth, the water, and other elements are non-existent. But at the same time, the Védic words, [पृथ्वी देवता, आपो देवता Prithvi dévatā, āpo dévatā] that the earth happens to be a deity, the water happens to be a deity, and so on, which indicate the power and influence of these elements, have produced a doubt in your mind regarding the existence of these elements.

But O Vyakta ? this doubt of yours is improper, because the Védic words-this world is a dream-while thinking of the Soul,-mean to say that the relation to gold or to woman etc, is transitory. Relation to or contact with gold, wealth, sons and wives etc is un–steady, un–interesting and un–substantial, and its results are bitter, and therefore, getting rid of an attachment to them, people should resort to the efforts for Salvation. Thus, those Vedic statements are meant to give precepts that would add to the ideals of renunciation, but these statements do not suggest the denial of the existence of the five elements

On hearing the words of the Lord the fourth scholar Paṇḍit Vyakta became free from his doubt regarding the five elements and he was convinced that the five elements do exist. On his doubt being thus removed, Paṇḍit Vyakta with his five hundred disciples, accepted Dîkṣā from the Great Teacher.

End of Discussion with the Fourth Gaṇadhara.

卐

Discussion with Sudharma Gaṇadhara

Coming to know that four upādhyāyas (teachers) had become initiated into asceticism, the fifth Paṇḍit named Sudharma

thought:-He, who was selected as a Guru (teacher), by his four predecessors, deserves veneration from me, and I also should approach him and get my doubt cleared." With this idea in his mind, Sudharma Swāmî with his five hundred disciples went to the Lord.

यो यादृशःसतादृश, इति सन्दिग्धं सुधर्मनामानम् ।
ऊचे विभुर्यथास्थं, वेदार्थं किं न भावयसि ? ॥ १ ॥

Yo yādriśah sa tādriśah iti sandigdham Sudharma-nāmānam
Ūcé vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

To the fifth scholar named Sudharma Swāmi, who had a doubt in his mind whether a person is born during the next birth in the same class to which he belongs in this life or whether he assumes a different form, the Lord said.-O Sudharman! Why do you not consider the correct meaning of the Védas? Your doubt has resulted from the Védic statements which are contradictory to one another.

The Védic sentence, in question, is as follows:-

पुरुषो वै पुरुषत्वमश्नुते पशवः पशुत्वम् ।

Puruṣo vai puruṣatvamaśnuté paśavah paśutvam ।

Because of such statements, you believe that a person is born, during the next birth, in the same class to which he belongs in this life.

You interpret the Védic sentence in this way :-[पुरुषो वै पुरुषत्वमश्नुते Puruṣo vai purusatvamaśnuté.] Inspite of his death, a person assumes, during his next birth, the same form that he has during this life.

पशवः पशुत्वम् paśavah paśutvam] the cows and other animals assume the forms of the cows etc in the next birth. It means that a man after death is born as a human being and nothing else like a deity, or a lower animal or denizen of hell. Animals after death are born as animals, and in no case, as any thing else like a man, a god etc

Besides O Sudharman ! you believe that above-mentioned tint-erpretation of the words of the Védas seems to be correct logically also, because the result resembles the cause just as, the seeds of Paddy give rise to the offshoots of Paddy but the offshoots of wheat never come out of the seeds of Paddy; in the same way, a man after death, must be born as a man for how can he be an animal like a cow etc ? In this way, because of the Védic statements, and because of logic, you know that a living being will be born of the same class during his next birth, as he is in this life.

But it is, at the same time, said in the Védas that,

शृगालो वै एष जायते यः सपुरीषो दह्यते ॥

Śrigālo vai éṣa jāyaté yaḥ sapurîṣo dahyaté.

That is to say, 'A person is born as a jackal, if he is burnt with his body besmeared with his stools. It means that if the body of a man is unclean because of his stools, and if he is cremated with such an unclean body, that man is born as a jackal in his next birth.

These Védic statements go to prove that a man is born in the next birth as a jackal also, and hence, the principle-"The living being 'assumes the same form in the next birth as he has in this life"-does not stand to be correct now. Because of such contradictory statements, a doubt has been created in your mind but O Suḍharman ? this doubt of yours is improper; because the Védic statement-पुरुषो व पुरुषत्वमश्नुते पशवः पशुत्वम्-Puruso vai purusatvamaśnuté pāśavaḥ paśutvam-is not properly followed by you This Védic statement should not be interpreted as you do.'

The Védic statement means as follows:-Listen—

A man inspite of death, can be a human being in the next birth, and animals, in spite of death, can be animals in the next

birth–that is to say, a person of a benevolent nature, and endowed with humane virtues like truth, politeness, simplicity, mercy etc, can again have his birth as a human being inspite of his being unvolved during this life, in the activities pertaining to his life as a man. Besides, the animals who are full of attachment, ignorance etc, can have their births as animals after death inspite of their being involved in the activities natural to them. It means that a man with his good deeds, can again be born as a man and an animal with its evil deeds, can again be born as an animal, The statement indicates the ultimate fate of a man and of animals in accordance with their actions, but those Védic statements do not assert such a principle that a man after death becomes a human being (man) unfailngly and that an animal, after death is again born as an animal. It means that a man with his virtuous qualities like truth politeness, mercy etc may again be born as a human being, but a sinful man after death may also be born as an animal or may go to hell. In the same way, an animal with vices like attachment, ignorance etc becomes, an animal in the next birth but a kind–hearted animai may become born as a human being or even as a god. Thus, the birth of living beings in different classes, relies on deeds, and hence, there are varieties of living beings

Besides, your belief that the result must resemble the cause (i–e there must be consistency beween cause and effect) is also not correct, because we see that scorpions are born out of dung etc and hence there is possibility of a strange and different effect from a cause.

In this way on hearing the words of the Lord, the doubt of Sudharma Swāmī was cleared. His doubt being thus removed, Sudharma Swāmi with his five hundred disciples accepted Dikṣā from the Lord.

End of Discussion with the Fifth Gaṇadhara



Discussion with the Gaṇadhara Maṇḍit.

Coming to know of the renunciation of Indrabhūti and others, the sixth upādhyāya named Ārya Maṇḍit thought :—The eminent preceptor who was accepted as their Guru (teacher) by five persons including Indrabhūti deserves veneration from me, and I also should approach him and get my doubt solved. Thinking in this way, Ārya Maṇḍit accompanied by his three hundred and fifty disciples, went to the Lord.

अथ बन्धमोक्षविषये सन्दिग्धं मण्डिताभिधं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Bandha-Moksa-visayé sandigdham Maṇḍitābhidham vibudham
Ūcé vibhu-r-yathāstham Védārtham kim na bhāvayasi ? 1.

To the learned teacher named maṇḍit who had a doubt on the subject of Bandha (bondage) and Mokṣa (freedom) from 'Karma', the Lord said—Why do you not consider the correct meaning of the Védic verse ? O Maṇḍit, you doubt whether the Soul can have either bondage or freedom through 'Karma' i-e action This doubt of yours, is the outcome of the Védic statements which appear to be contradictory to one another.

The Védic verse is as follows :—

' स एव विगुणो विभुर्न बध्यते संसरति वा मुच्यते मोचयति वा, न वा एष बाह्यमभ्यन्तरं वा वेद' ॥

Sa éva viguṇo vibhu-r-na badhyaté saṃsarati vā mucyaté mocayati vā, na vā ésa bāhyamabhyantaram vā véda.

Because of the above-mentioned Védic words, you think that the Soul is neither bound by 'Karma', nor does it enjoy freedom from Karma.

You have been interpreting the Védic statement as follows:-
[स एव Sa éva] i-e the Soul [विगुणो viguṇo] is devoid of the qualities of सत्व satva-goodness रजस् rajas-passion and तमस् tamas-Ignorance-darkness) [विभुः vibhuh] and is all-pervading. न बध्यते na badhyaté] It is not bound, that is to say, it is free

from the bondage of good or bad actions [संसरति वा samsarati vā] It is not born in various forms, and it does not thus suffer from endless and continuous wanderings in this world, because only those that are bound by 'Karma' (action) have to suffer from continuous wanderings, but the Soul is free from the bondage of Karma, and hence, it does not move about in this world. [मुच्यते mucyaté] the Soul has never to be free from Karma, because only those, who are involved into Karma, will try to get themselves free from the bondage of Karmas; but as Ātmā -the Soul-has no bondage of Karma; there is no question of its being free from it [मोचयति वा mocayati vā] and as Ātmā is not the doer of actions etc, it does not set others free from Karmas, [न वा एष बाह्यमभ्यन्तरं वा वेद Na vā éṣa bāhyamabhyantaram vā véda] The Soul does not know about महत् mahat-Intellect, अहङ्कार Ahamkāra–Mamatva (mine–ness, etc, which are external and different from it, and it does not know its ownself which is the internal form because knowledge is the function of Nature, but it is not the nature of the Soul, and hence, it can be said that the Soul does not know the external, as well as, the internal form. In this way, you know through the Védic verses, that the Soul has neither bondage nor Salvation but, at the same time, there are other Védic statements which assert that the Soul has bondage and Salvation, and these have created a doubt in your mind whether the Soul has bondage and Salvation or not. The following are the Védic statements which say that Ātmā has bondage as well as, freedom :—

["न ह वै सशरीरस्य प्रियाऽप्रिययोरपहतिरस्ति,
अ शरीरं वा वसन्तं प्रियाऽप्रिये न स्पृशतः]"

Na ha vai sa–śarirasya priyā priyayorāpahatirasti, a–śariram vā vasantam priyā'priyé na spriśataḥ

The meaning of the Védic verse is follows :—

[न ह, वै सशरीरस्य प्रियाऽप्रिययोरपहतिरस्ति, Na ha vai sa–śarîrasya prîyā 'priyayo-r-apahatirasti] - The soul with the body i-e

Worldly Soul is not free from happiness or misery; that is to say, the worldly soul has to experience happiness or undergo misery, because it is involved into good or bad Karmas that are caused by good or bad actions.

[अशरीरं वा वसन्तं प्रियाऽप्रिये न स्पृशतः "

A-śarīram vā vasantam priyā' priyé na spriśatah. The soul which is devoid of body, and which is mukta (free) and which lives at the top of Loka (universe), remains unaffected by happiness or misery, because, such a free soul has no Karmas causing happiness or misery. These Védic words clearly indicate that the soul has bondage, as well as, freedom (salvation). In this way, you have been overwhelmed by a doubt because of such contradictory Védic words.

But O Maṇḍit ! this doubt of yours is improper, because you have not followed the meaning of the verse,

स एष विगुणो विभुर्न बध्यते संसरति वा मुच्यते मोचयति वा,
न वा एष बाह्यमभ्यंतरं वा वेद ।

Sa éṣa viguṇo vibhu-r-na badhyaté samsarati vā mucyaté mocayati vā, na vā ésa bāhyamabhyantaram vā véda ।

The interpretation of the verse is not as you do it. It is as follows :-

Listen-[स एष विगुणो विभुः sa éṣa viguṇo vibhuḥ] विगुण viguṇa means it is devoid of the quality of Chadma-sthapana and विभुः vibhuḥ means all-pervading due to Kévala Jnāna-Perfect Knowledge i-e. this free soul [न बध्यते na badhyaté] does not fall into the bondage of Karma i-e it is devoid of the bondages of good or bad actions, because, the free soul is devoid of Mithyātva (Wrong Perception) resulting from the bondage of Karmas. [संसरति वा saṁsarati vā] such a soul has not to wander in the Universe, because, wandering in the form of births and re-births in this world, is possible only to those who are under the clutches of Karmas, but the free soul is free from them, and it does not

wander in the world [मुच्यते mucyaté] is not freed from Karmas, because the free soul is already free from Karmas, and hence, the work of its being free does not remain. Only the persons who have bondage are expected to be free, but the Muktātmā-free soul-being free from the clutches of Karmas' is not freed [मोचयति वा mocayati vā]. Besides, the soul that has already achieved Salvation, does not tender precepts to others, and hence, does not make others free from Karmas, Moreover, the free soul has no worldly happiness. It is said-[न वा एष बाह्यमभ्यन्तरं वा वेद na vā ésa bāhyamabhyantaram vā véda]. This free soul does not enjoy either the external happiness resulting from flowers or the application of sandal-paste etc, or internal happiness resulting from pride. Thus, it does not enjoy both kinds of happiness i-e it does not experience worldly happiness Those Védic statements describe the nature of the soul that has attained salvation in this way, but the worldly soul has the bondage and salvation from Karma.

On hearing the words of the Lord, upādhyāya Maṇḍit became free from his doubt, and his doubt being thus removed, he accepted Dīkṣā along with his three hundred and fifty disciples.

End of the Dicussion with the Sixth Gaṇadhara.



Discussion with Gaṇadhara Maurya Putra

Coming to know that the six preceptors including Indrabhūti Gautama and others had accepted Dīkṣā, the seventh scholar named Maurya-putra thought to himself.- The eminent preceptor, who is revered as their Guru, by Indrabhūti Gautama and others, deserves great respect from me also. Hence, I also ought to approach him and get my doubt solved. Thinking thus, Maurya-putra accompanied by his three hundred and fifty disciples, went to the Lord.

अथ देवविषयसन्देह-संयुतं मौर्यपुत्रनामानम् ।
ऊचे विभुर्यथास्थं, वेदार्थं किं न भावयसि ? ॥ १ ॥

Atha deva-visaya-sandèha-samyutam Maurya-putra-nāmānam
Ūcé vibhu-r-yathāstham Védārtham kim na bhāvayasi?

To Maurya-putra who had a doubt on the subject of the existence of dévas (gods, deities), the Lord said:—'Why do you not consider the correct meaning of the Védic verses? You have a doubt in your mind whether the gods exist or not and this doubt of yours has resulted from contradictory Védic statements

The Védic verse creating doubt in your mind is as follows.-

को जानाति मायोपमान् गीर्वाणान् इन्द्र-यम-वरुण-कुबेरादीन् ।

1. Ko jānāti māyopamān girvāṇān Indra-Yama-Varuṇa-Kubérādîn

Who knows the gods viz Indra-Yama-Varuṇa-Kubéra etc. who resemb'e an illusion? Because of the above mentioned Védic statement you are under the impression that there are no gods or deities Your method of interpretation is this; —

Who is sure of the existence of Indra-Yama-Varuṇa-and Kubéra etc, who resemble an illusion? That is to say-the gods Indra-Yama Varuṇa etc are but an illusion; and just as, objects in a dream do not, in fact, exist, in the same way, gods also, in fact, are non-existent.'

Besides, you believe that the souls residing in hell, cannot come to this world because they are dependent and are overwhelmed with affliction, and as there is no chance for them to be visible, we shall have to keep faith in the words of the Holy Scriptures that they do exist But the gods, who on the other hand, are free and powerful, are able to descend to this world, but as they remain invisible, you are tempted to believe that they do not exist.

Again, coming across other Védic statements describing the prowess of gods, you have a doubt produced in your mind whether the gods do exist or not.

The following are the Védic words which describe the power of gods:—

स एष यज्ञायुधी यजमानोऽञ्जसा स्वर्लोकं गच्छति ।

Sa ésa yajnāyudhî yajamāno' njasā svarlokam gacchati-

That is to say-A devotee who is in possession,. of the weapon of 'yajna" i.e a sacrifice, immediately goes to heaven-the residence of gods.

This Védic statement clearly proves that gods do exist; because how can there be svarga loka-heavens or residence of gods if, the gods themselves do not exist ? On account of such contradictory Védic statements, you have a doubt whether the gods exist or not.

But O Maurya-putra ! this doubt of yours, is groundless, because you, as well as I, actually see these gods who have come into the Samavasaraṇa here.

Besides, all people can see the Vimānas or aerial conveyances or vehicles of the luminary deities, like the Sun, the Moon etc. How can there be those conveyances if there are no gods riding them ? The Védic words that describe the gods as an illusion, mean to say that the existence even of gods is transitory. That is to say even the gods with very long lives, cease to exist when their lives come to their ends, and hence, they are as transitory as other objects are. By thus suggesting the transitoriness of the lives of gods, the Védic statement aims at advising people not to hanker after achieving the status of a god, but to have an idea of achieving Salvation which is Infinite or Permanent, and to strive to attain it. These Védic statements do not assert that the gods do not exist. Inspite of the fact that the gods are free and powerful, they do not come to this world, because of their attachment to the activities pertaining to music, dancing, etc, because, of their love of divinity because of their love of pleasures, and because of the stench of the terrible nuisance that prevails in this world

But at the time of the auspicious days of the Jaina Tīrthaṇkaras—Jaina Prophets—the gods do come into this world, because of devotion, or because of the affection of previous birth, or because of the enmity of former life or because of some such reasons

On listening, in this way, to the words of the Lord; the doubt of Maurya-putra disappeared and he was convinced that the gods do exist. When his doubt was thus removed, Ārya Maurya putra along with his three hundred and fifty disciples accepted Dīkṣā from the Lord

End of Discussion with the Seventh Gaṇadhara.



Discussion with Gaṇadhara Akampita

Coming to know that the seven upādhyāyas including Indrabhūti Gautama and others, had accepted Dīksā from the Lord, the eighth scholar named Ārya Akampita said to himself "The eminent preceptor who is revered as their Guru by the seven upādhyāyas including Indrabhūti Gautama and others deserves veneration from me too and hence, I also should approach him and get my doubt solved" With this idea in his mind, Ārya Akampita accompanied by his three hundred and fifty disciples went to the Lord

अथ नारकसन्देहात् सन्दिग्धमकम्पितं विबुधमुख्यम् ।
उचे विभुर्यथास्थं, वेदार्थं किं न भावयसि ? ॥ १ ॥

Atha Nāraka-sandéhāt sandigdha makampitam vibudhāmukhyam
Ūcé vibhu-r yathāstham Védārtham kim na bhāvayasi ?

To the great scholar named Ārya Akampita, who had a doubt in his mind about the existence of denizens of hell in hellish regions, the Lord said: —Why do you not consider the correct meaning of the Védic statement? You have a doubt

whether the denizens of hells reside in hellish regions or not. This doubt of yours is the outcome of contradictory Védic statements.

The following is the Védic verse :—

न ह वै प्रेत्य नरके नारकाः सन्ति ।

Na ha vai prètya naraké nārakāh santi.

Because of the above-mentioned Védic statement, you believe that there are no denizens of hell residing in hells.

You have been interpreting that Védic statement as follows:-

[न ह वै प्रेत्य नरके नारकाः सन्ति ।

Na ha vai prétya naraké nārakāh santi.].

There are no Nārakās i-e denizens of hell residing in hells i-e no person becomes a resident of hell after death. Moreover, you are under the impression that the gods-the Sun, the Moon etc are directly visible. People adore some gods and receive the fruits of their adoration; and this goes to prove that gods do exist, for, there is thus the proof of inference; while the souls residing in hells, do not fall within our ken, either by being directly visible or through inference, and hence, it is said there are no Nārakās.

But, on the other hand, there is the following Védic statement :—

नारको वै एष जायते यः शूद्रान्नमश्नाति ।

Nārako vai éṣa jāyaté yaḥ sūdrā-nnamaśnāti—

That is to say-The Brāhmaṇa who eats the food of a śūdra (a non-brāhmin) has to be born, as a Nāraka (a denizen of hell).

Because of such Védic statements, which seem to be contradictory to one another, you have a doubt regarding the existence of a hell-dweller, because, if there is no possibility of a hell-dweller, how can it be said that 'the Brāhmaṇa eating the food of a non-brāhmin is born as a Nāraka (a hell-dweller)?

Because of such statements, which seem to be contradictory to one another, you have a doubt regarding the existence of a hell-dweller, but O Akampita ! Your doubt is improper, You have failed to follow the correct meaning of the Védic verse [न ह वै प्रेत्य नरके नारकाः सन्ति Na ha vai prétya naraké nārakāh santi].

It means–the hell-dwellers are not Nārakās (hell-dwellers) during their next-birth; that is to say-hell-dwellers are not permanent dwellers like Mount Méru which is eternal, but it means that a person who commits great sins is born as a Nāraka (hell-dweller) during his next birth This is the real meaning of the Védic words or the Védic words mean that hell-dwellers are not born as Nārakās (hell-dwellers) after death without an interval, but these Védic words do not indicate that hell-dwellers do not exist.

On account of their dependence on others the hell-dwellers cannot come over to this world, but persons having Kṣāyika Jṇāna or Kévaḷa Jnāna (Perfect Knowledge) can actually see these hell-dwellers with the help of their supreme knowledge. Those who are chadmastha-(devoid of Perfect Knowledge)-can know the existence of hell-dwellers through Anumāna or inference in this way-just as a soul can enjoy the blessed fruits of its highly meritorious good actions by being born as an affluent god in Anuttara Déva-loka (a celestial residence which has nothing superior)-a happy status which was never attained previously-in the same way, souls committing great sins, have to suffer terrible hardships from their position in their individual hell, and thus, they get the fruits of their sins in the form of acute and perpetual affliction.

You may, perhaps, be tempted to say that the fruits of great sins can be experienced in assuming lives as lower animals and as human beings, because, we see many animals and human beings unhappy, but that belief of yours cannot be true; because there does not exist acute and perpetual misery in the lives of lower animals and of human beings. If there is great misery

found in lives of human beings and in the lives of lower animals, there is, at the same time, some happiness too. Besides, in the lives either of human beings or of lower animals, there is never found as much affliction as is generally found in the lives of denizens of hell. The fruit of great sins is to suffer acute and perpetual affliction, and hence, it should be believed that a person committing great sins has to remain in hell as a Nāraka (a hell-dweller), and he has to suffer terrible agonies from acute and perpetual miseries.

On hearing the words of the Lord in this way, the doubt of Ārya Akampita was cleared and he was convinced of the existence of hell-dwellers. His doubt having been removed Ārya Akampita along with his three hundred disciples accepted Dīkṣā from the Lord.

End of Discussion with the Eighth Gaṇadhara.

卐

Discussion with Gaṇadhara Acala-bhrātā.

Coming to know of the renunciation of the eight upādhyāyas including Indrabhūti and others, the ninth upādhyāya named Acala-bhrātā said to himself ' The eminent preceptor who has been respected as their Guru by Indrabhūti and others, deserves veneration from me too, and I also should approach him and get my doubt solved. Thinking thus in his mind, Ārya Acala-bhrātā accompanied by his three hundred disciples went to the Lord.

अथ पुण्ये सन्दिग्धं द्विजमचलभ्रातरं विबुधमुख्यम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

Atha Puṇyé sandigdham dvijamacalabhrātaram vibudha —mukhyam

Ūcé vilbhu-r-yathāstham Védaratham kim na bhāvayasi ?

To the Brāhmaṇa great scholar Acala-bhrātā who had a doubt whether Puṇya-religious merit or piety-and Pāpa-sin-exist or not, the Lord said;-Why do you not consider the correct meaning of the Védic verse ? Your doubt is the outcome

of Védic statements that seem to be contradictory to one another.

The following is the Védic verse :—

पुरुष एवेदं ग्नि सर्वं यद् भूतं यच्च भाव्यम् ।

Purusa évédam gnim sarvam yad bhūtam yacca bhāvyam.

By the above-mentioned Védic statement, that there is neither piety nor sin, your interpretation of the Védic statement is that these animate, as well as, in-animate forms that have become in the past or that will be in future, are Puruṣa or-the Supreme God-or the Soul; that is to say, there is nothing like puṇya (piety) or pāpa (sin) except this soul.

But at another place, it is said :—

पुण्यः पुण्येन कर्मणा, पापः पापेन कर्मणा ।

Puṇyaḥ puṇyéna karmaṇā; Pāpaḥ pāpéna karmaṇā.

By means of meritorious deeds, a person acquires puṇya (piety) and by means of sinful actions a person acquires sin This statement indicates the power of piety and sin. Because of such contradictory statements, a doubt is created in your mind whether there is piety or sin; or whether both of them do not exist at all.

But O Acala-bhrātā ! this doubt of yours is groundless; because the Védic statement,

पुरुष एवेदं ग्नि सर्वं यद् भूतं यच्च भाव्यम् ।

Puruṣa évédam gnim sarvam yad bhūtam yacca bhāvyam—

means that these animate, as well as in-animate forms which are visible to us and which existed in the past and which will exist in future, are nothing else but Ātmā-Soul itself. Ātmā-the Soul-has been praised in that Védic statement, but it does not assert that there are no piety and sin, just as, in the Védic statement 'विष्णुमयं जगत् Viṣṇumayam jagat-it is said that the whole Universe is full of Viṣṇu, these statements show the great-

ness of god Viṣṇu; but because of them, it is not to be understood that there does not exist any other object except Viṣṇu. Similarly, "that which has existed in the past, and which will exist in future is nothing else but Ātmā–the soul," is a statement that praises the greatness of the Soul. It is not to be taken in the sense that piety and sin do not exist.

Besides, there must be some cause of the happiness or misery experienced by every living body; because, result (effect) without a cause, is impossible and that cause is puṇya (piety) or pāpa (sin).

On hearing the words of the Lord, in this way the doubt of Ārya Acala-bhrātā disappeared, and he was now, convinced that Puṇya (religious merit or piety) and Pāpa (sin) do exist. His doubt being thus removed, Ārya Acala-bhrātā along with his three hundered disciples, accepted Dīkṣā from the Lord.

End of Discussion with the Ninth Gaṇadhara



Discussion with Métārya Gaṇadhara.

Coming to know that the nine upādhyāyas including Indrabhûti Gautama and others, had accepted Dîkṣā from the Lord, the tenth scholar named Ārya Métārya said to himself :--The eminent preceptor who is revered as their Guru by Indrabhûti and others deserves veneration from me also, and consequently I too, should approach him and get my doubt cleared'. With this idea in his mind, Ārya Métārya accompained by his three hundred disciples went to the Lord.

अथ परमवसन्दिग्धं मेतार्यं नाम पण्डितप्रवरम ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि? ॥ १ ॥

Atha para-bhava sandigdham Métārya nāma paṇdita pravaram
Ūcé vibhu-r-yathāstham Védāratham kim na bhāvayasi ?

To the excellent scholar named Métārya who had a doubt about the existence of para-bhava (next-birth after death), the Lord said:--Why do you not consider the correct meaning of the Vèdic statement? You have a doubt whether para-loka (next-birth after death) exists or not Your doubt is the outcome of contradictory Védic statements.

The following is the Védic statement:--

विज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनु विनश्यति, न प्रेत्यसंज्ञाऽस्ति ।

Vijnāna ghana évaitébhyo bhûtébhyaḥ samutthāya tānyévānu vinaśyati, na prétya sañjnā asti.

Being led by the above-named Védic statement, you are under the impression that para-loka (next-birth after death) does not exist This is the way in which you have been interpreting this Védic statement.—[विज्ञानघन एव Vijnāna ghana éva] the assemblage of knowledge [एतेभ्यो भूतेभ्यः समुत्थाय étébhyo bhûtébhyaḥ samutthāya] coming out of the five elements-Earth, Water etc. [तान्येवाऽनु विनश्यति tānyévā'nu vinaśyati] disappears into the same elements [न प्रेत्यसंज्ञास्ति na prétya sañjnā asti] and hence, there is no trace of another life. That is to say--Caitanya (life) is produced out of the five elements viz Earth, Water etc, and with the disintegration of the elements, the life also disappears into them like bubbles of water which burst and disappear into water. Thus, you believe, that life is the nature of the elements, and the elements being destroyed, the life is lost and returning to another birth is out of question.

But on the other hand, it is said "स्वर्गकामोऽग्निहोत्रं जुहुयात्" । Svarga-kāmo Agnihotram juhuyāt-The person aspiring to attain svarga (heavens) should perform the sacrifice called Agnihotra--

Also,

"नारको वै एष जायते यःशूद्रान्नमश्नाति।"

Nārako vai ésa jāyaté yaḥ śūdrānnamtaśnāti

The Brāhmaṇa who eats the food prepared by a non-brāh-min, is born as a denizen of hell.

These and such other Vedic statements prove that there is the authority of para-loka (another world), because, if there is no para-loka (another world), how can the person performing the Agni-hotra sacrifice go to it ?; and how can a Brāhmaṇa eating food prepared by a non-brāhmin, become a hell-dweller ?

Because of such contradictory Védic statements, the doubt has been produced in your mind as to whether para-loka (another world) exists or not. But O Métārya ! Your doubt is groundless; because, you have not followed the correct meaning of the Védic statement.

The interpretation of the Védic statement is as follows : -

[विज्ञानघन एव vijnāna ghana éva] means-the upayoga-use of knowledge-perception-is called vijnāna; and the soul that is in the form of the assemblage of that vijnāna, being produced in the form of upayoga (use, attention) of the five elements like Earth, Water etc-which are perceptible to the senses or being produced for the use of the objects like a pitcher or a cloth, which are the outcome of the five elements (and we say-This is earth-This is a pitcher or This is a cloth and so on), तान्येवाऽनु विनश्यति tānyévā'nu vinaśyati] is lost in the form of the use or attention of these elements after they lose their perception, and, then, the soul is produced in the form of the upayoga (use, attention) of other objects, or it remains in the sāmānya (common) form [न प्रेत्यसंज्ञाऽस्ति na prétya-sañjnā asti]. Thus, the soul being non-existent in the form of the previous attention or use, there does not remain the name indicating its former use or attention.

These Védic statements show the birth and the destruction of the soul with regard to its relation to the objects like a pitcher,

a cloth etc, but that does not mean that the caitanya (life) is produced from the elements. Life is not the nature of the ele• ments or objects, but it is the nature of soul. The soul Is perpetual or infinite in the form of matter, and hence, it goes to para-loka (another world) and it comes back to this world from para-loka (another world). The souls are numerous and each one will attain the status suitable to or according to the nature of previous actions

On hearing the words of the Lord in this way, Ārya Métārya became free from his doubt, and he was convinced of the existence of para-loka (another world). His doubt being thus removed, Ārya Métārya along with his three hundred disciples, accepted Dīkṣā from the Lord

End of Discussion with the Tenth Gaṇadhara.



Discussion with Prabhāsa Gaṇadhara.

Coming to know that the ten upādhyāyas including Indrabhūti Gautama and others, had taken Dikṣā from the Lord, the eleventh young scholar named Prabhāsa thought to himself ;— The eminent preceptor who is accpted as their Guru, by ten learned scholars, deserves veneration from me too, and hence, I shall approach him and get my doubt solved. Thinking thus, the young scholar Ārya Prabhāsa accompanied by his three hundred disciples, went to the Lord.

निर्वाणविषयसन्देह–संयुतं च प्रभासनामानम् ।
ऊचे विभुर्यथास्थं, वेदार्थं किं न भावयसि ? ॥ १ ॥

Nırvāṇa-viṣaya sandéha sṁayutam ca Prabhāsa-nāmānam
Ūcé vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

To the scholar named Prabhāsa who had a doubt on the subject of Nirvāṇa (Liberation-Salvation), the Lord said :-Why do you not consider the correct meaning of the Védic statement ?

You have a doubt about the existence of Nirvāṇa (Liberation-Salvation). Your doubt is the outcome of contradictory Védic statements.

The following is the Védic verse.

जरामर्यं वा यदग्निहोत्रम् ।

Jarāmaryam vā yad Agnihotram.

The Agnihotra sacrifice should be performed till extreme old age, and death, i-e throughout the whole life.

Because of the above-mentioned Védic statement, you are under the impression that there is no Nirvāṇa (Liberation) or Salvation.

You have been interpreting this Védic statement as follows:—

The sacrifice of 'Agnihotra' should be performed till the life lasts i-e till the end of life. The said sacrificial ceremony has a defect in it, as it is the cause of slaughter in case of some living beings, and cause of benevolence in case of others. Hence, a person performing the 'Agnihotra' sacrifice can attain heaven but not Nirvāṇa-Moksa (Salvation, Liberation). In this way, as it has been directed to perform throughout the whole life, the Agnihotra ceremony that leads one to heaven, there remains no time when the ceremony that gives Salvation, can be done, because, how can a person who is always busy performing Agnihotra ceremonies, find time to resort to actions that would lead to Salvation? Hence, as the time for performing the ceremony leading to Salvation, remains without being referred to, it seems to you that there is no Salvation.

But, on the other hand, it is said:—

"द्वे ब्रह्मणी वेदितव्ये, परं अपरं च । तत्र परं सत्यज्ञानं अनन्तरं ब्रह्मेति ।

Dvé brahmaṇî véditavyé, Param Aparam ca । Tatra Param satyajnānam, Anantaram Brahmeti.

[द्वे ब्रह्मणी वेदितव्ये Dvé Brahmaṇî véditavyé] It must be known that there are two Brahmas [परं अपरं च Param Aparam ca]. One Para and the other Apara [तत्र परं सत्यज्ञानं अनन्तरं ब्रह्मेति tatra Param satya-jnānam, Anantaram Brahméti]. In these, Para is Satya-jnāna i.e. knowledge of Truth, and the other is 'Mokṣa-Salvation'.

Through these Védic statements and through the following statement viz सैषा गुहा दुरवगाहा ।

Saiṣā guhā duravagāhā.

This valley of Salvation is difficult for the souls attached to the worldly affairs to enter,—The power of Salvation seems to prevail.

Such contradictory statements have created a doubt in your mind as to whether there is Nirvāṇa-Mokṣa (Liberation-Salvation) or not.

But O Prabhāsa! This doubt of yours is groundless; because, you have not followed the correct meaning of the statement

जरामर्यं वा यदग्निहोत्रम् ।

Jarāmaryam vā yad Agnihotram ।

The word वा vā, in the statement has the sense of अपि api i-e but, and hence, that Védic statement should be interpreted thus:-

Even to the end of life, Agnihotra should be performed; and a person who aims at the attainment of Salvation, should leave off the Agnihotra ceremony, and should be engaged in the ceremony leading to Salvation; but there is no rule that every body should necessarily perform the ceremony of Agnihotra. Such is the meaning of the word अपि Api (but). The whole thing means that, he who aims only at attaining heaven, should keep himself engaged in Agnihotra sacrifice throughout his life, but the great soul who aims at the attainment of Salvation, should refrain from doing Agnihotra, and keep himself engaged in the ceremonies of attaining Salvation.

Because of such a meaning of these Védic statements, the time of performing the ceremony of leading to Salvation is not positively referred, and hence, you believe that Nirvāṇa–Mokṣa (Salvation–Liberation) does not exist.

On hearing these words of the Lord, the doubt of the young scholar Prabhāsa disappeared, and he was now convinced that Nirvāṇa–Mokṣa does exist His doubt being thus removed, Ārya Prabhāsa, along with his three hundred disciples, accepted Dīkṣā from the Lord.

End of Discussion with the Eleventh Gaṇadhara.

End of Gaṇadhara-vāda.

卐

In this way, the eleven highly talented upādhyāyas (learned scholars) who had been invited by the wealthy Brāhmin Somila for sacrificial ceremonies at Madhyama Apāpa Nagari, were initiated into Jaina Asceticism along with their forty–four hundred disciples by *Ś*ramaṇa Bhagavān Mahāvīra. They learnt from the Lord the undermentioned त्रिपदि Tripadi and its significance–viz–

उपन्नेइ वा विगमेइ वा ध्रौवेइ वा ।

Upannéi vā, vigaméi vā dhrauvéi vā.

That is to say, every object in the Universe is subject to the law of (1) Creation (2) Destruction and (3) Permanece as matter.

They knew that (1) every object is created as a new form or object (2) when that form is destroyed and a new object is created, the previous form of the object is destroyed; (3) but the original matter from which new forms were created, remains permanent. For instance, a gold chain is made from gold. It is created as an object from metallic gold. When the gold chain is melted and a new article, say a bracelet, is prepared, its former paryāya (change–transformation) is destroyed, but the original gold remains permanent.

The eleven upādhyāyas composed the Eleven Aṅgas and

Cauda Pūrvas (Fourteen Pūrvas) and then, they were appointed as his Gaṇadharas (chief disciples) and Heads of their individual batches of disciples. There were thus eleven Gaṇadharas but there were nine gaṇas (batches of students receiving lessons from one preceptor) as the last two gaṇas had a common vācanā–(tuition). They composed what is technically termed the Dvādaśāngī' and they were given अनुज्ञा anujnā–a permission to teach the text and their various meanings to others.

Śakréndra holding a divine diamond dish full of fragrant scented powder in his hand, stands near Śramaṇa Bhagavān Mahāvīra. The Venerable Lord stands up from the jewelled lion-seated throne and takes a complete hand-ful of the divine powder. The eleven Gaṇadharas stand near the Lord with their heads slightly bent, in a serial order. The gods put a stop to their singing and playing on musical instruments and they listened with an undisturbed mind.

The Supreme Lord–Śramaṇa Bhagavān Mahāvīra, then, said:–
'I give my permission by द्रव्य dravya (matter) गुण guṇa (quality) and पर्याय paryāya (change) to Indrabhūti Gautama for the establishment of तीर्थ Tīrtha (a congregation of साधु Sādhus (monks) 2. Sādhvīs. साध्वी (nuns) 3 श्रावक Śrāvaka (Jaina laymen) and 4. श्राविका Śrāvikās (Jaina females)." Saying so, the Lord placed the fragrant powder at first on the head of Gaṇadhara Gautama Swāmī, and then on the heads of other Gaṇadharas Where–upon the gods also rejoicingly showered divine fragrant powders, flowers and scented substances on all the eleven Gaṇadharas.

Candana Bālā, waiting for the Kévala Jnāna (Perfect Knowledge) of Śramaṇa Bhagavān Mahāvīra, was living in the palace of King Śatānika. One day, she saw in the sky, the coming and going back, of gods and goddesses in large numbers. She thought that it must be the time of Kévala Jnāna (attainment of Perfect Knowledge) of Śramaṇa Bhagavān Mahāvīra. She became ready to take the Bhāgavatī

Dîkṣā at the pious hands of Śramaṇa Bhagavān Mahāvīra. With the help of a kṣétra dèvatā (guardian god), she came to the Samavaraṇa which was designed for assemblies of twelve kinds. She went to Śramaṇa Bhagavān Mahāvîra, and having gone three times round the worshipful Lord, and having bowed down near his lotus-like feet, she requested the Lord to give her Bhāgavati Dīkṣā, and with her both the hands folded in the form of an anjali near her fore-head, she stood there, with her head bent a little low.

At that time, there were several, daughters of kings and prime ministers ready for Bhāgavati Dîkṣā. Śramaṇa Bhagavān Mahāvira gave Dikṣā to Candana Bālā and to all the females who were ready for renunciation, establishing the Order of Nuns, and appointed Candanā Sādhvī as the Chief of the Nuns .

Establishment of Camer-vidha Sangh

At that time also, there were hundreds of males and females ready for the Twelve Vows of a House-holder. Śramaṇa Bhagavān Mahāvīra gave them the respective vows, making the Order of, Śrāvakas and the Order of Śrāvikās respectively.

Thus (1) with the Gaṇadhara Bhagavāns and Sadhus forming (1) the Order of Sādhus (Monks) (2) With Caṇdanā Sādhvī and other sādhvis forming the Order of Sādhvīs (nuns) (3) With male laymen taking the vows of a house-holder forming the Order of Śrāvakaṣ (persons having faith in the Principles of Religion formulated by the Tīrthankaras), and (4) with females taking the vows of a house-holder forming the Order of Śrāvikās-the establishment of Catu-r-vidha Saṅgha-a Congregation or Corporation with the above-mentioned four branches-was completed at Madhyama Apāpā Nagari.

Then, Śramaṇa Bhagavān Mahāvīra saying-Sudharmā Swāmī being long-lived, I appoint him as the Head of the Catur-vidha Saṅgha, appointed him as the Chief Pontiff.

Thus, it will be seen that the merciful Tīrthankaras have promulgated Dharma (religious duties) for two varieties of

individuals, that is to say, they have prescribed (1) Sādhu Dharma (religious duties) for persons-males and females-who, having renounced all wordly enjoyments, have adopted ascetic life, and who are desirous of attaining higher spiritual developments, and (2) Śrāvaka Dharma for persons (males and females) who are unable to leave off worldly desires, and who, remaining as house-holders in this world, can do a great deal for the welfare of their soul, by observing a few simple rules.

5. Sādhu Dharma

The vows to be taken by a Sādhu at the time of initiation into an Order of Sādhus-for a male as well as for a female-are the following five Mahā-vratas (Great Vows) viz-First Vow-Savvāo Pāṇāivāyāo Véramaṇam सव्वाओ पाणाइवायाओ वेरमणं (Abstience from the killing of all amimals) 2. Second Vow-Savvāo Musāvāyāo Véramaṇam सव्वाओ मुसावायाओ वेरमणं (Abstinence from all kinds of telling lies-falsehood) 3. Third Vow Savvāo Adinnā-dānāo Veramaṇam सव्वाओ अदिन्नादानाओ वेरमणं (Abstinence from all kinds of taking away a thing that is not given by the owner) e-g theft, stealing etc. 4 Fourth Vow-Savvāo Méhuṇā Véra-maṇam सव्वाओ मेहुणाओ वेरमणं (Abstinence from sexual intercourse of all kinds, and 5. Fifth Vow-Savvāo Pariggahāo Véramaṇam सव्वाओ परिग्गहाओ वेरमणं (Abstinence from possession of all kinds of property.

These five are the Five Great Vows of Ascetic Life. To these five Great Vows is added the vow of Savvāo Rāī bhoyaṇāo Véramaṇam सव्वाओ राइभोयणाओ वेरमणं (Abstinence from taking of food and drink-materials of all kinds after Sun-set

First Great Vow of Ascetic Life, The first great vow runs as:—

पढमे भंते ? महव्वए पाणाइवायाओ वेरमणं, सव्वं भंते ! पाणा-इवायं पच्चक्खामि, से सुहुमं वा बायरं वा, तसं वा थावरं वा, नेव सयं पाणे अइवाइज्जा, नेवन्नेहिं पाणे अइवायाविज्जा, पाणे अइवायंते वि

अन्ने न समणुजाणामि, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि, न कारवेमि करतं पि अन्नं न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि । पढमे भंते! महव्वए उवट्ठिओमि सव्वाओ पाणाइवायाओ वेरमणं ॥ १ ॥

Padhamé bhanté ! Mahavvaé pāṇāi vāyāo véramaṇam, savvam bhanté ! pānāivāyam paccakkhāmi, sé suhumam vā bāyaram vā, tasam vā thāvaram vā, néva sayam pāṇé aivāijjā, névannéhimpāné aivāyāvijjā, pāṇé aıvāyanté vi anné na samaṇujānāmi, jāvajjivāé, tiviham, tivihéṇam maṇéṇam vāyāé kāyéṇam, na karémi, na kāra-vémi, karantam pi annam na samaṇujānāmi tassa bhantè ! paḍi-kkamāmi nindāmi garihāmı appāṇam vosirāmı. Paḍhame bhanté ! Mahavvaé uvaṭṭhiomi savvāo pāṇāivāyāo véramaṇam.

Trans–As regards the First Great Vow, O worshipful sire viz. Abstinénce from killing of living beings, I renounce killing of all kinds of living beings, whether subtle or gross as well as whether movable or immovable. I my self shall not kill living beings, I shall not cause others to kill living beings, and I shall not consent to others killing living beings. As long as I am alive, I shall not do it, I shall not cause others, and I shall not consent to others doing it thrice (in past, present, and future) in three–fold way (by mind, speech, and body). O worshipful Sire ! I confess, and blame myself, I repent, and exempt myself from these sins. For the First Great Vow I am ready for abstinence from killing of all living beings–There are five clauses

तत्र प्रथम महाव्रतभावनाः पञ्च, तत्र प्रथमां तावदारइरियासमिए से निग्गंथे नो अणइरियासमिएत्ति, केवली बूया० अणइरियासमिए से निग्गथे पाणाइं भूयाइं जीवाइं सत्ताइं अभिहणिज्ज वा वत्तिज्ज वा परियाविज्ज वा

i–e Acting, Commanding, Consenting either in the past, or the present, or the future.

छेसिज्ज वा उद्दविज्ज वा इरियासमिए से निग्गंथे नो इरियासमिइत्ति पढमा भावणा ॥ १ ॥

Iriyāsamié sé nigganthe no anairiyā samietti Kevalī bûyāo Aṇairiyā-samié sé nigganthé pānāim bhûyāim jîvāim sattāim abhihaṇijja vā vā vattijja vā pariyāvijjā vā lésijjā vā uddavijjā vā iriyāsamié sé nigganthé no iriyā samiitti-paḍhamā bhāvaṇā.

First clause of First Great Vow

A Nirgrantha is careful in his walk, not careless. The Kévalin assigns as the reason that a Nirgrantha careless in his walk might (with his feet) hurt or kill animals coming towards him, or displace vegetable-bodied souls or distress or rub creatures or disturb the four immobile souls (earth etc). Hence a Nirgrantha is careful in his walk, not careless.

Second Clause of First Great Vow

अहावरा दुच्चा भावणा-मणं परियाणइ से निग्गंथे जे य मणे पावए सावज्जे सकिरिए अण्हयकरे छेयकरे भेयकरे अहिगरणिए पाउसिए परियाविए पाणाइवाए भूओवघाइए, तहप्पगारं मणं नो वधारिज्जा गमणाए, मणं परिजाणइ से निग्गंथे, जे य मणे अपावएत्ति दुच्चा भावणा ॥ २ ॥

Ahāvarā duccā bhāvaṇā Maṇam pariyāṇai sé nigganthé je ya maṇé pāvaé sāvajjé sakirié aṇhayakaré chéyakaré bhéyakaré, ahigaraṇié pāusié pariyāvié, pāṇāivaié bhûovaghāié, tahappagāram maṇam novadhārijjā gamaṇāé, maṇam parijāṇai sé nigganthé je ya maṇé apāvaetti-duccā bhāvaṇā.

A Nirgrantha searches into his mind (i-e thoughts and intentions) If his mind is sinful, blameworthy, intent on bad actions, ready for incurring fresh Karmas, produces cutting and splitting, bent on manufacture, storing up etc of implements of conflict, injury, killing etc, is full of jealousy, troubles living beings, kills living beings, or injures creatures, he should not employ such a mind in action, but if it is not sinful etc, then he may put it in action.

Third clause of First Great Vow

अहावरा तच्चा भावणा-वइं परिजाणइ से निग्गंथे जा य वई पाविया सावज्जा सकिरिया जाव भूओवघाइया तहप्पगारं वइं नो उच्चारिज्जा, जे वइं परिजाणइ से निग्गंथे जाव वइ अपावियत्ति तच्चा भावणा ॥ ३ ॥

Ahāvarā taccā bhāvaṇā-Vaim parijāṇai sé nigganthé jā ya vaî pāviyā sāvajjā sa-kiriyā jāva bhûovaghāiyā tahappagāram vaim no uccārijjā, jé vaim parijāṇai sé Nigganthé jāva vai a-pāviyatti taccā bhāvaṇā 3.

A Nirgrantha searches into his speech; if his speech is sinful, blame worthy, etc (all down to) injures creatures, he should not utter that speech. But, if on the contrary, it is not sinful, blameworthy etc, then he may utter it. This is the third clause.

Fourth Clause of the First Great Vow

अहावरा चउत्था भावणा-आयाणभंडमत्तनिक्खेवणासमिए से निग्गंथे, नो अणायाणभंडमत्तनिक्खेवणासमिए, केवली बूया० आयाणभंडमत्तनिक्खेवणाअसमिए, से निग्गंथे पाणाइं भूयाइं जीवाइं सत्ताइं अभिहणिज्जा वा जाव उद्दविज्ज वा तम्हा आयाणभंडमत्तनिक्खेवणासमिए से निग्गंथे नो आयाणभंडमत्तनिक्खेवणाअसमिएत्ति चउत्था भावणा ॥ ४ ॥

Ahāvarā cautthā bhāvaṇā-Ayāṇa-bhaṇḍa-matta-nikkhévaṇā samié, sé Nigganthé no anāyāṇa bhaṇḍa-matta-nikkhévaṇā-samié, Ḳévalī bûyā-Āyāṇa bhaṇḍa matta nikkhévaṇā a-samié, sé Nigganthé pāṇāim bhūyāim jīvāim sattāim abhihanijjā vā jāva udvijja vā, tamhā āyāṇā-bhaṇḍa-matta-nikkhévaṇā samié sé Nigganthé no āyāṇa bhaṇḍa-matta-nikkhevaṇā-a-samiétti cautthā bhāvaṇā-4.

Fourth clause of the First Great Vow

A Nirgrantha is careful in laying down his uttensils of begging, he is not careless in it. The Ḳévalin says-A Nirgrantha

who is careless in laying down his utensils of begging, might (with his feet) hurt or kill etc-Hence, a Nirgrantha is careful in laying down his utensils of begging; he is not careless in it. This is the fourth clause.

Fifth Clause of the First Great Vow—

अहावरा पंचमा भावणा—आलोईयपाणभोयणद्धंभोई से निग्गंथे नो अणालोईयपाणभोयणभोई, केवली बूया० अणालोईयपाणभोयणभोई से निग्गंथे पाणाणि वा० ४ अभिहणिज्ज वा जाव उद्दविज्ज वा तम्हा आलोईपाणभोयणभोई से निग्गंथे नो अणालोईयपाणभोयणभोईत्ति पंचमा भावणा ॥ ५ ॥

Ahāvarā pancamā bhāvaṇā-Āloīya pāṇa bhoyaṇa bhoī dham sé nigganthé no aṇāloīya-pāṇa bhoyaṇa bhoī Kévalī bûyā-Aṅāloīya pāṇa-bhoyaṇa-bhoī, sé Nigganthé pāṇāṇi vā 4. abhihanijjā vā java uddavijja vā tamhā āloīya-pāṇa-bhoyaṇa bhoī sé Nigganthé no analoīya-pāṇa-bhoyaṇa-bhoī tti pancamā bhāvaṇā 5.

Fifth Clause of the First Great Vow—

A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kévalin says-If a Nirgrantha would eat and drink without inspecting his food and drink, he might hurt or kill etc-Hence, a Nirgrantha eats and drinks after inspecting his food and drink, but not without doing so, This is the fifth clause (5)

In this way, the great vow is correctly practised, followed, executed, explained, established, effected, according to the precept.

This is, Worshipful Sire, the First Great Vow Abstinence from killing living beings of all kinds-

The Second Great Vow

The Second Great Vow runs as —

अहावरे दुच्चे भंते ! महव्वए मुसावायाओ वेरमणं, सव्वं भंते ! मुसावायं पच्चक्खामि, से कोहा वा लोहा वा, भया वा, हासा वा, नेव सयं मुसं वइज्जा,

नेवन्नेहिं मुसं वायाविज्जा, मुसं वयंते वि अन्नें न समणुजाणामि, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न करेमि, न कारवेमि, करंतं पि अन्नं न समणुजाणामि, तस्स भंते! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि। दुच्चे भंते! महव्वए उवट्ठिओमि सव्वाओ मुसावायाओ वेरमणं ॥ २ ॥

Ahāvarè duccé bhanté! mahavvaé musāvāyāo véramanam, savvam bhanté! musāvāyam paccakkhāmi sé kohā vā, lohā vā, bhayā vā, hāsā vā, néva sayam musam vaijjā, névannéhim musam vāyāvijjā, musam vayanté vi anné na samanujāṇāmi jāvajjīvāé tiviham tivihéṇam, maṇéṇam, vāyāé, kāyéṇam, na karemi na kāravémi, karantam pi annam na samaṇujāṇāmi tassa bhanté! padikkamāmi nindāmi garihāmi appāṇam vosirāmi. Duccé bhanté! mahavvaé uvaṭṭhiomi savvāo musāvāyāo véramaṇam.

The Second Great Vow is ās follows:—

Now, next, As regards the Second Great Vow, I renounce all kinds of lying speech (arising) from anger, or greed or fear or mirth. I myself shall not tell lies, I shall not cause others to tell lies, and I shall not consent to other telling lies. As long as I live, I shall not do it, I shall not cause others to do it, and I shall not consent to others doing it Tiviham (thrice-in past, present and future) tivihenam (by mind, speach and body. O Worshipful Sire, I confess, blame myself, repent and exempt myself from these sins. For the Second Great Vow O Worshipful Sire I am ready for abstinence from telling lies of all kinds-There are five clauses.

The First Clause of the Second Great Vow:-

तस्स इमाओ पंच भावणाओ भवन्ति—तत्थ इमा पढमा भावणा अणुवीइ भासी से निग्गन्थे नो अणणुवीइभासी, केवली बूया० अणणुवीइभासी से निग्गन्थे समावज्जिज्ज मोसं वयणाए, अणुवीइभासी से निग्गन्थे नो अणणुवीइभासीत्ति पढमा भावणा ॥ १ ॥

Tassa imāo panc bhāvanāo bhavanti tattha ina padhamā bhāvaṇā-Aṇuviibhāsî sé nigganthé no aṇaṇuviibhāsī. Kévali bûyā-Aṇaṇuvii-bhāsî sé Nigganthé samā-vajjijja mosam vayanā é, aṇuviibhāsī sé Nigganthé no aṇaṇuvîi bhāsītti-paḍhamā bhāvaṇā

-First clause of the Second Great Vow-

There are five clauses. The first clause runs thus-A Nirgrantha speaks after deliberation, not without deliberation. Kévalin says Without deliberation, a Nirgrantha might utter a falsehood in his speach. A Nirgrantha speaks after deliberation, not without deliberation. This is the first clause.

Second clause of the Second Great Vow

अहावरा दुच्चा भावणा-कोहं परियाणइ से निग्गंथे नो कोहणे सिया, केवली बूया० कोहप्पत्ते कोहत्तं समावइज्जा मोसं वयणाए, कोहं परियाणई से निग्गंथे नय कोहणे सियत्ति दुच्चा भावणा-

Ahāvarā duccā bhāvaṇā-Koham pariyāṇai sé Niggaanthé no kohaṇé siyā. Kévali būyā-Kohappattè kohattam samāvaijjā mosam vayaṇāé, koham pariyāṇai sé nigganthé na ya kohaṇé siya tti duccā bhāvaṇā

Second clause of the Second Great Vow

Then. next the Second clause. A Nirgrantha comprehends (and renounces) anger; he is not angry. The Kévalin says—A Nirgrantha who is moved by anger, and is angry, might utter a falsehood. A Nirgrantha who comperhends (and renounces) anger is not angry.

Third Clause of the Second Great Vow—

अहावरा तच्चा भावणा-लोभं परियाणइ से निग्गंथे नो अलोभणए सिया, केवली बूया० लोभपत्ते लोभी समावइज्जा मोसं वयणाए, लोभं परियाणइ से निग्गंथे नो य लोभणए सिय त्ति तच्चाभावणा ॥ ३ ॥

Ahāvarā taccā bhāvaṇā Lobham pariyāṇai sé Nigganthé no a-lobhanaé siyā, Kévali būyā-Lobhapatté lobhī samāvaijjā mosam vayaṇāé, lobham pariyāṇai sé Nigganthé no ya lobhaṇaé siya tti taccā bhāvanā-(3)

Third Clause of the Second Great Vow

Now, next, is the third bhāvaṇā-A Nirgrantha comprehends (and renounces) greed; he is not greedy The Kévalin says-A Nirgratha who is moved by greed, and is greedy, might utter a false-hood in his speech. A Nirgrantha who comprehends (and renounces) greed is not greedy. This is third clause-

Fourth Clause of the Second Great Vow-

अहावरा चउत्था भावणा—भयं परियाणइ से निग्गंथे नो भयभीरुए सिया, केवली बूया० भयपत्ते भीरु समावइज्जा मोसं वयणाए, भयं परियाणइ से निग्गंथे नो भयभीरुए सिया चउत्था भवणा ॥ ४ ॥

Ahāvarā cautthā bhāvaṇā-Bhayam pariyāṇai sé Nigganthé no bhaya-bhīrué siyā, Kévalī būyā-Bhaya-patté bhīrū samāvaijjā mosam vayaṇaé, bhayam pariyāṇai sé Nigganthé no bhayabhīrué siyā cautthā bhāvaṇā-

Fourth Clause of the Second Great Vow

Now next, the fourth clause-A Nirgrantha comprehends (and renounces) fear; he is not afraid The Kévalin says-A Nirgrantha who is moved by fear, and is afraid, might utter a false-hood in his speech. A Nirgrantha comprehends (and renounces) fear; he is not afraid. This is fourth clause.

Fifth Clause of the Second Great Vow.

अहावरा पंचमा भावणा—हासं परियाणइ से निग्गंथे नो य हासणए सिया, केवली बूया० हासपत्ते हासी समावइज्जा मोसं वयणाए, हासे परियाणइ से निग्गंथे नो हासणए सियत्ति पंचमी भावणा—

Ahāvarā pancamā bhāvanā-Hasam pariyāṇai sé Nigganthé

no ya hāsaṇaé siyā. Kévalı būya-Hāsapatté hāsī samāvaijjā mosam vayaṇāé, hāsé parıyāṇāı, sé Nigganthé no hāsanaé siya tti pancamî bhāvaṇa.

Fifth Clause of the Second Great Vow

Now, next, the fifth clause–A Nirgrantha comprehends (and renounces) mirth; he is not mirthful. The Kévalin says-A Nırgrantha who is moved by mirth, and is mirthful, might utter a false-hood in his speech–A Nirgrantha comprehends (and renounces) mirth; he is not mirthful. This is fifth clause.

In this way, the Second Great Vow is correctly practised, followed etc. This is Worshipful Sire, the Second Great Vow.

Third Great Vow

The Third Great Vow runs thus—

अहावरे तच्चे भंते ! महव्वए अदिन्नादाणाओ वेरमणं, सव्वं भंते ! अदिन्नादाणं पच्चक्खामि, से गामे वा नगरे वा रण्णे वा अल्पं वा बहुं वा अणुं वा थुलं वा चित्तमंतं वा अचित्तमंत वा नेव सयं अदिन्नं गिण्हिज्जा नेवऽन्नेहिं अदिन्नं गिण्हाविज्जा, अदिन्नं गिण्हंतेवि अन्ने न समणुजाणामि, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए कायेणं न करेमि कारवेमि करतं पि अन्नं न समणुजाणामि, तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि, तच्चे भंते ! महव्वए उवट्ठिओमि सव्वाओ अदिन्नादाणाओ वेरमणं ॥ ३ ॥

Ahāvaré taccé bhanté ! Mahavvaé a-dinṇādāṇāö véramanam Savvam bhanté a-dinnādāṇam paccakkhāmı, sé gāmévā, nagarévā, raṇṇé vā, alpam vā, bahum vā, aṇum vā, thula n vā, cittamanta vā, a-cittamanta vā, néva sayam a-dinṇam giṇhijjā névannêhim a-dinnam giṇhāvijjā, a-dınnam giṇhantévi anné na samanujāṇāmi jāvajjıvāé tiviham tivihéṇam maṇenam vāyāé kāyéṇam, na karémi, na kāravémi, karantam pi annam na samaṇujāṇami, ta-

ssa bhanté! padikkamāmi nindāmi garihāmi appānam vosirāmi. Taccé bhanté! mahavaé uvaṭṭhıomi savvāo a-dinnādāṇāo veramamam. 3.

Third Great Vow

Now, next, As regards the Third Great Vow, viz Abstinence from theft. I renounce all taking of anything not given in a village or a town or a wood, either little out of little or much, of small, or great or living or lifeless things–I shall not take myself what is not given, I shall not cause others to take it, and I shall not consent to their taking it. As long as I live, I shall not myself do it, I shall not cause others to do it, and I shall not consent to others doing it, tivıham (in past, present or future) tivihéṇam (by mind, speech, and body) O Worshipful Sire! I confess, blame myself, repent and exempt myself from that sin. O Worshipful Sire, as regards the Third Great Vow, I am ready for abstinence from all taking what is not givien–

There are five clauses

First clause of the Third Great Vow

तस्स इमाओ पंच भावणाओ भवंति तत्थ इमा पढमा भावणाअणुवीइ मिऊग्गहं जाइ से निग्गंथे नो अणणुवीइमिउग्गहं जाइ से निग्गंथे–केवली वूया–अणणुवीइ मिऊग्गहं जाइ निग्गंथे अदिन्नं गिण्हेज्जा, अणुवीइ मिउग्गहं जाइ से निग्गंथे नो अणणुवीइ मिउग्गहं जाइत्ति पढमा भावणा ॥ १ ॥

Tassa imāo panca bhāvanāo bhavanti tatṭha imā paḍhamā bhāvanā–Aṇuvīi miuggaham jâî sé Nigganthé no aṇanuvîi miuggaham jâî sé Nigganthé Kévalī bûyā–Anaṇuvīi miuggaham jâî Nigganthe a-dinnam giṇhéjjā, aṇuvīi miuggaham jâî sé Nigganthé no anaṇuvîi miuggaham jāitti paḍhamā bhāvaṇā—

First clause of the Third Great Vow

There are these five clauses. This is the first clause–A Nir-

grantha begs after deliberation for a limited ground and not without deliberation The Kévalin says-If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given A Nirgrantha begs after deliberation for a limited ground and not without deliberation. This is first clause.

Second Clause of the Third Great Vow

अहावरा दुच्चा भावणा-अणुन्नविय पाणभोयणभोइ, से निग्गंथे नो अणणुन्नविय पाणभोयणभोइ, केवली बूया० अणणुन्नाविय पाणभोयणभोइ से निग्गंथे अदिन्नं भुंजिज्जा, तम्हा अणुन्नाविय पाणभोयणभोइ से णिग्गंथे नो अणणुन्नविय पाणभोयणभोइत्ति दुच्चा भावणा-

Ahāvarā duccā bhāvaṇā-Aṇunnaviya pāṇabhoyaṇa-bhoī sé Nigganthé no, aṇanuviya pāṇa bhoyaṇa bhoi Kévalî būyā-Aṇaṇunnaviya pāṇabhoyaṇa bhoī sé Nigganthé adinnam bhunjijjā, tamhā aṇunnaviya pāṇa bhoyaṇa bhoi sé Nigganthé no aṇaṇunnaviya pāna bhoyaṇa bhoi tti duccā bhāvaṇā.

Second Clause of the Third Great Vow

Now next is second clause-A Nirgrantha takes his food and drink with the permission (of his superior, and not without his permission The Kévalin says-If a Nirgrantha takes his food and drink without his superior's permission, he might eat what is not given. A Nirgrantha takes his food and drink with the permission of his superior and not without his permission. This is second clause.

Third Clause of the Third Great Vow

अहावरा तच्चा भावणा-निग्गथेणं उग्गहियंसि उग्गहंसि एतावताव उग्गहणसीलए सिया, केवली बूया० निग्गंथेणं उग्गहंसि अणुग्गहियंसि एतावमा अणुग्गहणसोले अदिन्नं ओगिण्हिज्जा, निग्गंथेणं उग्गहं उग्गहयंसि एतावता उग्गहणसीलए त्ति तच्चा भावणा ॥ ३ ॥

Ahāvarā taccā bhāvaṇā–Nigganthéṇam uggahansi uggahiyansi étāvatāva uggahaṇasilaé siyā-Kévalī būya–Nigganthéṇam uggahansi aṇuggahiyansi étāvatā aṇuggahaṇasîlé adinnam ogiṇhijjā, Nigganthénam uggaham uggahiyansi étāvatā uggahaṇasîlaé tti taccā bhāvaṇā.

Third Clause of the Third Great Vow

Now, next, the third clause. A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it and for a fixed time. The Kévalin says-If a Nirgrantha, who has taken possession of some ground, should take possession of an unlimited part of it, and for an unfixed time, he might take what is not given. A Nirgrantha who has taken possession of some ground should always take possession of a limited part of it, and for a fixed time. This is the third clause.

Fourth Clause of the Third Great Vow

अहावरा चउत्था भावणा–निग्गंथेणं उग्गहंसि उग्गहियंसि अभिक्खणं २ उग्गहणसीलए सिया, केवली बूया० निग्गंथेण उग्गहंसि उ अभिक्खणं २ अणुग्गहणसीले अदिन्नं गिण्हिज्जा, निग्गंथे उग्गहंसि उग्गहियंसि अभिक्खणं २ उग्गहणसीलए त्ति चउत्था भावणा ।

Ahāvarā cauttha bhāvaṇā–Nigganthéṇam uggahansi uggahiyansi abhikkhanam 2–uggahaṇasîlaé siyā. Kévalî būyā-Nigganthéṇam uggahansi u abhikkhaṇam 2 aṇuggahanasîlé adinnam giṇhijjā, Nigganthé uggahansi uggahiyansi abhikkhaṇam 2 uggahaṇasîlaé tti cauttha bhāvaṇā—

Fourth Clause of the Third Great Vow

Now, next, the fourth clause–A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kévalin says—If a Nirgrantha has not his grant constantly renewed, he might take possession of what is not

given. A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. This is the fourth clause.

Fifth Clause of the Third Great Vow.

अहावरा पंचमा भावणा—अणुवीइ मिउग्गहजाई से निग्गंथे साहम्मिएसु, नेा अणणुवीई मिउग्गहजाई, केवली बूया० अणणुवीइ मिउग्गहजाई से निग्गंथे साहम्मिएसु अदिन्नं उगिण्हिज्जा अणुवीइ मिउग्गहजाई से निग्गंथे साहम्मिएसु नो अणणुवीइ मिउग्गहजाती इह पंचमा भावणा—एतावया तच्चे महव्वए सम्मं जाव आणाए आराहए यावि भवइ, तच्चं भंते महव्वयं ॥

Ahāvarā pancamā bhāvanā-Aṇuvîi miuggahajāî sé Nigganthé sāhammiésu-no aṇaṇuvîi miuggahajāî, Kévalî būyā Aṇaṇuvîi miuggahajāî sé Nigganthé sāhammiésu adinnam ugiṇhijjā aṇuvîi miuggahajāî sé Nigganthé śāhammiésu no aṇaṇuvîi miuggahajāî iha pancamā bhāvaṇā-etāvayā taccé mahavvaé sammam jāva āṇâé ârâhaé yâvi bhavai, taccam bhanté mahavvayam.

Fifth Clause of the Third Great Vow.

Now, next the fifth clause. A Nirgrantha begs for a limited ground for his co-religionists after deliberation; not without deliberation. The Kévalin says-If a Nirgrantha should beg without deliberation he might take possession of what is not given. A Nirgrantha begs for a limited ground for his co-religionists after deliberation; not without deliberation. This is the fifth clause. In this way, the Third Great Vow etc.

Fourth Great Vow.

अहावरे चउत्थे भंते ! महव्वए मेहुणाओ वेरमणं, सव्वं भंते ! मेहुणं पच्चक्खामि, से दिव्वं वा माणुसं वा तिरिक्खजोणिअं वा नेव सयं मेहुणं सेविज्जा, नेवन्नेहिं मेहुणं सेवाविज्जा, मेहुण सेवंते वि अन्ने न समणुजाणामि, जावज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं, न करेमि, न कारवेमि,

करंतं पि अन्नं न समणुजाणामि, तस्स भंते ? पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि। चउत्थे भंते ! महव्वए उवट्ठिओमि सव्वाओ मेहुणाओ वेरमणं ॥ ४ ॥

Ahāvaré cautthé bhatne mahavvaé méhuṇāo véramanam savvam bhauté ! mehuṇam paccakkhāmi, sè divvaṃ vā, māṇusam vā, tirikkha-joṇiam vā néva sayam méhunam sévijjā, névannéhim méhuṇam sévāvijjā, mehuṇam sévanté vi anné na samaṇu jāṇāmi, jāvajjīvāé tiviham tivihéṇam maṇéṇam, vāyāe, kāyéṇam, na karémi, na kāravémi, karantam pi annam na samaṇu jāṇāmi, tassa bhanté padikkamāmi nindāmi garihāmi āppāṇam vosirāmi. Cantthè bhante ! mahavvaé uvaiṭhiomi savvāo méhunāo véramanam (4)

Fourth Great Vow

Now, next, O worshipful Sire–the Fourth Great Vow–viz. Abstinence from sexual pleasures. I renounce all sexual pleasures either with gods, or human beings, or with lower animals. I shall not myself enjoy sexual pleasures. I shall not cause others to enjoy sexual pleasures, and I shall not consent to others enjoying sexual pleasures. As long as I live, I shall not myself do it, I shall not cause others to do it, and I shall not consent to others doing it; tiviham (in past, present, or future) tivihéṇam (by mind, speech, or body). I confess, blame, myself, repent, and exempt myself from these sins. O Worshipful Sire ! as regards the Fourth Great Vow, I am ready for abstinence from all sexual pleasures. There are five clauses.

First Clause of the Fourth Great Vow.

तस्स इमाओ पंच भावणाओ भवंति तत्थ इमा पढमा भवणा नो निग्गंथे अभिक्खणं २ इत्थीणं कहं कहितरे सिया, केवली बूया० निग्गंथेणं अभिक्खणं २ इत्थीणं कहं कहेमाणे संतिभेया संतिविभंगा संतिकेवलीपन्नत्ताओ धम्माओ भंसिज्जा, नो निग्गंथेणं अभिक्खणं २ इत्थीणं कहं कहित्तए सिय त्ति पढमा भावणा ॥ १ ॥

Tassa imāo panca bhāvanāo bhavanti, tattha imā padhamā bhāvaṇā-No Nigganthé abhikkhaṇam 2 itthîṇam kaham kahittaré siyā. Kévalī bûyā-Nigganthé ṇam abhikkhanam 2 itthîṇam kaham kahémāṇé santi-bhéyā santi-vibhaṅgā santi Ķévalipannattāo dhammâo bhaṇsijjâ, no Niggantéṇam abhikkhaṇam 2 itthîṇam kaham kahittaé siya tti padhamâ bhâvanâ.

First Clause of the Fourth Great Vow.

There are five clauses. This is the first clause. A Nirgrantha does not continually discuss topics relating to women. The Ķévalin says-If a Nirgrantha discusses such topics he might fall from the law declared by the Kévalin because of the distruction or disturbance of his peace. A Nirgrantha does not continually discuss topics relating to women. This the first clause.

Second Clause of thn Fourth Great Vow.

अहावरा दुच्चा भावणा—नो निग्गंथे इत्थीणं मणोहराइं २ इंदियाइं आलोइत्तए निज्झइत्तए सिया, केवली वूया० निग्गंथेणं इत्थीणं मणोहराइं २ इंदियाइं आलोएमाणे निज्झाएमोणे संतिभेया संतिचिभंगा जाव धम्माओ भंसिज्जा, नो निग्गंथे इत्थीणं मणोहराइं २ इंदियाइं आलोइत्तए निज्झाइत्तए, सिय त्ति दुच्चा भावणा ॥ २ ॥

Ahāvarâ-duccâ bhâvaṇâ-No Nigganthé itthīṇam maṇoharâim 2 indiyâim âloittaé nijjhaittaé siyâ. Ķévalî būyâ-Nigganthéṇam itthīṇam maṇoharâim 2 indiyâim âloémâné nijjhâé-mâné santibhéyâ santi-vibhangâ jâva dhammâo bhamsijja, no Nigganthé itthīnan manoharâim 2 indiyâim âloittaé nijjeâittaé siya tti duccā bhâvaṇâ

Second Clase of the Fourth Great Vow.

Now, next, the second clause. A Nirgrantha does not behold and contemplate the lovely forms of women. The Kevalin says—If a Nigrantha beholds and contemplates the lovely forms of women he might-fall from the law declared by the Ķevalin.

A Nirgrantha does not behold and contemplate the lovely forms of women. It is the second clause.

Third Clause of the Fourth Great Vow.

अहावरा तच्चा भावणा–नो निग्गंथे इत्थीणं पुव्व रयाइं पुव्वकीलियाइं सुमरित्तए सिया, केवली बूया० निग्गंथे णं इत्थीणं पुव्वरयाइं पुव्वकीलियाइं सरमाणे संतिभेया जावभंसिज्जा, नो निग्गंथे इत्थीणं पुव्वरयाइं पुव्वकीलियाइं सरित्तए सिय त्ति तच्चा भावणा—

Ahâvarâ taccâ bhâvaṇâ-No Nigganthé itthiṇam puvva-rayâim puvva-Kīliyāim sumarittaé siyā. Ķévalī būyā-Nigganthé ṇam itthīṇam puvvarayāim puvva-kīliyāim, saramāṇé santibhéyā jāva bhañsijjā no Nigganthé itthiṇam puvva-rayāim puvva kīliyāim sarittaé siya tti taccā bhavanā.

Second Clause of the Fourth Great Vow.

There are five clauses. This is the first clause—A Nirgrantha does dot continually discuss topics relating to women. The Ķébalin says-If a Nirgrantha discusses such topics, he might fall from the law declared by the Ķévalin, because of the destruction or disturbance of his peace. A Nirgrantha does not continually discuss topics relating to women. This is the first clause.

Third Clause of the Fourth Great Vow

Now, next, the third clause—A Nirgrantha does not recall to his mind, the pleasures and amusements he formerly had with women. The Kèvalin says-If a Nirgrantha recalls to his mind the pleasures and amusements he formerly had with women, he might fall from the law declared by Ķévalins etc. A Nirgrantha does not recall to his mind, the pleasures and amusements he formerly had with women. This is the third clause.

Foruth Clause of the Fourth Great Vow

अहावरा चउत्था भावणा—नाइमत्तपाणभोयणभोई से निग्गंथे न पणीय-

रसभोयणभोई से निग्गंथे, केवली बूया० अइमत्तपाणभोयणभोई से निग्गंथे पणियभोयणभोई संतिभेया जाव भंसिज्जा, नाइमत्तपाणभोयणभोई से निग्गंथे नो पणियरसभोयणभोई त्ति चउत्था भावणा—॥ ४ ॥

Ahāvarā cautthā bhāvanā-Nāimatta pāṇa bhoyaṇabhoī sé Nigganthé na paṇiya-rasa-bhoyaṇabhoī sé Nigganthé Kévalī būyā-Aimatta pāṇa bhoyaṇabhoī sé Nigganthé paṇiya-rasa-bhoyaṇabhoī santi bhéyā jāva bhansijjā, nāimatta pāṇa bhoyaṇa bhoī sé Nigganthé no paṇiya-rasa-bhoyaṇa-bhoī tti cautthā bhāvaṇā. 4

Fourth Clause of the Fourth Great Vow

Now, next, fourth clause-A Nirgrantha does not eat and drink too much; he does not take tasteful drinks and he does not eat highly seasoned food. The Kévalin says-If a Nirgrantha did eat and drink too much or did take tasteful drinks and eat highly seasoned food, he might fall from the law etc-A Nirgrantha does not eat and drink much and he does not take tasteful drinks and eat highly seasoned food-This is the fourth clause.

Fifth Clause of the Fourth Great Vow.

अहावरा पंचमा भावणा—नो निग्गंथे इत्थीपसुपंडगसंसत्ताइं सयणासणाइं सेवित्तए सिया, केवली बूया० निग्गंथे णं इत्थीपसुपंडगसंसत्ताइं सयणासणाइं सेवेमाणे संतिभेया जाव भंसिज्जा, नो निग्गंथे इत्थीपसुपंडगसंसत्ताइं सेवेमाणे संतिभेया जाव भंसिज्जा, नो निग्गंथे इत्थीपसुपंडगसंसत्ताइं सयणासणाइं से सेवित्तए सियत्ति पंचमा भावणा ५ एतावया चउत्थे महव्वए सम्म काएण फासेइ जाव आराहिए यावि भवइ, चउत्थ भंते ! महव्वयं ॥

Ahâvarâ pancamâ bhâvaṇâ-No Nigganthé itthīpasu paṇḍaga saṁsattâiṁ sayaṇâsâṇâiṁ sévittaè siyâ-Kèvali bûyâ-Nigganthè ṇam itthīpasupaṇḍaga-saṁsattâim sayaṇâsaṇâim sèvèmâṇé santibhèyâ jâva bhaṅsijjâ, no Nigganthè itthī-pasu-paṇḍaga-saṁsattâim

sayaṇâsaṇâim sèvittaè siya tti pancamâ bhâvaṇâ ètâvayâ cautthè mahavvaè sammam kâyèṇa phâsèi jâva ârâhiè yâvi bhavai, cautthâm bhantè mahavvayam.

Fifth Clause of the Fourth Great Vow.

Now then, fifth clause. A Nirgrantha does not occupy a bed or couch affected (used by or close by) women, animals or eunuchs. The Kèvalın says-If a Nirgrantha did occupy a bed or couch affected (used by or close by women, animals or eunuchs), he might fall from the law declared by Kevalins. A Nirgrantha does not occupy a bed or couch affected by (used by or close by) women, animals, or eunuchs. In this way, the great vow etc.

Fifth Great Vow-

अहावरे पंचमे भंते ! महव्वए परिग्गहाओ वेरमणं । सव्वं भंते ! परिग्गहं पच्चक्खामि, से अप्पं वा, बहुं वा, अणुं वा, थूलं वा, चित्तमंतं वा, अचित्तमंतं वा, नेव सयं परिग्गहं परिगिण्हिज्जा, नेवऽन्नेहिं परिग्गहं परिगिण्हाविज्जा, परिग्गहं परिगिण्हंते वि अन्ने न समणुजाणामि, जावज्जीवाए तिविहं तिविहेणं मणेणं, वायाए, कायेणं, न करेमि, न कारवेमि, करंतं पि अन्नं न समणुजाणामि, तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि । पंचमे भंते ! महव्वए उवट्ठिओमि सव्वाओ परिग्गहाओ वेरमणं ॥५॥

Ahāvaré pancamé bhanté ! mahavvé pariggahāo véramaṇam savvam bhanté ! pariggaham paccakkhāmi, sé appam vā, bahum vā, aṇum vā, thūlam vā, cittamantam vā, a-cittamantam vā, néva sayam pariggaham pariginhijjā, néva'nnéhim pariggaham pariginhâvijjâ, pariggaham parigginhanté vi annè na samaṇujjânâmi jâvajjīvâé tiviham tivihèṇam maṇéṇam vâyâè kāyéṇam, karemi, na kâravèmi, kautam pi annam na samaṇujâṇâmi, tassa bhantè ! padikkamâmi nindâmi, garihâm appâṇami vosirâmi Pancamè bhautè ! mahavvaè uvaṭṭhiomi savvâo pariggahâo vèramaṇam 5.

Fifth Great Vow-

Now, next, as regards the Fifth Great Vow viz absitnence from attachments-I renounce all attachments, whether little or much, small or great, living or lifeless. I shall not cause others to form attachments, and I shall not consent to others forming attachments. As long as I live, I shall not myself do it, I shall not cause others to do it, and I shall not consent to others doing it tiviham (in past, present or future) tivihéṇam (by mind, speech, and body) I confess, blame myself, repent, and exempt myself from these sins. O Worshipful Sire as the regard's, the Fifth Great Vow, I am ready for abstinence from all attachments for property,

There are five claruses.

तस्स इमाओ पंचभावणाओ भवंति, तत्थ इमा पढमा भावणा—सोयओ णं जीवे [मणुन्ना] मणुन्नाइं सद्दाइं सुणेइ मणुन्नामणुन्नेहिं सद्देहिं नो सज्जिज्जा, नो रज्जिज्जा, नो गिज्झेज्जा, नो मुज्झि (च्छे) ज्जा, नो अज्झोववज्जिज्जा, नो विणिघायमावज्जेज्जा, केवली बुया—निग्गंथे णं मणुन्नामणुन्नेहिं सद्देहिं सज्जमाणे रज्जमाणे जाव विणिघायमावज्जमाणे संतिभेया संतिविभंगा संतिकेवली पन्नत्ताओ धम्माओ भंसिज्जा, न सक्का, न सोउं सद्दा सोत-विसयमागया । राग दोसा उ जे तत्थ, ते भिक्खु परिवज्जए ॥१॥ सोयओ जीवे मणुन्नामणुन्नेहिं सद्दाइं सुणेइ । पढमा भावणा ॥ १ ॥

First Clause of the Fifth Great Vow.

Tassa imâo pañca bhâvaṇâo bhavanti, tattha imâ padhamā bhâvaṇâ–Soyaò ṇam jîvé [maṇunnâ], maṇunnaim saddâim suṇei maṇunnâmaṇunnéhim saddehim no sajjijjâ, no rajjijjâ, no gijjhèjjâ, no mujjhi (cchè) jjâ, no ajjhovajjijjâ, no véṇighâyamâvajjéjjâ, Kévalî būyā–Nigganthé ṇam manunn-âmaṇuṇnò maṇunnāim saddâim sunéihim saddéhim sajjamāné rajja – mâṇé jâva vinighâyamavajja – mâṅè santi – bhéyâ

santi-vibhaṅgâ, santi Ḳèvali pannatâo dhammâo bhansijjâ, na sakkâ, na sòu saddâ sotavisayamâgayâ । Râga-dosâ u je tattha, tè bhikkhû parivajjaé ॥ 1 ॥ Soyaò jîvé maṇunnāmaèṇuānnéhim saddâim suṇéi । Padhamâ bhâvaṇâ.

First Clause of the Fifth Great Vow

There are five clauses. This is the first clause-If a living being with ears, hears agreeable and disagreeable sounds, he should not be attached to or delighted with or desirous of, or infatuated by or covetous of or disturbed by the agreeable or disagreeable sounds. The Kévalin says—If a Nirgrantha is attached to or delighted etc down to disagreeable sounds, he might fall from the law declared by Ḳévalins It is impossible not to hear sounds which reach the ear, the mendicant should avoid love or hatred originated by them. First clause.

Second Clause of the Fifth Great Vow.

अहावरा दुच्चा भावणा—चक्खूओ जीवो मणुन्नामणुन्नाइं संति रूवाइं पासइ मणुन्नामणुन्नेहिं रूवेहिं सज्जमाणे जाव विणिघायमावज्जमाणे सातभेया जाव भंसिज्जा, ॥ न सक्का रूवमदट्ठुं चक्खुविसयमागयं । रागदोसा उ जे तत्थ, ते भिक्खु परिवज्जए ॥ १ ॥ चक्खूओ जीवो मणुन्ना २ रूवाइं पासइ दुच्चा भावणा, ।

Ahâvarâ duccâ bhâvaṇâ-cakkhûo jîvo maṇunnâmaṇunnāim santi rūvâhim pâsai maṇunnâmānnéhim rûvéhim sajjamâṇé jâva viṇighâyamâvajjamâṇé santi bhéyâ jâva bhaṅsijjâ ॥ na sakkā rûvamad-atthum cakkhu visayamâgayam । Ṛâgadosâ u jé tatha te bhikkhu parivajjé ॥ 1 ॥ Cakkhûo jîvo maṇunnâ 2 rūvâim pâsai. Duccâ bhavaṇâ.

Second Clause of the Fifth Great Vow.

Now, next, the second clause-If a living being with eyes, sees agreeable and disagreeable forms (or colours), he should not be attached etc to them. The Kevalin says:—If a Nirgrantha is

thus affected by pleasant or unpleasant colours, he might fall from the law declared by Kévalins.

It is impossible not to see the forms which reach the eyes; the mendicant should avoid love or hate originated by them A living being with eyes, sees agreeable or disagreeable forms It is second clause.

Third Clause of the Fifth Great Vow.

अहावरा तच्चा भावणा–घाणओ जीवे मणुन्नाइं गंधाइं अग्घायइ मणुन्नामणुन्नेहिं गंधेहिं नो सज्जिज्जा, नो रज्जिज्जा, जाव नो विणिघाय-मावज्जिज्जा, केवली बूया–मणुन्नामणुन्नेहिं गंधेहिं सज्जमाणे जाव विणिघाय-मावज्जमाणे संतिभेया जाव भंसिज्जा–न सक्का गंधमग्घाउं, नासाविसय-मागयं। रागदोसा उ जे तत्थ ते भिक्खू परिवज्जए ॥ १ ॥ घाणओ जीवो मणुन्नाइं गंधाइं अग्घाइ त्ति तच्चा भावणा

Ahâvarā taccâ bhâvaṇâ–Ghaṇaò jîvé maṇunnāim gandhâim agghâyai maṇunnâmaṇunnéhim gandhéhim no sajjijjâ, nó rajjijjâ jâve no vinighâyamâ vajjijja Kévalî bûyâ–Maṇunâ maṇuṇnéhim gandhéhim sajjamâṇé jâva vinighâyamâvajjamâṇé santi-bhéyâ jâva bhansijjâ–Na sakkâ gandhagghâum, nâsâ visayamâgayâm.

Râga dosâ u jé tattha té bhikkhû parivajjaè ‖1‖ Ghâṇaö jîvo maṇunnâ 2 im gandhâim agghâi tti taccâ bhâvanâ.

Third Clause of the Fifth Great Vow.

Now, next, the third clause–If a living being with an organ of smell, smells agreeable or disagreeable smells, he should not be attached etc to them The Kévalin says—If a Nirgrantha is thus affected by pleasant or unpleasant odours, he might fall from the law declared by Kévalins

It is impossible not to smell the odours which reach the organ of smell, the mendicant should avoid love or hatred origi

nated by them. A living being with the organ of smell, semlls agreeable or dis-agreeable odours. This is third clause.

Fourth Clause of the Fifth Great Vow.

अहावरा चउत्था भावणा-जिब्भाओ जीवो मणुन्ना इं रसाइं अस्साएइं, मणुन्नामणुन्नेहिं रसेहिं नो सज्जिज्जा जाव नो विणिघायमावज्जिज्जा, केवली बूया-निग्गंथे णं मणुन्नामणुन्नेहिं रसेहिं सज्जमाणे जाव विणिघाय-मावज्जमाणे संति भेया जाव भंसिज्जा ॥ न सक्का रसमस्साउं जीहाविसय-मागयं । रागदोसा उ जे तत्थ, ते भिक्खू परिवज्जए ॥ १ ॥ जीहाओ जीवो मणुन्ना इं रसाइं अस्साएइ त्ति चउत्था भावणा-

Ahâvarâ cautthâ bhâvanâ-jibbhâo jîvo maṇunnâ 2 im rasâim assâéi maṇunnamaṇunnéhim raséhim no sajjijjâ jâva no vinighâ-yamâva jjijjâ. Kévalî bûyâ-Nigganthé ṇam maṇunnâmaunnṇéhim raséhim sajjamâṇé jâva viṇighâyamâvajjamâṇé santi-bhéyâ jâva bhansijjâ ॥ Na sakkâ rasamassâum jîhâvisayamâgayam । Râga-dosâ u jé tattha, té bhikkhū parivajjaé ॥1॥ Jîhâo jîvo maṇunnā im rasâim assāéi tti cautthā bhāvaṇā.

Fourth Clause of the Fifth Great Vow

Now, next, fourth clause-If a living being with a tongue tastes agreeable or disgreeable tastes, he should not be attached etc-to them. The Kèvalin says-If a Nirgrantha is thus affected by pleasant or unpleasant tastes, he might fall from the law declared by the Kevalins.

It is impossible not to taste the tastes which reach the tongue, the mendicant should avoid love or hatred originated by them. A living being with a tongue, tastes pleasant or unpleasant tastes. This is fourth clause

Fifth Clause of the Fifth Great Vow.

अहावरा पंचमा भावणा-फासओ जीवो मणुन्नामणुन्नाइं फासाइं पडिसे-

वेएइ मणुन्नामणुन्नेहिं फासेहिं नो सज्जिज्जा जाव नो विणिघायमाव-ज्जिज्जा, केवली बूया–निग्गंथे णं मणुन्नामणुन्नेहिं फासेहिं सज्जमाणे जाव विणिघायमावज्जमाणे संतिभेया संतिविभंगा संतिकेवलीपन्नत्ताओ धम्माओ भंसिज्जा ॥ न सक्का फासमवेएउं, फासविसयमागयं । रागदोसा उ जे तत्थ, ते भिक्खू परिवज्जए ॥ १ ॥ फासओ जीवो मणुन्नामणुन्नेहिं फासाइं पडि-सेवए त्ति पंचमा भावणा—

Ahāvarā pancamâ bhâvaṇâ-phâsao jīvo maṇunnâmaṇunnèhim phâsāim padisèvèi maṇunnâmaṇunnèhim phâsèhim no sajjijjā jâva no vinighâyamāvajjijjā, Kèvalī būyā-Nigganthè ṇam maṇunnā-maṇunnèhim phāsèhim sajjamāṇè jāva viṇighāyamāvajjamāṇè santi-bhèyā santi-vibhangā santi-Kèvalī - pannattāo - dhammāo bhansijjā ॥.

Na sakkā phāsamavèèum, phāsavisayamāgayam
Rāga dosā u jè tattha, tè bhikkhū parivajjaè (1)

Phâsaò jîvo manûnnâmaṇunnèhim phâsâim padisévaé tti pan-camâ bhâvanâ.

Fifth Clause of the Fifth Great Vow.

Now, next, fifth clause-If a living being with a sense of feeling, feels agreeable or disagreeable sensations of touch he should not be attached etc to them The Kèvalin says–If a Nirgrantha is thus affected by pleasant or unpleasant touches, he might fall from the law declared by Kévalin.

If it is impossible not to feel the touches which reach the organ of touch, the mendicant should avoid love or hatred originated by them. A living creature with an organ of touch, feels agreeable or disagreeable touches. This is fifth clause.

एतावता पंचमे महव्वए सम्मं अवट्ठिए आणाए आराहिए यावि भवइ, पंचमं भंते ! महव्वयं । इच्चेएहिं पंचमहव्वएहिं पणवीसाहि य भाव-णाहिं संपन्ने अणगारे अहासुयं अहाकप्पं अहामग्गं सम्मं काएण फासित्ता

पालित्ता तीरित्ता किट्टित्ता आणाए आराहित्ता यावि भवइ ॥ सू–१७९
॥ भावनाऽध्ययनम् ॥ २–३ ॥

Eétávatâ pancamè mahavvaè sammam avatthiè âṇâè âṇhiâè ārāhiéyâvi bhavai, pancam am bhanté ! mahavvayam, Iccéhim paṇcamah–avvaèhim paṇa vīsâhiye bhâvanāhim sampannè aṇagârè ahâ-suyam ahâ-kappam ahā-maggam sammam kâyèṇa phâsittâ pâlittâ tirittâ kittittâ âṇâè ârâhittā yāvi bhavai ॥ (Sūtra 179) Bhāvana Adhyayanam (2-3)

He who is well-provided with these great vows and their twenty-five clauses, is really an aṇagāra (houseless recluse) if he according to the Sacred Lore, the precepts and the Sacred Path-correctly practises, follows, executes, establishes, and, according to the precept, devotes himself to asceticism. (Sutra 179) Bhāvanā Adhyayanam (2-3)

Acārāṅga Sūtra (H. J.).

Rātri Bhojana Vrata

अहावरे छट्ठे भंते। वए राईभोयणाओ वेरमणं। सव्वं भंते ? राई–भोयणं पच्चक्खामि। से असणं वा पाणं वा खाइमं वा साइमं वा नेव सयं राइं भुंजिज्जा, नेवन्निनेहिं राइं भुंजाविज्जा, राइं भुंजंते वि अन्ने न समणुजाणामि, जावज्जीवाए तिविहं तिविहेण मणेणं वायाए काएणं न करेमि न कारवेमि करंतं पि अन्नं न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि॥ छट्ठे भंते ! वये उवट्ठिओमि सव्वाओ राईभोयणाओ वेरमणं ॥ ६ ॥

इच्चेयाइं पंच महव्वयाइं राइभोअणवेरमणं–छट्ठाइं अत्तहियट्ठयाए उपसं–पज्जित्ताणं विहरामि ॥

Ahâvaré chatthé bhanté ! vaé râîbhoyanāo véramaṇam. Savvam bhanté ! râî–bhoyaṇam paccakkhâmi; sé asaṇam vâ, pâṇam vâ khaimam vâ, sâimam vâ nèva sayam râim bhuñjijjā, néva'nnéhim

rāim bhunjāvijjā, raim bhuñjanté vi anné na samaṇṇujāmi, jâvajjîvāé tiviham tivihéṇam, maṇéṇam, vāyāé, kāéṇam, na karémi, na kāravémi, karantam pi annam na samaṇujāṇāmi, tassa bhanté! padikkamāmi nindāmi garihāmi appāṇam vosirāmi। Chaṭṭhé bhanté! vaé uvaṭṭhiomi savvāo rāī-bhoyanáo véramaṇam. 6.

Iccéyāim pañca mahavvayāim rāi-bhoana véramaṇam-chaṭhā-im attahiyaṭṭhayāe upasampajjittanam viharāmi ॥

Rātri Bhojana Vrata.

Now, next, as regards the sixth vow i-e abstinence from taking food and drink at night, O worshipful Sire! I renounce all eating at night whether it is food or drink or savouries or any fragrant article to be licked or chewed.

I shall not myself eat at night, I shall not cause others to eat at night, and I shall not consent to others eating at night. As long as I live, I shall not do it, I shall not cause others to do it, and I shall not consent to others doing it, tiviham (in past, present, and future) tivihéṇam (by mind, speech, and body). O Worshipful Sire! I confess, blame myself, repent and exempt myself from the sin. As regards the sixth vow, I am ready for abstinence from all eating at night.

I move about having resorted to these Five Great Vows and to the sixth vow-i-e Abstinence from all eating at night, for the welfare of my Soul.

Besides,

कहं चरे ? कहं चिट्ठे ? कहमासे ? कहं सए ? ।
कहं भुंजंतो ? भासंतो ? पावं कम्मं न बन्धइ ॥ ७ ॥ १ ॥

जयं चरे जयं चिट्ठे, जयमासे जयं सये ।
जयं भुंजंतो भासंतो पावं कम्मं न बन्धइ ॥ ८ ॥ २ ॥

सव्वभूय-प्पभूअस्स, सम्मं भूयाइं पासओ ।
पिहिआसवस्स दंतस्स पावं कम्मं न बंधइ ॥ ९ ॥ ३ ॥

पढमं नाणं तओ दया, एवं चिट्ठइ सव्व-संजए ।
अन्नाणी किं काही ? किं, वा नाहीए छेअ-पावगं ? ॥ १० ॥ ४ ॥

सोच्चा जाणइ कल्लाणं, सोच्चा जाणइ पावगं ।
उभयं पि जाणाइ सोच्चा, जं जे (से) अं तं समायरे ॥११॥५॥

जो जीवे वि न याणेइ, अजीवे वि न याणइ ।
जीवा-जीवे अयाणंतो कहं सो नाहीइ संजमं ॥ १२ ॥ ६ ॥

जो जीवे वि वियाणेइ, अजीवे वि वियाणइ ।
जीवा जीवे वियाणंतो सो हु नाहीइ संजमं ॥ १३ ॥ ७ ॥

जया जीवमजीवे य दो वि एए वियाणइ ।
तया गइं वहुविहं सव्वजीवाण जाणइ ॥ १४ ॥

जया गइं वहुविहं सव्वजीवाण जाणइ ।
तया पुण्णं च पावं च, बंधं मुक्खं च जाणइ ॥ १५ ॥

जया पुण्णं च पावं च बंधं मोक्खं च जाणइ ।
तया निव्विदए भोए जे दिव्वे जे अ माणुसे ॥ १६ ॥

जया निव्वदए भोए जे दिव्वे जे अ माणुसे ।
तया चयइ संजोगं, सब्भितर-बाहिरं ॥ १७ ॥

जया चयइ संजोगं, सब्भितर-बाहिरं ।
तयो मुंडे भवित्ताणं पव्वइए अणगारिअं ॥ १८ ॥

जया मुंडे भवित्ताणं पव्वइए अणगारिअं ।
तया संवरमुक्किट्ठं, धम्मं फासे अणूत्तरं ॥१९॥

जया संवरमुक्किट्ठं धम्मं फासे अणुत्तरं ।
तया धुणइ कम्मरयं अबोहि–कलुसं कडं ॥२० ॥

जया धुणइ कम्मरयं अबोहि–कलुसं कडं ।
तया सव्वत्तगं नाणं, दंसणं चाभिगच्छइ ॥ २१ ॥

जया सव्वत्तगं नाणं, दंसणं चाभिगच्छइ ।
तया लोग–मलोगं च, जिणो जाणइ केवली ॥ २२ ॥

जया लोग–मलोगं च, जिणो जाणइ केवली ।
तया जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ॥ २३ ॥

जया जोगे निरुंभित्ता सेलेसिं पडिवज्जइ ।
तया कम्मं खवित्ताणं, सिद्धिं गच्छइ नीरओ ॥ २४ ॥

जया कम्मं खवित्ताणं, सिद्धिं गच्छइ नीरओ ।
तया लोग–मत्थयत्थो, सिद्धो हवइ सासओ ॥ २५ ॥

1. Kaham caré ? kaham ciṭṭhé ? kahamāsé ? kaham saé
   Kaham bhūnjanto ? bhāsanto ? pāvam kammam na bandhai 1.

2. Jayam caré, jayam ciṭṭhé, jayamāse jayam saé
   Jayam bhunjanto bhāsanto, pāvam kammam na bandhai 2.

3. Savva bhūya-ppabhūassa, sammam bhūyāim pāsaö
   Pihiyāsavassa dantassa, pāvam kammam na bhandhai 9/3.

4. Paḍhamam nāṇam taö daya, évam ciṭṭhai savva-sanjaé
   Annāṇi kim kāhī ? kim, vā nāhīé chéa-pāvagam ? 10/4

5. Soccā jāṇai kallāṇam, soccā jāṇai pāvagam
   Ubhayam pi jāṇai soccā, jam chécsé) am tam samâyaré. 11/5.

6. Jo jīvé vi na jāṇai, a-jīvé vi na yaṇai jīvâjīvé a-yàṇanto, kaham so nahīi sanjamam, 12/6.

7. Jo jīvé vi viyânéi a-jīvé vi viyāṇai jīvājīvé viyāṇanto so hu nahū sanjamam 13/7.

8. Jayā jîvamajîvé ya, do vi éé viyāṇai,
Tayā gaim bahuviham, savvajîvāna jāṇai 14/8.

9. Jayā gaim bahuviham savva-jîvāṇa jāṇai
Tayā puṇṇam ca pāvam ca, bandham mukkham ca jāṇai 15/9.

10. Jayā puṇṇam ca pāvam ca bandham mokkham ca jāṇai
Tayā nivvidaé bhöé jé divve yé a mânusé 16/10

11. Jayā nivvidaè bhöé jé divve jé a māṇusé.
Tayā cayai sanjogam, sabbhintara bāhiram 17/11.

12. Jayā cayai saṇjogam sabbhintara bāhiram
Tayā muṇḍé bhavittāṇam pavvaié aṇagāriam. 18/12.

13. Jayā muṇḍé bhavittāṇam pavvaié anagāriam
Tayā samvaramukkiṭham dhammam phāsé aṇuttaram 19/13.

14. Jayā samvaramukkiṭṭham, dhammam phāsé aṇuttaram
Tayā dhuṇai kammarayam, a-bohi kalusam kaḍam 20/14

15 Jayā dhuṇai kammarayam a-bohi kalusam kaḍam
Tayā savvattagam nāṇam, daṁsaṇam cābhigacchai 21/15

16. Jayā savvattagam nāṇam, daṁsaṇam cābhigacchai
Tayā loga-malogam ca, Jiṇo jāṇai Kévalī 22/16

17. Jayā loga-malogam ca Jiṇo jāṇai Kévalî
Tayā jogé nirumbhittā sélésim paḍivajjai 23/17

18. Jayā jogé nirumbhittā sélésim paḍivajjai
Tayā kammam khavittāṇam Siddhim gacchai nîraö 24/18

19. Jayā kammam khavittāṇam Siddhim gacchai nīraö
Tayā loga-matthattho Siddho Siddho havai sāsaö. 25/19

1. How should he walk, stand, sit, and lie down? In what manner, shall he eat, and speak in order that he may not bind evil Karman? 7/1

2. He should walk, stand, sit, and lie down carfully; if he eats and speaks carefully, he does not bind evil Karman. 8/2

3. Evil karman does not attach itself to a person, who identifies himself with all beings, [and by this] looks on the beings in the right manner, and who has closed the door of 'influence' and is content. 9/3

10. First knowledge, then charity, this is the stand-point of a fully controlled monk What shall the ignorant monk do or will he know what is wholesome and what is evil? 10/4.

11 When he has learnt, then, he knows good and evil; when he has learnt, he knows both these; and he performs what is wholesome. 11/5.

12. How shall he know self-control, who does not know the souls and the non-souls, (and therefore) is ignorant of both? 12/6.

13. He will know self-control, who does know the souls and the non-souls, (and therefore) is acquainted with both 13/7.

14. If he knows good and evil, both these, then, he knows (the cause of the) manifold ranks of all beings. 14/8.

15. (Therefore), he knows merit and demerit, bondage and salvation 15/9.

16. (Therefore), he becomes disgusted with the pleasures of gods and human beings 16/10.

17. (Therefore), he gives up inward and outward connection 17/11.

18. (Therefore), he becomes tonsured and leaves his home 18/12.

19. (Therefore), he comes in contact with the highest safe-guard. The insuperable Dharma.

20. He puts off the dust of Karman the-self acquired dirt of ignorance. 20/14.

21. (Then), he approaches to the all-pervading knowledge (and) intuition 21/15.

22. (Then), being a Jina and Kévalin, he knows the Loka (world) and A-loka (non-world). 22/16.

23. (Then), he stops the functions of his body, and reaches the climax of a human being. 23/17.

24. (Then), he destroys the rest of his Karman and attains Perfection. 24/18.

25. (Then), residing at the top of the world, he is perfected and eternally existing 25/19.

26. A monk who enjoys worldly happiness, whose mind is filled with pleasant thoughts, who rests whenever he likes, and who washes his body-such a one will hardly attain a happy state. 26/20.

27 A monk who cares for austerities and virtues, who is honest, who likes to practise patience and self control, who vanquishes the twenty-two pariṣahas (troubles)-such a one will surely attain a Happy State. 27/21.

28. A monk with right faith, should always strive after the knowledge of the six groups of animals. When he has attained the life of a monk, difficult as it is, he should not sin by Karman. Thus I say. 28/22.

At Rāja-griha Nagara.

Having stayed for a few days at Apāpā Nagarī, Śramaṇa Bhagavān Mahāvīra went to Rāja-griha Nagara accompanied by his 4411 Sādhu-pupils, and in the pleasure-garden named Guṇa-śila caitya of the town, gods prepared a Samavasaraṇa.

On hearing the news of the arrival of Śramaṇa Bhagavān Mahāvîra, large crowds of people assembled in lanes, squares, and high-roads, and many Kṣatriyas, Lecchavies, Mallakies, village-chiefs, merchants, millionairs, generals, princes, noble-men etc- went to Guṇa-Śila Caitya for darśana of the Worshipful Lord.

King Śrēṇika, accompanied by Abhaya Kumāra, Mēgha Kumāra, Nandiśēṇa Kumāra, and attended by his retinue of elephants, horses, chariots, cavalry etc, came out of the town riding a well-caprisoned white elephant, and went to the Samavasaraṇa. Having entered the place with due ceremony and having gone three times round the Worshipful Lord, the king made respectful obeisance, and took his seat at an appropriate place on the ground. Śramaṇa Bhagavān Mahāvira sitting on a gold lion-seated throne beset with jewels, commenced the suitable preaching :

भो भो महाणुभावा निम्मल बुद्धिए चिंतह सयण्हा ।
संसारं घोरमिमं महामसाणस्स सारिच्छं ॥ १ ॥

तथाहि–उब्भडवियंभियमुही विसयपिपासा महासिवा एत्थ ।
दढमणिवारियपसरा सव्वतो चिय परिब्भमइ ॥ २ ॥

ओहामियसुरनरखयरविक्कमा तंतमंतदुग्गेज्झा ।
अनिवारियं पयट्टइ भीमा जरडाइणी निश्चं ॥ ३ ॥

पयडियपयंडपक्खा निरवेक्खक्कंतजीयमाहप्पा ।
सव्वत्तो पासठिया कसायगिद्धा विसप्पंति ॥ ४ ॥

दावियविविहवियारा जीवियहरणेऽवि पत्तसामत्था ।
दढमसुणियप्पयारा रोगभुयंगा वियंभंति ॥ ५ ॥

लद्धुं छिद्दं थेवंपि तक्खणुप्पन्नहरिसवब्भारो ।
भुवणत्तयसंचरणो मरणपिसाजो समुत्थरइ ॥ ६ ॥

इट्ठ विओगाणिट्ठप्पओगपामोक्खदुक्खतरुनिवहो ।
सव्वत्तो विणिवारइ विवेयदिणनाहकरपसरं ॥ ७ ॥

इयभो देवाणुपिया ! मसाणतुल्ले भवंमि भीमंसि ।
खणमवि न खमं वसिउं तुम्हाणं सोक्खकंखीणं ॥ ८ ॥

1. Bho bho mahāṇubhāva nimmala buddhīé cintaḥ sayaṇhā,
Samsāram ghoramimam mahāmasāṇassa sāriccham 1.

2. Tathāhi-Ubbhadaviyambhiyamuhī visaya pipāsā mahāsivā ettha,
   Daḍhamaṇi variya pasarā savvatto ciya paribbhamai 2.

3. Ohāmiya sura nara khayara vikkamā tantamanta duggéjjhā,
   Anivāriyam paṭṭṭai bhîmā jara ḍāiṇî niccam 3.

4. Payaḍiya payaṇḍa pakkhā nira vékkha kkanta jîya māhappā,
   Savvatto pāsaṭhiyā kasāya-giddhā visappanti 4.

5. Dāviya viviha viyārā jivıya-haraṇé'vi patta-sāmatthā,
   Daḍhama muṇiyappayārā rogabhuyañgā viyambhanti 5.

6. Ladhum cchiddam thévam pi takkhaṇuppanna harisapabbharo,
   Bhuvaṇattaya saṁcaraṇo maraṇapisājo samuttharai 6.

7. Iṭtha viogāṇitthappaòga pāmokkhadukkha taru-nivaho,
   Savvatto viṇivārai vivéya dıṇa nâha kara-pasaram 7.

8. Iya bho dévâṇupiyā! masâṇatullé bhavammi bhīmaṁsi,
   Khaṇamavi na khamam vasium tumhâṇam sokkha-kaṅkhîṇam 8.

The Style of the Preaching

Every religious preacher or a saint has his own style of preaching. The style of preaching adopted by Śramaṇa Bhagavān Mahâvīra may be called jnātâ-śailî-(a style of preaching full of examples and illustration). Whenever Sramaṇa Bhagavān Mahāvîra explained any subject there was always a suitable example to illustrate it. These examples were so stimulating and popular, that they have been collected and formed into an independent Sûtra named Jnâtā Dharma Kathâ.

The Seventh Adhyayana (Lecture) of Uttarādhyayana Sûtra clearly illustrates the Style of Preaching of Śramaṇa Bhagavān Mahāvîra.

It is as follows :—

Seventh Lecture*

The Parable of the Ram etc.

---

* Uttarādhyayana Sutra translated by Late Prof. Herrmann Jacobi in Vol. XLV Sacred Books of the East Series 1895

1. As somebody, to provide for (the arrival of) a guest, brings up a young ram, gives it rice and gram, and brings it up in his yard. 1.

2. Then, when it is grown up and big, fat, and of a large belly, fattened and of a plump body, it is ready for the guest. (2).

3. As long as no guest comes, the poor (animal) lives; but as soon as a guest arrives, its head is cut off and it is eaten (3)

4. As this ram is well treated for the sake of a guest, even so, an ignorant great sinner longs (as it were) for life in hell. (4).

5. An ignorant man kills, tells lies, robs on the high-way, steals foreign goods, deceives, (always thinking of some one) whom he could plunder,-the villain. (5).

6. He is desirous of women and pleasures; he enters on undertakings and bussiness, drinks liquor, eats meat, becomes strong-a subduer of foes (6)

7. He eats crisp goat's meat, his belly grows, and his veins swell with blood-but he gains nothing but a life in hell, just as the ram is only fed to be killed for the sake of a guest (7).

8-9. After having enjoyed pleasant seats, beds, carriages, riches and pleasures, after having squandered his wealth which he had so much trouble in gaining, and after having committed many sins, he will under the burden of his Karman, and believing only in the visible world, be grieved in the hour of death like the ram at the arrival of a guest. (8-9)

10. Then, the sinner who has been killing living beings at the end of his life, falls from his state, and against his will, he goes to the world of the Asuras-to the dark place. (10).

2

11. As a man for the sake of one Kākiṇi (a cowrie), risks and loses a thousand (Kārṣapaṇas) or as the king lost his kingdom (and life) by eating a mango-fruit which he was strictly forbidden (by his physician), (11).

12. Even so are human pleasures compared with the pleasures of the gods; divine life and pleasures surpass (the former) a thousand times and more. (12).

13. Those endowed with excellent knowledge, live many nayutas* of years, so great a loss suffer the fools in a life of less than a hundred years ! (13).

3

14-15. Three merchants set out on their travels, each with his capital; one of them gained there much; the second returned with his capital; and the third merchant came home after having lost his capital. This parable is taken from common life; learn (to apply it) to the Law. (14-15).

16. The capital is human life, the gain is heaven; through the loss of that capital, man must be born as a denizen of hell or a brute animal. (16).

17. These are the two courses open to the sinner; they consist in misery, as corporal punishment etc, for, the slave to his lusts has forfeited human life and divine life. (17,.

18. Having once forfeited them, he will have to endure these

A Nayuta or niyuta=
49,786,136000,000,000,000,000,000,000,000,000

It is derived in the following way.

1 Pūrvāṅga=8400000

1 Pūrva=8400000 pūrvāṅgas.

1 Nayutaṅga=8400000 pūrvas.

1 Nayuta=8400000 Nayutāṅga

two states of misery; it will be difficult for him to attain an upward course for a long time to come. (18).

19. Considering what is at stake, one should weigh (the chances of) the sinner and of the virtuous man (in one's mind). He who brings back his capital is (to be compared to) one who is born again as a man. (19).

20. Those men, who through the exercise of various virtues, become pious householders, will be born again as men; for all beings will reap the fruit of their actions. (20).

21. But he, who increases his capital is (to be compared to) one who practises eminent virtues; the virtuous excellent man, cheerfully attains the state of gods. (21).

22. When one, thus, knows that a (virtuous monk) or householder will be gladdened (by his gain), how, then, should a man, whilst he is losing (his chance), not be conscious of his losing it ? (22).

23. As a drop of water at the top of a blade of Kuśa-grass dwindles down to naught when compared with the ocean, so do human pleasures, when compared with divine pleasures. (23).

24. The pleasures in this very limited life of men, are like (the water at the top of a blade of Kuśa-grass); for the sake of what will a man not care to gain and to keep so precious a good which he risks to lose ? (24).

25. He, who has not renounced pleasure, will miss his aim (i-e the true end of his soul); for, though he has been taught the right way, he will go astray again and again. (25).

26. But he, who has renounced pleasure, will not miss his aim; (he will think): "I have learned that by getting rid of this vile body, I shall become a god" (26).

27. He will be born among men where there is wealth, beauty, glory, fame, long life and eminent happiness. (27).

28. See the folly of the sinner who practises un-righteousness; turning away from the Law, the great sinner will be born in hell. (28).

29. See the wisdom of the wise man who follows the true Law; turning away from un-righteousness, the virtuous man will be born as a god. (29).

30. A wise man weighs in his mind the state of the sinner and that of the virtuous man; quitting the state of the sinner, a sage realises that of the virtuous. (30).
Thus I say.

Śréṇika Bimbisāra.

Before proceding further, let us inquire into the political situation at Rājagraha and Magadha-déśa. At the time we are talking about, that is to say, six hundred years before the Christian Era, the Bārhadaratha Dynasty established about five to six centuries before, by the father of Jarâsaṅgha, came to an end We know for certain that durihg the period under review-the life-time of Śramaṇa Bhagavān Mahāvīra, i-e six centuries before Christ-the kingdom of Magadha was governed by a mighty king named Śreṇika Bimbisāra with his capital town at Rājagraha.*

Prof. Greiger in his Edition of Mahāvaṁśa says:—" When Bimbisāra was only fifteen years old, he was installed on his father's throne as the King of Magadha by his father. He waged war against the King of Aṅga-déśa and having killed him, he annexed it with the Kingdom of Magadha.

*The old name of the capital town of Magadha-déśa was Girirāja, Vasumati or Kuśāgrapura. Now, it came to be called Rājagraha.

Śrénika had formed matrimonial alliance with the royal families of Kośala, Bhadra, and Vaiśālī.

Kośala-dévī-the sister of King Prasénajit of Kośala-déśa-was married with King Śrenika. Cellaṇā-dévī-the daughter of King Cètaka-the Chief of the Republic of Vaiśālī-was made his chief queen. Cellaṇā was the mother of Ajāta-śatru or Koṇika* King Śrénika had many queens and several sons.

Stories about King Prasènajit.

King Prasènajit of Kuṣāgra-pura (Rājagraha) had many sons. One day, he thought of seeing for himself as to who would be the most powerful to be his successor to the throne of Magadha from among the whole lot. So, he made all his sons to sit for dinner in a big hall, and when all of them were very busy in taking their dinner he, purposely set free a gang of ferrocious hounds towards them with the object of terrifying them. On seeing the dogs coming to them, all the other princes rapidly left the hall running away in various directions, but Śrénika Kumāra steadily kept sitting there, giving morsels of food from the dishes of his brothers, and calmly took his meals during the time the dogs finished their morsels. In this way, he left his seat after he had completely satisfied his hunger. On seeing this, King Prasénajit was greatly pleased, and he was convinced that Śrénika Kumāra will find out the best method of escape during disputes with the other kings, and that he will satisfactorily govern the the entire kingdom.

On another occassion, King Prasènajit sent a number of bamboo-baskets full of sweet-meats and a few new earthen-pots filled with water-all of them securely packed with his own seal, and asked the princes to eat and drink out of them without bre-

---

* Some Baudha Books (Jātaka No. 338 and 373) say that Ajāta-śatru was the son of Kośala-dèvī, while Kindred Sayings declare that he was the son of queen Bhadrā.

aking open the seal. The other princes, unable to find out any way out of the difficulty, went away in despair. But Śréṇika Kumāra reduced the sweet-meat in a bamboo-basket to a fine powder by repeated shakings, so that it may pass through the crevices of the basket, and having taken out a sufficient quantity of the powder, he began to eat at ease. Besides, the earthen pots filled water being new, he placed a water-pot in a wide silver dish and having carefully collected the drops of water oozing out from the fine pores of the newly-made pot of water, he drank the water. King Prasénajit was greatly pleased with the intelligence of Śréṇika Kumāra

Another occasion has been recorded. At that time, there were several fires daily in Kuśâgra Nagara, and much loss of person and property. At last, the king made a proclamation to the effect that the person in whose house, the fire commenced will be turned out from the town It so happened that, one day, there was a severe fire in the king's palace owing to carelessness of one of the king's cooks. The king informed all the princes, that all the articles taken away from the burning palace by the princes will be their personal property. The other princes took away valuable articles of personal enjoyment from the palace according to their individual choice but Sréṇika Kumâra took a musical beating drum named 'Bhambhâ' considered by kings to be an auspicious sign of Victory during teritorial conquests King Prasénajit became immensely rejoiced at Śrèṇika Kumâr's choice of selection, and from thence forward, he named him Bhambhasâra which is very similar to the name Bimbisāra given to him by Buddhist authors The king strictly following the wording of his own proclamation, left Kuśâgra Nagara, and settled in a camp suitable for himself, his princes, his harem, their attendents etc, at a distance of two miles from the town. The settlement, was at once styled 'Rājāgraha' (the King's House) by the people coming there and going back to Kuśāgra-pura Nagara The settlement rapidly became a big village, and in a short time the village prospered into a large town, and it became

famous as Rājagraha Nagara. King Prasénajit made the town well—protected against enemy's attacks, by building a strong fortress, and making a deep ditch around it

King Prasénajit was now fully convinced that out of all prénces, Śreṇika Kumāra, being more intelligent, will be able to govern the kingdom to the entire satisfaction of all. But in order that Śréṇika Kumāra may not be poisoned on account of his superior intellect, and also, in order that he may not be killed by some body on account of his partiality towards his father, King Prasénajit did not show any special favour towards him, and at the time of proportionating the share of his individual prince, he did not give him anything. Feeling himself offended at such a treatment from his father, Śréṇika Kumāra left Rājagraha Nagara and after a long journey, went to Bénātaṭa Nagara.

At Bénâtata Nagara, there was a festival at that time. There was a great rush of customers at the shop of a merchant named Bhadra Śéṭha. On seeing the opportunity, Śréṇika Kumāra helped Bhadra Śéṭha in quickly disposing off, the packets of goods to his customers. By getting this timely help, Bhadra Śéṭha earned great profit for the day. At the time of closing the shop, Bhadra Śétha asked Śréṇika Kumārâ "You seem to be a fore-igner. Who is that fortunaté man whose guest you are? Śréṇika Kumāra replied " I am your guest."

The previous night, Bhadra Śétha had a dream that he would get a suitable husband for his virgin girl Nandā Thinking that he may turn out to be a suitable one, Bhadra Śéṭha took Śréṇika Kumāra to his house. On an auspicious day Nandâ–the daughter of Bhadra Śéṭha–was married to Śréṇīka Kumâra with due ceremony. Śréṇika Kumāra immediately asked Bhadra Śéṭha :— 'Why do you give your daughter in solemn marriage with me without knowing the particulars about my family etc? The Śéṭha at once replied :—"Your charming qualities of hear

and the grace of your body, clearly speak out for themselves that you are born in a noble family, and I am fully convinced of it."

Śrèṇika Kumâra, then, lived at Bhadra Śèṭh's house, enjoying worldly pleasures with his newly-married wife In course of time, Nandā became pregnant. During the latter part of her pregnancy she had an ardent desire of riding an elephant and giving dâna (gifts to the poor and needy) and abhaya-dâṇa (granting of security) to the lives of all living beings. Her desire was fulfilled by Bhadra Śèṭha with the help of the King of Bèṇā taṭa Nagara. In due course of time, Nandâ gave birth to a beautiful son. The boy was named Abhaya Kumâra on account of the pre-natal desires of his mother. He turned out very wise and his sound judgment and deep intellect, became the subject of universal praise from his boyhood.

King Prasènajit on Death-bed

When King Prasènjit became dangerously ill, he, at once, sent his servants on very swift camels to find out and bring to his bed-side his favourite son Śrèṇika Kumāra. When the king's servants informed Śrèṇika Kumâra about the serious illness of his father, he, at once, started to go with them, with the permission of his wife Nandā and of Bhadra Śèṭha. But he did not think it advisable to give them any clue about his family-members without knowing the events that may happen in near fature. He, however, gave preganant Nadā a piece of paper in which he wrote "I am a go-pâla * of Rājagraha Nagara with tall white walls," He also, told her that he would at once recognise her and her progeny, the moment she sent the piece of paper to him. Moreover, he informed her that as he was going to be involved in a very important business, he will practically have no time to see her for the present.

* A cowher or a protector of earth=a king.

Fortunately, Śrèṇikā Kumâra was able to remain with his father king Prasènajit during his death-bed. Śrèṇika Kumâra was, at once, installed as the King of Magadha on his father's throne.

Abhaya Kumāra.

On hearing some sarcastic remarks from his companions of boyhood, about the absence of his father, Abhaya Kumāra became grieved at heart, and having gone to his mother, he directly asked her the true account of his father. Nandā told him everything she knew about her husband, how he came to live in the family, and how he was married with her. She, at the same time, told Abhaya Kumāra that no one knew who he was and whence he came to Bénâ-tata Nagara. One day, some persons came here in search for him on camel-backs, and he went with them. While going away from here, he gave this much mark of recognition to me. So saying, she at once gave the piece of paper written by him to Abhaya Kumāra. The intelligent Abhaya Kumâra at once knew the meaning of the writing on the piece of paper to be "I am the king of Râjagraha". So, keeping the piece of paper carefully with him, Abhaya Kumâra came to Rājagraha along with his mother.

King Śréṇika, who had been installed as the King of Magadha by his father King Prasénajit during his death-bed, now wanted a clever person of superior intellect to fill up a vacant post of a minister in his council of 500 Ministers. As a test, he threw one of his rings into a deep dry well, and declared that he, who remaining on the bank of well, will bring out the ring from the well, will be made the president of the Council of Ministers. Many persons went to the well, and returned in despair, thinking the work to be impracticable

Abhaya Kumāra left his mother in a secure place outside the town, and wandering in the town, he happened to come to the well. On hearing the proclamation of the King, from the

people, Abhaya Kumāra standing on the parapet-wall of the well, threw a lump of cow-dung on the ring, and over it he threw a burning bundles of hay. By the heat of the burning bundle of hay, the lump of cow-dung became transformed into a dry cake of cow-dung with the king's ring imbeded into it. Abhaya Kumāra, then, had a stream of water run into the well. With the rising of the water-level in the well, the ring imbeded into it, came up floating on the surface of the water. Abhaya Kumāra, at once, took the cake of cow-dung from the surface of the water, and removing the King's ring from it, he kept the ring with him.

On hearing the news of the success acheived by Abhaya Kumāra in securing the King's ring from the dry well, King Śrénika instantty called Abhaya Kumāra to his, presence. Immediately on seeing Abhaya Kumāra, there was an intense feeling of paternal love in the heart of King Śrénika. On being asked to give his own account, Abhaya Kumāra narrated everything told by his mother to him, and also about the piece of paper given to his mother, as well as, how he had left his mother outside the town. On being convinced that Abhaya Kumāra was has own son, King Śrénika was greatly pleased. King Śrènika had got Queen Nandā–Abhaya Kumār's mother-brought to his palace with great pomp. He appointed Abhaya Kumāra as the President of his Council of Ministers owing to his superior intellect, and he contracted a marriage of Abhaya Kumāra with a daughter of his sister Susénā.

2

King Cétaka, of the Republe of Vaiśâlī, had seven daughters by his queen Prithâ. Out of them, his five daughters were married with different kings. Only two, viz Su-jyésthā and Cellanâ were immarried

One day on seeing. a portrait of Sujyésthâ, King Śrénika became enamoured of her charming beauty, and he asked for

her hand in marriage with him; but King cétaka thinking King Śrenika to be of low birth, flatly refused to give her in marriage with him. King Śrénika was greatly disappointed. Abhaya Kumāra consoled his father by waiting for some time for the fulfilment of his cherished object.

With a definite plan of work, Abhaya Kumâra, under a false disguise, secretly went to Vaisâli, and sent a beautiful portrait of King Śrénika to Su-jyésṭhâ, through some of her maid-servants. Su-jyéstha fell in love with King Śrénika. Abhaya Kumāra had an under-ground passage prepared upto the harem of King Cétaka, and informing Su-jyésṭhâ about all his preparations for their mutual meeting and told her to be ready for the appointed time. As pre-arranged King Śrénika came in a chariot with thirty-two body-guards into the subteranean passage Su-jyésṭhâ was immensely pleased on seeing King Śrénika. Su-jyésṭhâ went to her dear sister Céllaṇā for her permission. Céllaṇā told her that she would also, go with her, as she will not be able to live alone without her. Owing to her affectionate pertinacity, Su-jyésṭhâ brought Céllanā near the door of the under-ground passage, accidently forgetting to take her basket of jewellery with her, Su-jyesthā made Céllanâ to sit in the chariot, and she went to the palace to take her basket of jewellery.

In the mean time, the king's body-guards thought it in-advisable to wait longer in an enemy's palace and King Śrènika, on seeing a female sitting in the chariot, and thinking her to be Su-jyéṣṭhā at once drove the chariot swiftly with Cèllanā in it. When Su-jyāsthā returned to the door of the under-ground passage with her basket of jewellery to take her seat in the chariot, she found that neither her sister Céllaṇā nor the chariot was there. On seeing her indirectly expressed wish frustrated, Su-jyésthā, at once loudly shouted "Run, Run, my dear sister Céllaṇā has been secretly carried away" King Cétak's warriors rapidly ran into the under-ground passage. In the fight all the thirty-two body-guards (sons of Sulasā) of King Śrénika were

killed. But King Śréṇika went away safely with Céllaṇā in the chariot.

On the way to Rājagriha Nagara, King Śréṇika used to accost Cèllaṇā as Su-jyéṣṭhā but at last Céllaṇa showed him his mistake, and said :—" I am Su-jyéṣṭhā's sister. In your hurry, Su-jyéṣṭhā has been left behind." On seeing that Cèllaṇā was as charming as Su-jyésṭhā, and that she was equally in love with him, King Śréṇika gladly contracted marriage with Cèllanā.

King Śréṇika before his marriage with Céllanā-dévī.

It is said that before his marriage with Cèllaṇā-dévī, King Śréṇika was a believer in the tenents of Buddhism. When Gautama Buddha soon after renouncing the world was walking for alms in the streets of Rājâgriha, he was seen by Śréṇika Bimbisāra who was sitting in a terrace of his palace. Attracted by his lustrous and charming face, the king sent one of his servants to him to inquire as to where he had put up, and then, he himself went far away on the surface-ground of a high mountain to pay him a visit. Knowing him to be born in a Kṣatriya family from his lustrous beauty, King Śréṇika inquired about the reason why he was practising severe penance after renouncing his kingdom at an age fit for wordly pleasures, and he also told him that if he would leave off ascetic life, he might give him a dignified post in his army, suitable for a Kṣatriya chief. On hearing the reply of Gautama Buddha, the king became greatly attached towards his tenents, and he requested him "O prince ! "If you ever come accross a remedy for the Salavation of the World, you should first of all, accept the gift of a vihāra (monastery) from me ". Gautama Buddha gladly accepted the invitation. When Gautama Buddha, later on, went to Rājagriha Nagara, he was greatly honoured by King Śréṇika, and thinking that Vénuvana Udyāna would be a suitable solitary dwelling-place for Gautama Buddha and his ascetic disciples, King Śré-ṇika made a free gift of the Véṇuvana to him.

King Śrenika after his marriage with Céllaṇa-dévi

After his marriage with Céllaṇâ-dévī King Śréṇika seems to have come under the influence of the Jaina Dharma. Céllaṇā -devî and her father King Céṭaka of Vaiśâli, were followers of Jaina Tîrthaṅkara Pārśva Nātha (twenty-third Tîrthaṅkara of the present series of twenty four). It is, in every way, possible that King Śrèṇika may not have accepted Jaina Dharma at Cèll-aṇā's bidding. There may have occurred various opportunities on which numerous discussions may have taken place between King Śréṇika and Céllaṇā-dévî, but the great event which created a profound impression on the mind of King Śrénika about the superiority of Jaina Religion was his meeting with a Jaina Sādhu at Maṇḍi kuksi Caitya, during his pilgrimagé to Buddhist Centers of Worship.

This meeting with the young Jaina Sādhu forms the subject-matter of the Twentieth Adhyayana of Uttarādhyana Sūtra, which, translated by the late Dr. Hermann Jacobi, is as follows:—

Twentieth Lecture.

The Great Duty of the Nirgranthas Anathi Muni.

1. Piously adoring the Perfected and the restrained saints, listen to my true instruction which (teaches) the real, profit (of men) Religion and Liberation. (1).
2. King Śréṇika the Ruler of Magadha who preserved many precious things, once made a pleasure-excursion to Maṇḍi kukṣi Caitya. (2).
3. It was a park like Nandana with trees and creepers of many kinds, peopled by various birds, and full of various flowers. (3).
4. There, he saw a restrained and concentrated saint, sitting below a tree, who looked delicate and accustomed to comfort. (4).
5. When the king saw his figure, his astonishment at the as-

cetic's figure was very great and un-equalled. (5).

6 O his colour! O his figure! O the loveliness of the noble man! O his tranquility! O his perfection! O his disregard for pleasures! (6).

7. Adoring his feet and keeping him on his right side (he sat down) neither too far off, nor too close by, and asked him with his hands clasped. (7).

8. Though a young noble man, you have entered the order in an age for pleasure, you exert yourself as a Śramaṇa, O ascetic, I want to hear you explain this. (8).

9. I am without a protector O great king; there is nobody to protect me. I know no friend, nor any one to have sympathy with me. (9).

10. Then King Śrėṇika, the Ruler of Magadha laughed: How should there be nobody to protect one so accomplished as you? (10).

11. I am the protector of religious men; O monk! enjoy pleasures together with your friends and relations; for, it is a rare chance to be born as a human being. (11).

12. "You yourself are without a protector, Śrėṇika, Ruler of Magadha, and as you are without a protector, how can you protect anybody else? (12).

13. When the saint had addressed this unprecedented speech to the king, who was greatly moved and astonished and struck with astonishment, (he answered). (13).

14. "I have horses, elephants, and subjects, a town, and a seraglio, power, and command; I enjoy human plasures. (14).

15. In possession of so great means which permit the owner to enjoy all pleasures, how could he be without protection? Reverend Sir! You speak untruth. (15).

16. O king, you do not know the meaning and origin of (the

word) without protection nor how one comes to be without protection or with protection, O Ruler of Men! (16).

17. Hear O great king with an undistracted mind, in what way, a man can be said to be 'without protection' and with what purpose I have said all this. (17).

18. There is a town Kauśāmbî by name, which is among towns what Indra is (among the gods); there lived my father who possessed great wealth. (18).

19. In my childhood O great king, I caught a very bad eye-disease and a severe burning fever in all my limbs. O Ruler of Men. (19).

20. My eyes ached as if a cruel enemy thrust a sharp tool in the hollow of my body. (20).

21. In the back, the heart, and the head, I suffered dreadful and very keen pains equal to a stroke of lightning. (21).

22. Then, the best physicians came to my help, who cure by their medical art and by spells, who were versed in their science, and who well know shells and roots. 22.

23. They tried to cure me according to the four-fold science which they had been taught; but they could not rid me of my pains; hence I say that I am with out protection. 23.

24 My father would have spent all he possessed for my sake; but he could not rid me of my pains, hence, I say that I am without protection. 24.

25. My mother, O great king! was agonised with grief about her son, but she could not etc. 25.

26. O great king! my brothers, the elder and younger ones, could not rid me of my pains etc. 26.

27. O great king! my own sisters, the elder and younger ones, could not rid me of my pains etc (27).

28. O great king! my loving and faithful wife, moistened my breast with the tears of her eyes. (28).

29. The poor lady did not eat, nor drink nor bathe, nor use perfumes, wreaths, and anointment, with my knowledge or without it (29)

30. O great king! she did not leave my side even for a moment; but she could not rid me of my pains, hence, I say that I am without protection. (30)

31. Then I said; It is very hard to bear pains again and again to the endless Circle of Births. (31)

32. If I for once, shall get rid of these great pains, I shall become a houseless monk, calm, restrained, and ceasing to act. (32).

33. While I thought so, I fell asleep, Ruler of Men, and after, that night, my pains had banished. (33).

33. Then, in the morning of the next day, I look leave of my relations, and became a houseless monk, calm, restrained, and ceasing to act. (34).

35. Thus, I became the protector of myself and of others besides, of all living beings, whether they move or not (35).

36. My own self is the river Vaitaraṇī; my own self the Sālmali tree; my own Self is the miraculous cow-Kāmaduha; my own Self, the park Nandana. (36).

37. My own Self is the doer and undoer of misery and happiness; my own Self, friend and foe, according as I act well or badly (37)

38. But there is still another want of protection, O king! hear therefore, O king! attentively with concentrated thoughts, how some easily discouraged men go astray after having adopted the Law of the Nirgranthas (38)

39. If an ordained monk, through carelessness, does not strictly keep the Great Vows, if he does not restrain himself, but

desires pleasure, then, his fetters will not be completely cut off. (39)

40. One who does not pay constant attention to his walking, his speaking, his begging, his receiving and keeping (of things necessary for a monk), and his eating nature, does not follow the road trod by the Lord. (40)

41. One who, for a long time, wears a shaven crown and mortifies himself, but who is careless with regard to the vows, and neglects penance and self-control, will not be a winner in the battle (of life). (41)

42. He is empty like a clenched fist (of no value); like an uncoined false Kārṣāpaṇa * or like a piece of glass resembling turguoise, he is held lightly by men of discernment (42)

43. He who has the character of a sinner, though he lays great stress on the outward signs of his calling as a means of living; he who does not control himself though he pretends to do so, will come to grief for a long time. (43)

44. As the poison Kālakuta, kills him who drinks it; as a weapon cuts him who awkwardly handles it; as a Vétāla kills him who does not lay him; so, the Law harms him who mixes it with sensuality. (44)

45. He who practises divination from bodily marks and dreams, who is well-versed in augury and superstitious rites, and who gains a sinful living by practising magic tricks, will have no refuge at the time (of Retribution) (45)

46. The sinner, always wretched, goes from darkness to darkness, to utter misery; the unholy man who breaks the rules of monks, rushes, as it were, to hell, and to be born again as a brute. (46)

---

* Coin of the weight of a Karṣa.

47. He who accepts forbidden alms viz such food as he himself asks for, as has been bought for his sake, or as he gets regularly (as by right and customs) and who, like fire, devours everything, will go to hell from here, after having sinned. (47)

48. A cut-throat enemy will not do him such harm as his own perversity will do him; the man without pity will feel repentence in the hour of death. (48)

49. In vain, he adopts nakedness who errs about matters of paramount interest; neither this world nor the next will be his; he is a loser in both respects in the world. (49)

50. Thus, the self-willed sinner, who leaves the road of the Highest Jinas, who with the appetite of an osprey is desirous of pleasure, will grieve in useless sorrow. (50)

51. A wise man who hears this discourse-an instruction full of precious wisdom-and who deserts every path of the wicked, should walk the Road of the Great Nirgranthas. (51)

52. He who possesses Virtuous Conduct and Life, who has practised the best self-control, who keeps away from sinful influences, and who has destroyed his Karman, will reach (in the end) the greatest, best and permanent place (viz-Mukti). (52)

53. Thus, the austere and calm, great ascetic and great sage who kept great vows and possessed great fame, preached, at great length, this great sermon; the great duty of the Nirgranthas. (53).

54. And King *Śrénika* pleased, spoke thus: You have truly shown what it is to be without protection. (54).

55. You have made the best use of human birth, you have made a true gain, O great sage, you are a protector (of

mankind at large) and of your relations-for you have entered the Path of the Best Jinas. (55).

56. You are the protector of all unprotected beings. O ascetic ! I ask you to forgive me; I desire you to put me right. (56).

57. That by asking you, I have disturbed your meditation, and that I invited you to enjoy pleasures; all this you must forgive me. (57).

58. When the lion of kings had thus with the greatest devotion praised the lion of house less monks, he together with his wives, servants and relations, became a staunch believer in the Law with a pure mind. (58)

59. The Ruler of Man, with the hair on his body joyfully erected, bowed his head (to the monk) keeping him on his right side, and departed. (59).

60. And the other, rich in virtues, protected by the three Guptis and abstaining from injuring living beings, in the three ways (viz by thought, words, and acts) travelled about on the earth, free like a bird, and exempt from delusion. (60). Thus I say.

Sujyésṭhā

Su-Jyésṭhā meeting with a failure in her first love-affair remained unmarried through-out her life. After some time, she took Dīkṣā at the holy hands of Śramaṇa Bhagavān Mahāvīra, and became a nun. She passed her religious life under the care of Āryā Candanā.

Ajāta-śatru (Konika).

In course of time, Céllaṇā-dévī became pregnant. During the latter part of her pregnacy, one day, she had an intense desire of eating the flesh of her husband. Knowing the foetus to be the source of many future troubles to

King Śrénika owing to the wicked nature of her longing during pregnancy, she secretly made a number of attempts for the removal of the foetus but she was unsuccessful. She was daily being tormented by the idea of the wickedness of her longing and of the impossibility of the fulfilment of her desires. She became pale and dejected. King Śrénika was very often trying to know the reason of her anxiety but she did not give him any satisfactory reply. Under undue pressure, she told him the real state of facts. The king consulted Abhaya Kumāra. Abhaya Kumāra had some rabbit's flesh placed on the king's belly, and it was tightly covered with a piece of leather. Sitting alone with the king, Céllanā-dévī removed pieces of meat placed over the king's belly and tried to fulfil her longing. The king, in the mean time, was raising cries of agony. The queen became full of sorrow about her wicked act, and under the idea that she killed her own husband, she fainted. When she was brought to her senses, the king showed her, his un-injured body; she was consoled.

With completion of nine months of pregnancy, Cèllaṇā-dèvī gave birth to a handsome boy. Knowing him to become an enemy of his own father, the child was thrown away far into Aśoka-vana (a forest of Aśoka trees). When King Śréṇīka came to know of this episode, he had the child brought back to the palace; under the doubtful notion that if the eldest son is deserted like this, other children will not live long.

Since, the boy was brought back from Aśoka-vana, he was named Aśoka Candra. When he was lying unprotected in the forest, a hen had bitten off a part of one of his fingers. The finger suppurated and on account of the pain, the child was crying constantly. King Śrèṇika out of love for his child, was keeping the swollen finger in his own mouth. By doing so the pain became less; and the boy did not cry. Within a few days, the wound healed up but the finger remained a stump and so, when he grew up, he was playfully called Kūṇika (with a paralysed finger) by his playmates.

Besides Kûṇika, Céllaṇā-dévî had two more sons named Halla and Vihalla. She had no affection for Kūṇika, as he was an enemy of his own father. She had partiality towards Halla and Vihalla. Kūṇika was always under the impression that King Śréṇika, on account of some one cause or another, was ill-reating him

In due course of time, Kūṇika was married with a royal princess named Padmāvatī.

It is said that Ajāta-śatru was living at Campā Nagarī as a representative of his father. Having imprisoned his father, and having put him to an unnatural death with various torments, he had the entire kingdom of Magadha to himself.

As soon as Kośala-dévî heard that Ajāta-śatru had killed his father-King Śréṇika,-she died with deep lamentations. On hearing this, Prasénâdi-the king of Kośala and brother of Kośala-dévî-at once confiscated a village of Kāśî given by Kośala-rāj to his sister Kośala-dévî at the time of her marriage ceremony with King Śréṇika, and of which village, Ajāta-śatru-Kūṇika will, now, be the proper claimant. Enraged at this, Ajāta-śatru waged a war with Kośala-rāja. Several battles were faught, in some of which Ajāta-śatru was successful, and in some others Kośala-rāja was successful. "At last, Ajāta-śatru was defeated and taken as a captive, but Kośala-rāja gave his daughter Vajirā in marriage with him, and gave the same village at the marriage-ceremony, to her.

Ajāta-śatru had wars with King Cétaka of Vaiśālî in connection with Sécanaka elephant and a divine pearl neck-lace given to his younger brothers Halla and Vihailla by King Śréṇika himself. In these wars with King Cétaka, Ajāta-śatru-Kūṇika was successful, and he destroyed Vaiśālî. It is said 96 lac (96,00,000) persons were killed in these wars.

Owing to the increasing extent and power of the kingdom of Magadha, Ajāta-śatru became an object of enmity with King

Caṇḍa Pradyota of Avanti. It is said Ajāta-śatru had made the fortress of Rājagriha stronger at various strategic points owing to a fear of attack from Caṇḍa Pradyota.

6. Dīkṣā of Mégha Kumāra.

From Madhyama Apāpā Nagari, Śramaṇa Bhagavān Mahāvīra went to Rājagriha and he had his lodgings in Guṇa Śila Caitya.

On hearing the news of arrival of Śramaṇa Bhagavān Mahāvīra at Rājagriha, large crowds of people became ready to go for his darśana. In the market places, squares, inns, and streets of Rājagriha and every where, there was a talk about the arrival of Śramaṇa Bhagavān Mahāvīra and there was an assemblage of a large number of people-many Ksatriyas, noble men, Brāhmins, bards, warriors, religious preceptors, Mallakies, Lecchavies, feudatory princess, crown princes, jagirdārs, village-chiefs, merchants, millionairs, generals, heads of caravans etc. went to Guha Śila Caitya for the darśana of the worshipful Lord and for his enlightening preaching.

The kings of those times were anxious that some virtuous saints, famous mendicant ascetics, some learned men etc should occassionally come to their town, and should give to them and to their people, the advantage of their company and preaching. They were particularly careful that these Itinerent Benefactors of the Society should have no inconvenience during their sojourn in their kingdom. Every town had some upavana or udyāna, (pleasure-garden), suitable for the lodging of these persons; and in some of them there was a caitya (temple, of some god or goddess. People visiting these temples, will very easily know of the arrival of such persons in the upavana. If any saint practising severe austerities happened to come, there was a large crowd of people going there for his darśana. The king, as well as, the members of his family and of his assembly, would go for his darśana and preaching.

These saints and learned men did not care to drag the pe-

ople of various religions and faiths who had come there into a a new faith they may have created, or to drag them into quarrels of various faiths, but they preached the general rules of morality to the masses,-which are acceptable to all without the question of creed or faith. Persons of various religions and faiths, used to go for darśana or preaching to a saint of any faith, without the least hesitation. It is a different question if a person has unswerving confidence in a certain saint, and with or without initiation he goes on studying further about the system of religion adopted by him.

On seeing the tumult of big crowds of people going for darṣ'aṇa of Śramaṇa Bhagavān Mahāvīra, from a window of his palace, Mégha Kumāra, son of King Śrénika by his wife Queen Dhāriṇī, said to one of his attendents:-'Is there a festival of a god or a goddess; or a pilgrimage to any udyāna (pleasure-garden) or a pilgrimage to any mountain, so that large crowds of people are going towards the outer upavana ?' The attendent respectfully replied:-"Śramaṇa Bhagavān Mahāvīra has, today, come here to the upavana of the town, and people are going there for his darśana and preaching' On hearing these words of his attendent, Mégha Kumāra had his horse-chariot with four bells attached to it, ready for him, and he went to the place where the Worshipful Lord was. On seeing Śramaṇa Bhagavān Mahāvīra from a distance, Mégha Kumāra got down from his chariot, removed all his kingly enblems, and went on foot to Śramaṇa Bhagavān Mahāvīra, with both his hands folded in the form of an anjali, and having gone three times round Śramaṇa Bhagavān Māhāvīra with due ceremony, he took his seat along with others. He saw that King Śréṇika, Nandiṣéṇa, Abhaya Kumāra, and some of his brothers were also present in the meeting.

For some time, Śramaṇa Bhagavān Mahāvīra preached Dharma Deśanā (a religious sermon). On hearing the sermon, Mégha Kumāra became greatly pleased and contented, and he

experienced a feeling of profound satisfaction that his inner soul was striving for higher spirituality. At the close of the preaching, Mégha Kumāra repeatedly bowed down at the feet of Śramaṇa Bhagavān Mahāvīra, and requested him thus:–Bhagavan ! I liked your preaching. I am interested in it. I have perfect faith in your Sayings, and I am desirous of a manly effort. O Worshipful Lord ! Whatever you have said is entirely true. With the permission of my parents, I am willing to live in your company and to act according to your commands'. The Merciful Lord replied:- O beloved of the gods ! Do as you like most Do not delay'.

At the end of the conversation, Mégha Kumāra took his seat in his chariot and he returned home in hot haste. Immediately, Mégha Kumāra went to his parents and having respectfully saluted them, he said:–Dear Father and Mother ! Today I had been to Śramaṇa Bhagavān Mahāvīra and I heard his preaching. I liked it very much.' On hearing these words of Mégha Kumāra, his parents were greatly pleased and they said:–You are lucky, happy, intelligent, and wise, that you liked the preaching of Śramaṇa Bhagavān Mahāvīra. Then Mégha 'Kumāra said:–'Dear Parents - I have a keen desire of living with Śramaṇa Bhagavān Mahāvīra, and of behaving strictly in accordance with his precepts. I am willing to do so with your permission."

On hearing these words never heard before, from the lips of her dutiful son, Dhāriṇī Mātā became senseless, and she fell down on the ground with her body cold with profuse perspiration. When she was brought to her senses by the application of cooling remedies, she began to lament thus, with a sorrowful heart:–'O dear son ! you are my only lovely son; you are the centre of my confidence, you are like a precious jewel in my house. It will be very difficult for me to bear the pangs of separation from you even for a moment. O dear son ! I will marry you with eight soft-bodied beautiful lovely girls of noble families, who, with their bodies slightly bent by their rounded protuberent fleshy breasts, will proudly walk about in your

palace with a slow lordly gait like so many well-decorated celestial nymphs and will give you delight by their juvenile amorous pranks. You can leave off your idea of taking Dīkṣā for the present, and can fearlessly enjoy all worldly pleasures with them to your entire satisfaction. After my death, when you have become of mature age, and when you have a large number of progeny, you are at liberty to renounce all worldly attachments and to take Bhāgavati Diksa at the pious hands of Śramaṇa Bhagavān Mahāvîra. I am anxious to fondle your young babies.

Mègha Kumāra-said Mother I Whatever you have said is true. But this human body is as frail as a water-bubble; it is surrounded by numerous miseries; it is exposed to the agonies of a variety of diseases; and this body is sure to be destroyed sooner or later. No one can definitely say who will die first and who will die at a later date. Therefore, O mother ! You willingly give me your permission, so that, with your blessing, I may endeavour to accomplish the best during my this human life. O mother ! the worldly pleasures which you are insisting upon me to enjoy, are unclean, imperpetual, shameful, transitory, irregular, destructible, and fit to be abandoned necessarily sooner or later. They cannot now give me delight. Besides, these worldly pleasures are perishable, and no one can say whether I will die earlier or they will perish before me'

Knowing that Mégha Kumāra was not a person who could be enticed by the offer of worldly pleasures, Dharinî-mātā now showing him the inconveniences of ascetic life, said.—'My dear son ! You do not know that strict observance of the rules of ascetic life declared by Śramaṇa Bhagavāṇ Mahāvīra is like chewing iron-beads with the aid of a set of one's natural fickle teeth. It is like eating morsels of fine dust. It is like swimming in a direction contrary to that of the current of forcibly rushing waters of the Ganges. It is like walking bare-footed on the edge of a sharp sword. O son ! You will have dry insipid food to eat and old torn-out clothes to put on. You shall have to live in a

forest or in a burial ground or in deserted houses with scanty walls, or under trees frequented by ferocious animals. You shall have to suffer from the extremes of cold and heat, from hunger and thirst; and you shall have to endure patiently the agonies of various diseases caused by excess of wind, bile or cough. For your food also, you shall have to wander from house to house for begging your food, and you shall have to take your food only once every day, out of the offal of house holders. I have so many well furnished palaces and pleasure-houses, so many elephants, horses chariots etc, a large retinue and immense wealth. Without you, my dear child! all this paraphelia is useless. You are a royal prince bred up in luxury with all comforts of life. How will you be able to endure all these vicisitudes of ascetic life ?

Mégha Kumāra, undaunted by such intrepidating accounts, calmly replied:-Mother ? What you say is quite right. But that anxiety of fear is meant for timid persons. Only those persons who are deeply submerged in worldly pleasures, and who have no care for para-loka (future existence) become disparaged by these imiaginary fears; and, then, they miss the rare opportunity. But that steady well-determined and energetic person, who has perfect faith in the Sayings of the Tīrthankaras, who is firmly assured of the truth of these Sayings, and who has high respect for the Sayings, will not, in the least, be daunted by such imaginary fears, but he will be able to accomplish an object, which it is extremely difficult to attain O Mother! therefore, please give me permission, with a fearless heart, to take Bhāgavati Dîksā at the lotus-like hands of Śramaṇa Bhagavān Mahāvīra.

When, however, Mégha Kumāra did not, in the least, swerve from his firm determination, after such strong persuation, Dhāriṇī Mātā at last said:—My dear son! Apart from anything else, I am anxious to see you decked with royal authority'.

Now it was King Śréṇika's turn to give permission to Mègha Kumāra for his Dīkṣā. That intelligent monarch was made of a

different mould. From his young age, he had many opportunities of experiencing ups and downs of life. So that, although he had great longing for royal wealth which he had obtained after much waiting, still however, he had pious faith in a number of saints, and he honoured them on various occassions, and as a consequence, he had high respect for ascetic life It is a different question that King Śréṇika had not himself accepted sādhu jivana (ascetic life), and that during the latter portion of his life, he was imprisoned and cruelly treated by his son Ajātaśatru (Kuṇika), and at last he met with an unnatural death. But it must be said to the credit of King Śréṇika, that he always took delight in seeing that his own family-members and the general public should mix freely with ascetics and saints, that they should thoroughly understand the real essence of the principles of individual religions, and that they should adapt them into their daily life He never prevented any of his own queens, sons, or citizens-males or females, poor or rich-from renouncing the world, and taking Dīksā from suitable Gurus (preceptors), but, by issuing a public proclamation, he always encouraged with suitable helps

With his son Mégha Kumāra, when all persuation proved futile, King Śréṇika, followed the same policy. Just to please Queen Dhāriṇī-the mother of Mégha Kumāra, the wise king, had the Installation Ceremony of appointing Mégha Kumāra as a king, on the throne of the Kingdom of Magadha, performed with great pomp, and at the anointing ceremony, he said -My dear son! may you be victorious! I entrust you with the authority of governing the entire Kingdom of Magadha. and remaining as a householder, may you become the King of Magadha for a long time, like King Bharata"

Mégha Kumāra was not to be enticed by such methods. On assuming the royal authority, his first order was :-"You bring the rajo-haraṇa (a fine woollen brush kept by Jaina Sādhus for getting rid of small insects and vermins that may be crawling about)

and pātras (wooden utensils used for begging alms) for me, and bring with you a barber for removing my hair".

Dhāriṇī Mātā, then, weeping bitterly, carefully took, out of affectionate love, the hair cut by the barber, and having placed them in a jewelled box as an object of remembrance for her, she kept the box under her pillow.

Having taken Mégha Kumāra to Sramaṇa Bhagavān Mahāvīra with due pomp and ceremony, Dhāriṇī Mātā, with a faltering voice, said 'O worshipful Lord ! This Mégha Kumāra is my only son. He is as dear to me as my life itself. For my own self, he is a precious gem in my house. Just as a lotus is produced in mire, and it grows in water but it is not defiled either by the dust of the mire or by the drops of water, in the same way, this Mégha Kumāra, born among worldly pleasures, and grown up in worldly enjoyments, is not, on hearing your preaching, willing to be defiled by worldly pleasures and enjoyments. He has become disgusted with the vagaries of worldly pleasures. He is desirous of leaving his house and taking Bhāgavati Dīkṣā at your pious hands. He is willing to live with you. You will be pleased to give him Bhāgavati Dīksā and accept him as your disciple." At the time when Śramaṇa Bhagavān Mahāvīra admitted Mégha Kumāra into his Order of Sādhus, Dhārinī Mātā with a sorrowful faltering voice, said :—'My dear son ! Always work strenuously on this Path. Be brave, do not neglect. May we aspire to walk on your foot-steps by your brilliant example'.

The family-members, friends, and acquaintances of Mégha Kumāra returned home with tearful eyes. Now, Mégha Kumāra had to plod his way single-handed. Śramaṇa Bhagavān Mahāvīra along with his assemblage of Sādhu-disciples had put up at Guṇa Śila Caitya of the town. It so happened that at the time of spreading beddings for the night, according to grades of seniority, the bedding of the newly initiated royal prince Mégha Kumāra came at the main entrance of the Caitya, and his bedding became

18

covered with the dust from the feet of Sadhus going out for urination and coming in, during the night. He may have received slight kicks un-intentionally from Sādhus groping in the darkness of the night. Such a feat was a severe one, on the first night of his ascetic life, for a son of the mighty King Śréṇika of Magadha Déśa-who was rolling in luxurious royal beds from his very birth.

Mègha Kumāra Muni could not get the slightest sleep during the whole night. He thought :-'Where is my luxurious royal bed? How long should I thus roll in mud? When I was in my royal palace, these Sâdhus used to salute me, give me hospitable reception, show mark of honour to-wards me and they were addressing me with very polite words. But now that I am no longer a prince and have become a recluse like themselves, they do not show the slightest courtsey towards me, but on the contrary, they harass me by repeatedly treading on my bedding, and they did not allow me to have the slightest sleep during the whole night. In the morning, with the permission of Śramaṇa Bhagavān Mahāvīra, I will return home."

With such ideas in his mind, Mègha Kumāra Muni, any how passed the night. Early in the morning he went to Śramaṇa Bhagavān Mahāvîra, who, reading the thoughts uppermost in Mégha Kumār's mind, at once, told him :-' O Mégha ! It seems, you did not get any sleep at night. Your rank for the present, being low, in such a big congregation of Sādhūs, your seat would be at the end, and it is possible that you may not get sleep by the going out and coming in, of numerous Sādhûs from near your bed. You have nothing to be worried or grieved at.

Because,

You may not remember, but I know it full well that during your third previsous bhava (life), you were living in the level ground of Mount Vaitāḍhya as Suméru-prabha-the king of numerous elephants; you had numerous beloved female ele-

phants and their young onces. Being extremely passionate and very fond of sensual enjoyments, you took with you some of your favourite female elephants, and you went to several mountains, rivers, far-extending forests, pools with lotuses, and other beautiful places, amusing your self with them.

One day, in the month of Jyéṣṭha (June-July) during a severe tempest of wind, a fire commenced by rubbing together of trees, and it spread in all the directions in the forest. All the elephants and female-elephants of your batch ran away in different directions out of fright, and they became separated from you. You, becoming thirsty, entered a pond full of mire, but not knowing the correct path, you became immersed in the mire, and being far away from water and from the bank of the pond, and being wounded by the tusks of your enemy-elephants of previous life, you suffered severe agonies for seven days, and died having completed an age-limit of one hundred and twenty years.

During the next-life, you were born as an elephant of red colour with four tusks-a leader of seven hundred female elephants-at Mount Vindhyācala. During that life also you were very fond of sexual pleasures. One day, on seeing a forest—fire, you at once ran to a well-guarded locality. After going there you had a remembrance of a forest-fire of your previous life. You had an idea that such forest-fires very often occur in these forests, therefore, a well-guarded place should be kept ready for emergencies. With that idea in your mind, you removed trees, shrubs, leaves, weeds etc. from an extensive area on the southern bank of the river and made that place well-guarded against fire, making a circle, of about four miles. You made your lodging near that locality, and your used to remove shrubs, weeds, leaves etc at the beginning, middle, and end of the rainy season.

Again, there was a severe fire in the forest. But before you reached the well-guarded locality prepared by you, the place

became almost filled up with tigers, lions, bears, and other ferrocious animals frightened by the approaching fire, and you had very scanty space wherein you can stand with difficulty. After standing there, for some time, you raised up your foot a little to relieve an itching sensation in your body. A rabbit pushed by the pressure of the crowd, at once occupied the space created by the raising of your foot. As soon as you tried to set your foot on the ground, you saw that there was a rabbit underneath it. Out of compassion for the rabbit, lest it may be crushed to death, you kept standing with your foot raised up.'

'During the fire that lasted for two days and a half, you remained standing on your three legs. When, with the subsidence of the fire, all the other animals went away into the surrounding forest, you tried to walk with the idea of going away from that place. But as your feet had become benumbed by standing on three legs only, you fell down heavily on the ground, and you died after suffering severe agony for three days, with a heart full of compassion, having completed an age-limit of one hundred years.'

On account of your having shown compassion towards living creatures during that life, you are born as a son of King Śréṇika and Dhāriṇī. You have now left off worldly enjoyments and have accepted ascetic life; you possess more strength, more manly vigour, and more intelligence. O Mégha ! even during your brute life, you suffered terrible agonies with great tranquility of mind for a merciful act, then, how is it that you are grieved by the touch of the dust of the feet of the Sādhus, whose feet are fit to be worshipped by the three worlds ?

On hearing the events of his previous life from the mouth of Śramaṇa Bhagavān Mahāvīra, the mind of Mégha Kumāra Muni became perfectly calm, and he became steady and more energetic in the practice of his religious duties. He had tears of joy and his entire body became horripilated with extreme joy.

Having repeatedly saluted and having bowed down at the lotus-like feet of the worshipful Lord, the obedient Mégha Kumāra Muni said:–'Bhagavan! Except my eyes, I renounce my whole body in the service of Sādhus'. Having taken this vow, Mégha Kumāra Muni became more and more energetic in his religious duties, and having completed his ascetic life without the slightest defect, and having remained without food and drink for one month during his death-bed, on Vipula Giri near Rājagṛiha, Mégha Kumāra Muni died, and was born as a god in Vijaya Vimāna. Descending from the Vijaya Vimāna in due course of time, Mègha Kumāra Muni will be born in Mahā Vidéha Kṣétra, and will then attain Mokṣa (Liberation).

7. Nandisèṇa Kumāra.

During the first varṣā-vāsa (staying during the four months of the rainy season) at Rājagriha, of Śramaṇa Bhagavān Mahāvīra, numerous males and females attracted by his disinterested preachings, became his followers Like Mégha Kumāra; another són Nandiṣéṇa Kumāra ot King Śréṇika became ready to take Dīkṣā from Śramaṇa Bhagavān Mahāvira. The name of Nandiṣéṇa Kumāra is inseparably connected with the account of elephant Sécanaka the chief elephant of King Śréṇikathe elephant, who became, in late years, the cause of a terrible war between the kingdoms of Magadha and Vaiśālī.

An Account of Sécanaka Elephant.

A chief elephant of a herd of wild elephants killed all the male elephants of his herd, under the impression that when-the young elephant grew up and, became strong, he would kill him in his old age, and would try to become the master of all the female-elephants of his herd.

One pregnant female-elephant became separated from the herd, and having gone to the residential quarters of hermits, and having given birth to a male elephant she kept the newly-born elephant under the merciful care of the hermits, and she went back to her own herd.

Under the affectionate care and judicious treatment of the hermits, the young elephant became intelligent, sportive, and strong. Along with the hermits, he used to sprinkle water over the trees of the hermitage with the quantity of water taken into his trunk. After he came into rut, the young elephant had a duel fight with the chief elephant of the herd, and he killed him. But later on, the young elephant became un-managable, and he became a source of fear and terror to all in the forest.

The hermits, thinking the young elephant to be fit in every respect to become the chief elephant of King Śrèṇika, informed the king of the elephant's condition. King Śréṇika sent a party of his servants to the forest to captivate the elephant, and he had him brought to his presence. But the next day, the elephant broke all his fetters and chains, and he ran away into the forest. Now this time King Śréṇika himself accompanied by his princes, went into the forest to captivate the elephant. The king was greatly pleased with the elephant as he possessed many auspicious signs of his body but no one was able to captivate him. At last, Nandiṣ'éṇa Kumāra brought him under control and trained him. From that time, the elephant named Sécanaka was made the chief elephant of King Śréṇika.

Dīkṣā of Nandiṣéna Kumāra

One day, on hearing the preachings of Śramaṇa Bhagavān Mahāvīra, Nandiṣéṇa Kumāra became ready to renounce all the wordly enjoyments and to take Dīkṣā from the Worshipful Lord. He asked permission from his own mother and from King Śrenika, but all his family members were perfectly familiar with his irritable nature, and they advised him not to be hasty. Nandiṣéṇa Kumāra persistently told them that he would keep his evil nature and bad habits under control by the practice of penance, and he went to Śramaṇa Bhagavān Mahāvīra and joined his Order of Shādhus.

When Nandiṣéṇa Kumāra was going to Śramaṇa Bhagavān Mahāvīra, an aerial deity from the sky, told him:—'O Kumāra!

For the present, you abstain from taking Dīkṣā. You have still to experience some Karma prejudicial to good conduct--which is the result of enjoyments in previous life. What harm is there if you remain in your own house for some time ? O son ! adventurous deeds do not bear good fruit. An act, done at the right moment, actually accomplishes the work. Corn does not grow in the absence of requisite time, although it may have been profusely sprinkled with water. The Kumāra replied " O deity ! Why do you talk thus ? How can I leave off the idea of renunciation adopted by myself ? Or, how can there be any act prejudicial to good conduct, for one who is destitute of company of wicked persons, and whose body has become dried up by severe austerities ? "

Having thus disregarded the the advice of the deity, Nandiṣéṇa Kumāra swiftly went to the Samavasaraṇa. There also, Śramaṇa Bhagavān Mahāvîra advised him not to be hasty. However, neglecting the future break of celibacy likely to occur by his adventurous act, Nandiṣéṇa Kumāra took Dīksā from the Worshipful Lord Then observing fastings of two days, three days, etc and practising severe austerities, Nandiséṇa Muni went to numerous villages and towns in company with Śramaṇa Bhagavān Mahāvîra. He studied various Śāstras and he used to meditate on their meanings constantly. Living near the lotus-like feet of Śramaṇa Bhagavān Mahāvira, the ascetic suffered troubles with a steady heart Ready in the observance of his religious duties, and bearing great repugnance towards sensual enjoyments, Nandiséṇa Muni always remained in perfect tranquility of mind.

One day, however, the worthy Muni went out alone on a begging-tour for a break-fast after a two-days' fasting, and by mistake, entered a prostitute's house saying 'Dharma Lābha' to her. The prostitute smilingly said : 'O Sādhu ! Except the Artha-lābha (gain of wealth). I have nothing to do with your

Dharma-lābha (gain of piety). Thinking that the poor woman, was cracking jokes at him, Nandi-ṣēna Muni produced a heap of jewels in her house by the miraculous powers of his austerities, and told her: – 'Here is Artha -lābha (Jain of wealth) also for you."

The prostitute was greatly astonished by the divine powers of the Muni. The body of Nandisēṇa Muni was that of a royal prince. Luster of austerity was added to his natural beauty. The prostitute became deeply enamoured with his charming body. She at once caught hold of Nandiṣēn's arm, and having taken him into the interior of her house, she told him:–'O Lord ! You have graciously given me Dharma-lābha, as well as, Artha-lābha. You have also shown me your divine powers. But I am now desirous of having bhoga-lābha (gain of sensual enjoyments) with you. You are brave in performing severe penance, and there will be no difficulty in complying with my request. Besides, I am a helpless woman, and it is quite appropriate that a brave person, like yourself, should give protection to the female sex even at some personal sacrifice. If you say 'no' to my humble entreaties, I can assure you that, even at this very moment, in your presence I will kill myself near your feet."

At last, the Inevitable occurred ! Nandiṣeṇa became helpless He decided to live at the prostitute's house But, at the same time, he took a vow that he would preach the Dharma promulgated by the Jinēśvaras to devout persons and would daily send at least ten persons to Śramaṇa Bhagavān Mahâvīra for Dikṣā before he took his daily meals and if he did not instruct ten persons he would abandon all the worldly enjoyments. Now, having left aside the apparel of a Sādhu, thinking about the advice of the deity and the preachings of Śramaṇa Bhagavān Mahā vîra, the worthy Sādhu was enjoying worldly pleasures at the house of the prostitute and having preached Jaina Dharma, he was daily sending ten persons, to Śramaṇa Bhagavān Mahāvīra for Dīkṣā.

This state of affairs lasted for some time. With the disappearance of the wicked Karmas, Nandiṣéṇa Muni becoming full of the ideas of renunciation, thought :—'In this world, happiness is very slight, life is transitory, youth is fragile, this body is subject to diseases, opportunities for Dharma are difficult to be obtained, and for persons who have broken their vow of celibacy, unbearable miseries crop up. In such conditions of life, it is not fit for me to stay here.'

One day, according to her usual practice, the prostitute sent repeated calls to Nandiṣéṇa for dinner, as the food was ready, but he did dot come. Nine persons were ready for Dīkṣā on that day but one goldsmith-the tenth-could not be induced by any means to renounce the world. The prostitute, at last, went personally to invite him for dinner. Nandiṣéṇa told her :-As yet, the tenth is not ready to leave his house. The prostitute laughingly said. Then you become the tenth' :-But these words of the prostitute became disastrous to her.

Nandiṣéṇa thought-'I am advising others to renounce the world, and I am myself enjoying worldly pleasures in a prostitute's house.' Immediately leaving the prostitute crying and beating her breast, Nandiṣèṇa left her house and having gone to Śramaṇa Bhagavān Mahāvīra, he again took Bhāgavati Dīkṣā from him. Having atoned for his misbehaviour, and having done expiatory rites, Nandiṣèṇa Muni alwayas went with the Worshipful Lord. Nandiṣéṇa Muni led an exemplary ascetic life for a long time, and after dèath, he was born as a god in Déva loka.

8. Grihastha Dharma

The Tīrthaṅkaras promulgated Sādhu Dharma (asceticism) for persons who were able to renounce the pleasures of worldly enjoyment, but they also advised the adoption of Twelve Vows for house holders to achieve the same end.

The Twelve vows of a house-holder are : -

सम्यक्त्वमूलानि पञ्चाणुव्रतानि गुणास्त्रयः ।
शिक्षापदानि चत्वारि व्रतानि गृहमेधिनाम् ॥ १ ॥

Samyaktva-mūlāni panca aṇuvratani guṇāstrayaḥ
Śikṣâ-padāni catvāri vratāni griha-médhinām

1. Closely associated with Samyaktva (Right Belief) as the basis, the (twelve) vows of a house-holder are Five Aṇu Vratas (minor vows) three Guṇa Vratas, and four Siksā Vratas:

Samyaktva—

या देवे देवताबुद्धिर्गुरौ च गुरुतामतिः ।
धर्मे च धर्मधीः शुद्धा, सम्यक्त्वमिदमुच्यते ॥ २ ॥

2 Yā-dévé dévatābuddhi-r-gurau ca gurutāmatiḥ
Dharmé ca dharma-dhīḥ śuddhā samyaktvamidamucyaté 2

2 The veneration for a deity as a Symbol of godli-ness, and respect for a guru (a teacher) as a person of high virtues, and, pure religious confidence in a (true) religion–All this is Samyaktva (Right Belief). 1.

Mithyātva

अदेवे देवबुद्धिर्या, गुरुधीरगुरौ च या ।
अधर्मे धर्मबुद्धिर्या, मिथ्यात्वं तद्विपर्ययात् ॥ ३ ॥

3. Adévé dévabuddhi-r-yā, gurudhīragurau ca yā
Adharmé dharma-buddhi-r-yā Mithyātvam tadviparyayāt. 3

3. The sense of godliness in a deity who is an undeserving god, and the respect for a guru (a teacher) who is an undeserving guru, and the confidence as a (true) religion in a faith that is not deserving to be called a religion–That is Mithyātva owing to perversion 3.

Su--déva

महाज्ञानं भवेद्यस्य लोकालोक प्रकाशकम् ।
महादया दमो ध्यानं, महादेव स उच्यते ॥ ४ ॥

रागद्वेषौ महामल्लौ दुर्जयौ येन निर्जितौ ।
महादेवं तु तं मन्ये शेषा तु नामधारकाः ॥ ५ ॥

महाक्रोधो महामानो, महामाया महामदः ।
महालोभो हतो येन, महादेवः स उच्यते ॥ ६ ॥

महादेव स्तोत्र (Mahadeva Stotra (Hem)

4. Mahā-jnānam bhaved yasya lokā-loka prakāśakam ।
Mahā-dayā damo dhyānam, Mahā-dévah sa ucyaté. 4

5 Rāga-dvésau mahā-mallau, durjayau yéna nirjitau ।
Mahā-dèvam tu tam manyé, śesā tu nāma-dhārakāḥ. 5.

6. Mahá-krodho mahā-māno, mahâ-māyā mahā-madah ।
Mahā-lobho hato yéna, Mahā-dévaḥ sa uchatè. 6.

4 He, who has the Great Knowledge capable of enlightening the Loka (the Universe) and A-loka (the space outside the Universe); who has great compassion (for living beings); who has self-control; and who is devoted to religious meditation, is called a Great God.

5. I really consider him, as a Great God, who has conquered the two very powerful wrestlers-Passion and Hatred-which are hard to be conquered; the rest are merely bearing the name.

6. He, who has thoroughly overcome great anger, great pride, great conceit and great greed-is called a Great God.

Mahādéva Stotra (Hem.)

Arhant Déva.

सर्वज्ञो जितरागादिदोषस्त्रैलोक्यपूजितः ।
यथास्थितार्थवादी च देवोऽर्हन् परमेश्वरः ॥ १ ॥

Śarvajno jitarāgādi doṣai-strilokyapūjitaḥ
Yathāsthithārtha-vādī ca dèvo Arhan paramès'varaḥ. 1.

1. One, who is Sarvajna (possessed of Perfect Knowledge); who has conquered the blemishes Râga (Passion) and (Dvéṣa-Hatred); who is worshipped by the people of the three worlds, and who says out the truth as it actually stands, is Arhat Dèva -One with Excellent Oppulence.

ध्यातव्योऽयमुपास्योऽयमयं शरणमिष्यताम् ।
अस्यैव प्रतिपत्तव्य शासनं चेतनास्ति चेत् ॥ २ ॥

2 Dhyātavyo' yamupāsyo' yamamayam śaraṇamisyatâm ।
Asyaiva pratipattavya śāsanam cétanāsti cét. 2.

2. If you, at all, have an intellect of ascertaining what is right and what is not, you should meditate upon this god; you should render service to him; you should solicit his shelter and you should obey the orders of only this god. 2.

Ku-déva

ये स्त्रीशस्त्राक्षसूत्रादि रागाद्यंककलंकिताः ।
निग्रहानुग्रहपरास्ते देवाः स्यु न मुक्तये ॥ १ ॥

1. Yé strīśastrâkṣasûtrādirāgādyaṅka kalaṅkitāḥ ।
Nigrahānugrahaparāsté dévāḥ syu na muktayé. 1.

1. Those deities, who are disgraced by the possession of signs of passion such as a female, a weapon, a rosary etc, and who are ready to punish or favour others, are not the gods for (Mukti-Absolute Deliverance.)

नाटयाट्टहाससंगीताद्युपप्लवविसंस्थूलाः ।
लंभयेयुः पदं शान्तं प्रपन्नान् प्राणिनः कथम् ॥ २ ॥

2. Nāṭyāṭṭahāsa saṅgītā dyupaplava visaṁsthūlāḥ ।
Lambhayéyuḥ Padam Śāntam prapannān prāṇinaḥ katham ?

2. How will those deities, whose souls have become unsteady by such disturbances as dramatic performances, loud laughter,

music, etc obtain Padam Śāntam (the Position of Tranquility) to creatures who have saught their shelter?

Su-Guru

महाव्रतधरा धीरा भैक्षमात्रोपजीविनः ।
सामायिकस्था धर्मोपदेशका गुरवो मताः ॥ १ ॥

1. Mahāvratadharā dhīrā bhaikṣamātropajīvinaḥ ।
Sāmayikasthā dharmopadéśakā guravo matāḥ. 1.

1. Those who are observing the Five Mahā-vratas (1. A-hiṁsâ-Abstinence from injury to living beings. 2. Satya (Truth) 3. A-stéya (Non-stealing). 4. Brahmacarya (Celibacy) and 5 A-parigraha-(Non-possession of wealth, property etc); those who maintain themselves by taking alms, and who are courageous in suffering hardships; those who always remain in a peaceful state of mind, and those who preach true religion are su-gurus (good teachers).

Ku-Guru

सर्वाभिलाषिणः सर्व-भोजिनः सपरिग्रहाः ।
अब्रह्मचारिणो मिथ्योपदेशका गुरवो न तु ॥ १ ॥

1. Sarvābhilāṣiṇaḥ sarvabhojinaḥ sa-parigrahāḥ ।
A-brahmacāriṇo mithyopadéśakā guravo na tu. 1.

1. Those who are desirous of obtaining all things; who eat all things (without distinction); who possess wealth, property etc, who are not celibates; and those who preach Mithyātva (wrong belief) cannot really be (good) preceptors.

परिग्रहारंभमग्नास्तारयेयुः कथं परान् ।
स्वयं दरिद्रो न परमीश्वरीकर्तुमीश्वरः ॥ २ ॥

2 Parigrahārambhamagnāstārayéyuḥ katham parān
Svayam daridro na paramîsvarîkartumīśvaraḥ.

2 How can preceptors who are completely drowned in belongings and in undertakings, rescue others?

One, who is himself a pauper, is not able to make another a wealthy person.

Su-dharma

दुर्गतिप्रपत्प्राणिधारणाद्धर्म उच्यते
संयमादिर्दशविधः सर्वज्ञोक्तो विमुक्तये ॥ १ ॥

1 Durgatiprapatprāṇidhāranāddharma ucyatè
Samyamadı-r-dasavadhalı sarvajnokto vi-muktayé. 1

1 The dharma (religious duty) Saṁyama etc of ten kinds 1. Saṁyama (self-control) 2. Kṣamā (fore-bearance) 3. Namratā (gentle- ness) 4. Saralatā (straight forwardness) 5. Nirlobhata (freedom from greed) 6. Tapaḥ (austerity) 7. Satya (truth) 8 Śauca (purity of mind, speech, and body) 9 A kincana (a condition of having nothing as one's own) and 10 Brahma-carya (celebacy) declared by the Sarvajnas, is (really) called a Dharma for the attainment of Absolute Deliverance (from Karmas), on account of (its ablity of) rescuing living beings from falling into wicked conditions of life.

Ku-dharma

अज्ञाः केचिद्विदधाति मुधा धर्मदम्भादधर्मं
कोऽयं धर्मं स्वहृदि नयने मीलयित्वा मृशस्तु ।

दीयन्ते यद्वनभुवि दवाः प्राणिनस्त्राणहीना
हन्यन्ते यत्पिशितबलये देवतानां पुरस्तात् ॥ १ ॥

1. Ajnâh kecidvidadhati mudhā dharmadambhādādharmam
Ko'yam dharma sva-hridi nayané milayitva mruśasti 1

Dīyanté yadvanabhuvi davāh prâṇistrāṇahînā
Hanyantè yatpiśitabalayè dévatānâm purastāt 1

1 Some ignorant persons uselessly practise Adharma under the guise of Dharma For instance, some burn the ground of forests on the pretext of religion, where innumerable animals

are destroyed, and some kill shelterless animals in the presence of gods for the purpose of giving an offering of flesh to them. Therefore, O wisemen ! having closed your eyes, just think over in your mind, what dharma there is in such deeds. Nothing except Adharma 2.

धर्मश्चेत् परदारसङ्गकरणाद्धर्मः सुरासेवनात् ।
संपुष्टिः पशुमत्स्यमांसनिकराहाराच्च हे वीरे ! ते ।
हत्वा प्राणि च यस्य चेत्तव भवेत् स्वर्गापवर्गाप्तये
कोऽशत्कर्मतया तदा परिचितः स्यान्नेति जानीमहे ॥ २ ॥

2 Dharmścet paradarasaṅgakaraṅad dharmaḥ surāsèvanât
Sampuṣṭiḥ pasumasyamāṁsanīkarāhārācca hé vīrè té

Hatva-prāni ca yasya cettavā bhāvèt svargāpavargāptayé
Ko'śat karmatayā tadā paricitaḥ syānnéti jānīmahé 2.

2 O Brave man ! If there is dharma in sexual intercourse with another man's wife; if there is dharma in drinking spirituous liquors; if your body strengthens by eating the food of heaps of the flesh of animals and fish, ond if your killing of a number of animals results in the accomplishment of svarga (heaven) and Mokṣa, we do not know, what then is responsible for such evil actions ?

Adharma—

सरागोऽपि हि देवश्चेत् गुरुरब्रह्मचार्यपि ।
कृपाहीनोऽपि धर्मः स्यात् कष्टं नष्ट इहा जगत् ॥ १ ॥

1 Sa-rāgo'pi hi dévaścèt guru-r-abra-hmacāryapi
Kripāhîno'pi dharmaḥ syāt kastam nasṭa ihâ jagat.

If the deity is full of passion, if the preceptor is immoral and if the dharma (code of religion) is deviod of the quality of mercy, it is a pity that the world is going to be ruined.

Signs of Samyaktva

शमसंवेग निर्वेदानुकंपास्तिक्य लक्षणैः ।
लक्षणैः पंचभिः सम्यक सम्यक्त्वमुपलक्ष्यते ॥ १ ॥

1. Śama saṁvéga, nirvéda anukampā āstıkya lakṣaṇaiḥ
Lakṣaṇaiḥ pañcabhih samyak samyaktvamupalaksyaté 1.

1. Samyaktva is known by the (follewing) five signs viz (1) Śame (mental tranquility) 2. Saṃvéga (vehémence) 3 Nirveda (mundane indifference) 4. Anukampâ (compassion', and 5. Āstikya (piety).

Praiseworthy Attributes of Samyaktva

स्थैर्यं प्रभावना भक्तिः कौशलं जिनशासने ।
तीर्थसेवा च पश्चास्य भूषणानि प्रचक्षते ॥ १ ॥

1. Sthairyam prabhâvanâ bhaktiḥ kauśalam jina-śâsanè
Tîrtha-sèvâ ca panca asya bhûsaṇāni pracakṣaté 1.

The following five viz (1) Sthairyam (stead-fastness in one's own duties or the ablity of making steady another person who has become slack or not losing one's steadiness on seeing mantric or tantric wonders of other religionists.) 2. Prabhāvanā (an effort to spread the religion) 3. Bhakti (reverential faith) 4. Kauśalam Jinâśāsaṇé (cleverness in the study of Jāina Scriptures), and 5. Tîratha sèvā (rendering service to sthāvara tirthas [sacred places of pilgrimage] or to jangama tirtha (sadhûṣ and sādhvîs)—are the bhûṣaṇa or praiseworthy attributes of Samyaktva, because they enhance its charm.

Transgressions of Samysktva.

शंका कांक्षाविचिकित्सा मिथ्याद्रष्टिप्रशंसनम् ।
तत्संस्तवश्च पश्चापि सम्यक्त्वं दूषयन्त्यलम् ॥ १ ॥

1. Śankâ kāṅksâ vicikitsā miśthyâdrisṭi praśamsanaṁ
Tatsaṁstavaśca pancāpi samyaktvam dûsayantyalam 1.

1 Śankâ (creating doubts about the Principles of Religion promulgated by the Jinéśvaras) 2. Kâṅkṣâ (a desire for

other faiths on seeing the external wonders of the mantric and tāntric arts of their religionists) 3 Viciksitsā (doubt about the benefits of religious rites (4) Eulogy of False Believers and (5) Association with False Believers-defile Samyaktva, and therefore, they are known as dūsaṇa (faults, defects, or transressions) of Samyaktva.

When the intensity of krodha (anger), māna (pride), māyā (deceit) and lobha (greed) becomes progressively weaker, the Samyaktva becomes purer and stronger. After the attainment of Samyaktva, a person becomes fit for taking the vows of a house--holder.

The Five Aṇuvratas of a Householder.

विरत्ति स्थूलहिंसादेर्द्विविधत्रिविधादिना ।
अहिंसादीनि पञ्चाणुव्रतानि जगदुर्जिनाः ॥ १ ॥

Viratim sthūla himsadé-r-dvividha tri-vidhādinā
A-himsādīni puñca aṇuvratāni jagadu-r-jināh 1

1. The Jinéśvaras call the abstension from sthûla himsâ (gross injury) dvi-vidha (in two ways-viz do it himself or have it done by others) in three ways-(by mind, speech and body) as the Five Aṇu-vratas such as A-himsā etc—

Prathama Vrata (First Vow)

अहन्नं भंते ! तुम्हाणं समीवे थुलगं पाणइवायं संकप्पओ निरवराहं निरवेक्खं पच्चक्खामि जावज्जीवाए दुविहं तिविहेणं-मणेणं वायाए काएणं-न करेमि न कारवेमि तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥

1. Ahannam bhante ! tumhāṇam samīvé thulagam pāṇāivāyam saṁkappao niravarāhim nivravé-kkham paccakkhāmi jāvajjīvāé duviham tivihéṇam-maṇéṇam vāyāé, kāyéṇam-na karémi, na kāravémi tassa bhanté ! padikkamāmi nindāmi garihâmi appāṇam vosirāmi.

[अहं ननु भदन्त ! युष्माकं समीपे स्थूलकं प्राणातिपातं संकल्पतः निरपराधं निरपेक्षं प्रत्याख्यामि यावज्जीवं द्विविधं त्रिविधेन मनसा वचसा कायेण न करेमि न कारवेमि तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हे आत्मानं व्युत्सृजामि ॥ १ ॥

Aham nanu bhadanta ! yusmākam samīpé sthūlakam prāṇāti-pātam saṅkalpataḥ nirapa rādham nlrapékṣam pratyā-khyāmié yavajjivam dvi-vidham tri-vidhéna manasā, vacasā kāyéṇa, na karémi na kāravémi tasya bhadanta ! pratikramāni nindāmi garhé âtmānam vyutsrijāmi] 1.

Now, O Worshipful Sire ! In your presence, I take a vow to abandon the intentional killing of innocent sthūla (gross big) living beings and of living beings for whom I have no self -interest, as long as I live, du-viham (in two ways— I myself will not do (the killing) and I will not have it done by others); and tivihèna (in three ways-by mind, speech and body). O Worshipful Sire ! I re-tire from these sins (of previous lives) I censure them, I atone for them, and I repudiate my soul from these sins.

Because,

आत्मवत् सर्वभूतेषु सुखदुःखे प्रियाऽप्रिये ।
चिन्तयन्नात्मनोऽनिष्टां हिंसामन्यस्य नाचरेत् ॥ १ ॥

1. Ātmavat sarva-bhūtéṣu sukha-duḥkhé priyā'priyé
Cintayannâtmano'niṣṭām hiṃsā-manyasya nàcarét 1.

1. Considering all creatures as one's ownself, as regards happiness or misery, as well as, love or hatred, one should not practise killing of others-which is repuant to ones own self.

Also,

वने निरपराधनां वायुतोयतृणाशिनाम् ।
निघ्नन् मृगाणां मांसार्थी विशेष्यते कथं शुनेः ॥ १ ॥

दीर्यमाणे कुशेनापि यः स्वाङ्गे हंत दूयते ।
निर्मनंतून् स कथं जंतूनंतयेन्निशितायुधैः ॥ २ ॥

निर्मातुं क्रूरकर्माणः क्षणिकामात्मनो धृतिं ।
समापयन्ति सकलं जन्मान्यस्व शरीरिणः ॥ ३ ॥

म्रियस्वेत्युच्यमानोऽपि देही भवति दुःखितः ।
मार्यमाण प्रहरणैर्दारुणैः स कथं भवेत् ? ॥ ४ ॥

1 Vané niraparādhânâm vâyu toya triṅâśinām
Nighnan nirigānâm mânsârthi viśésyaté katham śunaḥ 1.

2. Dīryamâṇéḥ kuśenâpi yaḥ svāngé hanté dūyaté
Nirmanantrūn sa katham jantunantayénniśitāyudhaiḥ 2

3. Nirmātum krûra-karmāṅaḥ kṣanikâtmano dhritim
Samâpayanti sakalam janamânyasya śarîrinaḥ 3.

4. Mriyasvétyucyamâno'pi dehī bhavati duhkhitaḥ
Mâryamâṇaḥ praharaṇaiḥ dâruṇaiḥ sa katham bhavét ? 4.

1. How can anyone desirous of the flesh of innocent deer living upon air, water, and grass, in a forest, after having killed them, be better than a dog ? Not in the least.

2. When alas ! one is pained even by a thin grass pricking into his body, why does he kill innocent living creatures with sharp-edged weapons ?

3. Those doers of cruel deeds put an end to the entire life of such creatures for their momentary satisfaction.

4. When a living body becomes distressed by being told "you die," what will be his condition when he is killed with terrible weapons ?

Also,

निरर्थकां न कुर्वीत जीवेषु स्थावरेष्वपि ।
हिंसामहिंसाधर्मज्ञः कांक्षन् मोक्षमुपासकः ॥ ५ ॥

5. Nirarthakâm na kurvita jîvésu sthâvaresvapi
Himsâmahimsadharmajñah kāmksan moksamupâsakah 5.

5. One familiar with the rules of Ahimsâ and desirous of service for the attainment of Moksa (Deliverance) should not do even the unnecessary killing of Sthâvara. (Immovable) living beings—

Transgressions of First Vow

क्रोधाद् बंधच्छविच्छेदोऽधिकभाराधिरोपणम् ।
प्रहारोऽन्नादिरोधश्चाहिंसायां परिकीर्तिताः ॥ १ ॥

1. Krodhâd bandhacchavicchedo'dhikabhârādhiropaṇam
Prahâro'nnâdirodhaścâhimâyām parikîrtitâh 1.

1. Very angrily! binding tightly a human being or any animal cruelly without any regard whether it will cause his death. 2 Cutting their skin 3. Putting on them more weight than they can possibly bear 4. Witholding their food of corn-grains or grass, and 5. Inflicting wounds on their vital parts-These five are the dusaṇa or aticâra (defects, transgressions) of the Ahimsâ vrata—

Dvitiya Vrata (Second Vow)

अहन्नं भंते ! तुम्हाणं समीवे थुलगं मुसावायं जीहा छेआइहेउं कन्नालीआइअं पंचविहं पच्चक्खामि. दक्खिन्नाइं अविसये जावज्जीवाए दुविहंतिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ २ ॥

Ahannam bhanté ! tumhâṇam samîvé thulagam musâvâyam jîhâ chéâihéūm kannālîâiam pancaviham paccakkhāmi dakkhinnâim a-visayé javajjîvâé duviham tiviheṇam maṇéṇam vâyâé kâéṇam na karèmi na kāravémi tassa bhanté ! paḍikkamāmi nindâmi garihâmi appâṇam vosirâmi

[अथ णं भदन्त ! युष्माकं समीपे स्थूलकं मृषावादं जिह्वाछिदादिहेतुं कन्यालीकादिकं पञ्चविधं प्रत्याख्यामि दाक्षिण्यादि अविषये यावज्जीवं द्विविधं त्रिविधेन मनसा वचसा कायया न करोमि न कारयामि तस्स भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ।

Atha ṇam bhadanta ! yuṣmākam samîpé sthūlakam mrisā-vādam jihvāchidādihétum kanyā-lîkādikam pañcavīdham pratyā-khyāmi dāksiṇyādī a-visayé yāvajjīvam dvividham tri-vidhéna ma-ṇasā vacasā kāyayā na karomi na kārayâmi tassa bhadanta ! pratikramāmi nindāmî garhāmi ātmānam vyutsrijāmî 1.

Now, O Worshipful Sire ! In your presence, I take a vow to abandon the speaking of sthūla (great) untruths-speaking lies for which the punishment was cutting out of the tongue of the offender, and untruths pertaining to (1) a virgin; (2), a cow, (3). land, (4). misappropriation of deposit and (5) giving false evid-ence as long as I live, without caring for courtesy, du-vidham (in two ways-I will not myself do it, and I will not have it done by others), and tividhéna (in three ways, by mind, speech and body, O Worshipful Sire, I retire from these sins (of previous lives) I censure them, I atone for them, and I repudiate my soul from these sins.

Because,

असत्यतो लघीयस्त्वमसत्याद्वचनीयता ।
अधोगतिरसत्याच्च तदसत्यं परित्यजेत् ॥ १ ॥

कन्यागोभूम्यलीकानि न्यासापहरणं तथा
कूटसाक्ष्यं च पचेति स्थुलासत्यान्यकीर्तयन् ॥ १ ॥

Kanyagobhūmyalîkāni nyāsāpa-haraṇam tathā
Kūṭasāksyam ca pancéti sthulāsatyanyakîrtayan

1. Untruths pertaining to a (1) virgin (2) a cow. (3) land, (4) misappropriation of deposit, and (5) giving false evidence-These five are said to be great untruths.

असत्यवचनं प्राज्ञः प्रमादेनापि नो वदेत् ।
श्रेयांसि येन भज्यन्ते वात्ययेव महाद्रुमाः ॥ २ ॥

असत्यवचनाद्वैरविषादाप्रत्ययादयः ।
प्रादुःषन्ति न के दोषाःकुपथ्याद्व्याधयो यथा ॥ ३ ॥

निगोदेष्वथ तिर्यक्षु तथा नरकवासिषु ।
उत्पद्यन्ते मृषावादप्रसादेन शरीरिणः ॥ ४ ॥

ब्रूयाद् भयोपरोधाद्वा नासत्यं कालिकार्यवत् ।
यस्तु ब्रूते स नरकं प्रयाति वसुराजवत् ॥ ५ ॥

1. Astatyato laghîystavamasatyād vacanīyatā
Adhogati-r-asatyācca tasatyam parityajet 1.

2. Asatyavaéanam prājñah pramā dénāpi no vadét
Śréyāṁi si yèna bhajyanté vātya yéva mahādrumāh 2.

3. Asatya-vacanad vairavisādāpratyayädayah
Prāduhṣanti na ké doṣāh kupathyād vyādhayo yathā 3.

4. Nigodésvatha tiryakṣu tathā naraka-vāsiṣu
Utpadyanté mriṣāvādaprasâ déna śaririṇah 4.

5. Bruyād bhayoparodhādvā na satyam kālikâryavat
Yastu brūtè sa narkam prayāti Vasurājavat 5.

1. By speaking lies, one becomes degraded; by speaking lies one is styled liar; by speaking lies, one goes to hell. One should, therefore, abandon untruth.

2. A wiseman should not speak an untrue word even thro ugh carelessness, because, just as, big trees are broken down by the gust of powerful winds in the same manner, good fortunes are destroyed by falsehood

3. Just as, diseases are produced by eating unsalutary food, in the same way, what other blemishes besides enmity, repugnance, distrust, etc are not produced by telling untruths? 3.

4. Such (despicable) creatures are born in Nigoda true in brute life, and in helish regions.

5. One should not speak untuth out of fear (from a king), or a disturbance (from one's kinsmen) like Kālikacārya, because he who speaks untruth, goes to hell like king Vasurāja.

Also,

ज्ञानचारित्रयोर्मूलं सत्यमेव वदन्ति ये ।
धात्री पवित्रीक्रियते तेषां चरणरेणुभिः ॥ ६ ॥

अलीकं ये न भाषन्ते सत्यव्रतमहाधनाः ।
नापराध्धुमलं तेभ्यःभूतप्रेतोरगादयः ॥ ७ ॥

6 Jnâna-Câritrayo-r-mūlam satya méva vadanti yé
Dhātrṭi pavitrî kriyaté tèṣâm caraṇa-reṇubhiḥ 6

7 A-lîkam yè na bhâṣanté satyavrata mahâdhanâḥ
Nâparâdhumalam tébhyaḥ bhūta prétoragâdayaḥ 7

6. Earth is sanctified by the dust of the feet of those who speak only the Truth, which is the essence of (Right) Knowledge and (Right) Conduct.

7. Even goblins, evil spirits, serpents, etc are not able to injure those possessing the great wealth i-e Satya-vrata (a vow of speaking only the truth), who do not speak alīkam (false-hood)

Transgressions of the Second Vrata.

मिथ्योपदेशःसहसाभ्याख्यानं गुह्यभाषणम् ।
विश्वस्तमंत्रभेदश्च कूटलेखश्च सूनृते ॥ १ ॥

1. Mithyopakdśaḥ sahasā-bhyâkhyânam guhya-bhâṣaṇam
Viśvasta-mantrabhédaśca kūta-lékeaśca sūnrité 1.

1. The following are the transressions of the Satya-vrata (the Vow of speaking only the truth) viz 1. Preaching of sinful deeds (capable of causing misery to others).

2. Sudden imputaition of false crimes on others. 3 Disclosing of secret matters (pertaining to a king or others). 4. Disclosing of secret affairs entrusted with confidence by friends, acquaintances, one's own wife, and others; and 5. Writing of false documents.

Tritiya Vriata (Third Vow)

अहन्नं भंते । तुम्हाणं समीवे थुलगं अदिन्नादानं खत्तखणणाइयं चोरंकारकरं रायनिग्गहकरं जावज्जीवं सचित्ताचित्तवत्थुविसयं पच्चक्खामि दुविहं तिविहेणं मणेणं वायाए काएणं न करेमि न कारवेमि तस्स भंते। पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ३ ॥

Ahannam bhanté ! tumhāṇam samivi thulagam a-dinnâdanam khétta khaṇaṇāiyam coramkārakaram rāyaniggahakaram jâvajjîvam sacittacitta vatthu visayam paccakkhâmi duviham tivihéṇam maṇénam vāyāé kāéṇam, na karémi na kāravemi tassa bhanté ! padikkamāmi nindāmi garihāmi appāṇam vosirāmi 3.

[अथ णं भदन्त ! युष्माकं समीपे स्थूलकमदत्तादानं क्षेत्रखननादिकं चौरंकारकरं राजनिग्रहकरं सचित्ताचित्तवस्तुविषयं प्रत्याख्यामि, यावज्जीवं द्विविधं त्रिविधेन मनसा वचसा कायया न करोमि न कारयामि तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ॥ ३ ॥

Atha ṇam bhadanta ! yuṣmākam samîpè sthûlakamadattādānam kṣètra khananādikam cauramkārakaram rājanigrahakaram sacittâcittavastu viṣayam pratyākhyāmi yāvajjîvam dvividham trividhéna manasā vacasā kāyayā na karomi na kārayāmi tassa bhadanta ! pratikramāmi nindâmi garhāmi ātmānam vyutsritāmi]

Now, O Worshipful Sire ! In your presence I take a vow to refrain from taking away an object, that is not given (by its owner) whether it be a living object or any material substance, either by house-plundering, or by a deed by which one is called a thief, or a deed liable to be punished by the king, as long as, I live, dvividham (I will not myself do it, and I will not have it done by others) tri-vidhéṇa (by mind, speech, and body). O

Worshipful Sire! I retire from these sins (of previous lives), I censure them, I atone for them, and I repudiate my soul from these sins.

Because,

दौर्भाग्यं प्रेष्यतां दास्यमङ्गच्छेदं दरिद्रताम् ।
अदत्तात्तफलं ज्ञात्वा स्थूलस्तेयं विवर्जयेत् ॥ १ ॥

1 Daurbhāgyam prèsyatâm dāsyamaṅgacchédam daridratām
Adattātta phalam jnātvâ sthūla stéyam vivarjayét

1. Knowing misfortune, servitude, slavery, cutting off of the limbs of the body, poverty etc. to be the phala (consequences) of a-dattā-dāna (taking away an article not given [by its owner] one should avoid (such) sthūlā stèyam (gross thefts)

Also,

पतितं विस्मृतं नष्टं स्थितं स्थापितमाहितं ।
अदत्तं नाददीत स्वं परकीयं क्वचित्सुधीः ॥ २ ।

2 Patitam vismritam naṣṭam sthitam sthâpitamāhitam
Adattam nādadīta svam parakīyam kvacit sudhīh

2. A wiseman should never take himself a-dattam (any thing not given) parakīyam (belonging to another person), viz. An article (1) That has dropped down (from its owner). (2) That is forgotten. (3) Whose owner is not found out or is dead (4) That is in the house. (5) That is deposited in a safe place or (6) That has been kept in a pit in the ground.

एकस्यैकक्षणं दुःखं मार्यमाणस्य जायते ।
सपुत्रपौत्रस्य पुनर्यावज्जीवं हृते धने ॥

Ekasyaikaikṣaṇam duḥkham mâryamāṇasya jāyaté
Sa-putra pautrasya puna-r-yâvajjivam hritè dhané

3. When one (living being) is being killed, pain lasting for one moment only is produced to the killed, but by taking

away one's wealth, his sons and grandsons become miserable, as long, as they live.

Also,

चौर्यपापद्रुमस्येह वधबंधादिकं फलम् ।
जायते परलोके तु फलं नरकवेदना ॥ ४ ॥

4 Cauryapupadrumasyèha vadha-bandhādikam phalam
Jāyaté paraloké tu phalam Naraka-védanâ. 4.

4. During this life, the phala (evil) fruits or consequence of the sinful tree of theft, is capital punishment or imprisonment, and miseries of hell during the next world.

दिवसे वा रजन्यां वा स्वप्ने वा जागरेऽपि वा ।
सशल्य इव चौर्येण नैति स्वास्थ्यं नरः क्वचित् ॥ ५ ॥

5. Divasé va rajanyam vā svapné vä jâgaré'pi vâ
Sa-śalya iva cauryéṇa naiti svâsthyam naraḥ kvacit 5.

5. By committing thefts, a man never attains tranquility of mind, either during day, or during night, and even during a dream or during wakefulness like a person with a thorn (in his heart).

मित्रपुत्रकलत्राणि भ्रातरः पितरोऽपि हि
संसज्जन्ति क्षणमपि न म्लेच्छैरिव तस्करैः ॥ ६ ॥

6 Mitraputrakalatrāni bhrātaraḥ putaro'pi hi.
Samsajjanti kṣaṇampi na mlecchairiva

6. Friends, sons, wife, brothers, and even father and mother, do not associate even for a moment with thieves, as well, with barbarians.

Transgressions of the Third Vow,

स्तेनानुज्ञा तदानीतादानं द्विड्राज्यलंघनम् ।
प्रतिरूपक्रियामानाऽन्यत्वं चास्तेयसंश्रिता ॥ १ ॥

1. Sténânujñâ tadânîtadânam dvidrâjyaliañghanaṁ
Pratirūpakriyamanâ'nyatvam câstéyasaṁśritâ

1. Instigating a thief in doing thefts. 2. Buying stolen articles from a thief. 3. Entering an enemy's countries prohibited by one's king 4. Adulteration of merchandise with articles of inferior quality. 5. Use of false measures and weights —These five are the transgressions in a-stéya vrata.

Caturtha Vrata (Fourth Vow)

अहन्नं भंते ! तुम्हाणं समीवे ओरालिय-वेउव्वियभेयं थुलगं मेहुणं पच्चक्खामि जावज्जीवाए तत्थ दिव्वं दुविहं तिविहेणं, तेरिच्छं एगविहं त्रिविहेणं मणुयं अहागहियभंगेणं, तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ४ ॥

4. Ahannam bhanté ! Tumhâṇam samîvé orāliya-véuvviya bhéyam thulagam méhuṇam paccakkhâmi jâvajjîvāé tattha divvam duviham tivihénam, tericcham egviham tivihenam, manyam, uhâg-ahiya-bhangéṇam, tassa bhante ! padikkamāmi nindâmi garihâmi appāṇam vosirami 4.

[अथ णं भदन्त ! युष्माकं समीपे औदारिक-वैकुर्विकभेदं स्थूलकं मैथुनं प्रत्याख्यामि यावज्जीवं तत्र दिव्यं द्विविधं त्रिविधेन तैर्यञ्चं एकविधत्रि-विधेन, मानुष्यं यथाग्रहीतभङ्गेन, तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ॥ ४ ॥

Atha ṇam bhadanta ! Yuṣmākam samīpé audārika-vaikurvīka bhédam sthūlakam maithunam pratyâkhyâmi yâvajjîvam tatra divyam dvi-vidham tri-vidhena tairyañcam éka-vidham trivīdhena, mānusyam yathâgrahītabhañgena tasya bhadanta ! pratikramâmi nindâmi garhâmi, âtmânam vyutsriyâmi] 4.

4. Now, O Worshipful Sire ! In your presence, I take a vow to refrain from gross sexual intercourse-of audārika (the external physical body of human and sub-human beings) and vaikurvika (different kinds of physical fluid bodies assumed by

gods & hellish beings) kinds-as long as I live,-*with celestial* females in two ways-(I myself will not do it, and I will not have it done by others) and in three ways (by mind, speech, and body)-*with brute females* in one way (I will not myself do it), and in three ways (by mind, speech, and body)-and *with human females* in accordance with the varieties of minor vows take taken in connection with the main vow. O Worshipful Sire, I retire from these sins (of previous lives) I censure them, I atone for them, and I repudiate my soul from these sins—

प्राणभूतं चरित्रस्य परब्रह्मैककारणम् ।
समाचरन् ब्रह्मचर्यं पूजितैरपि पूज्यते ॥ १ ॥

चिरायुषः सुसंस्थाना दृढसंहनना नराः ।
तेजस्विनो महावीर्या भवेयुर्ब्रह्मचर्यतः ॥ २ ॥

1. Prāṇbhūtam caritrasya parabrahmaika-kāraṇam
   Samācaran brahmacaryam pūjitairapi pūjyate 1.

2. Cirāyuṣaḥ su-samsthānā dridha samnahanā narāḥ
   Tējasvino mahāvīryā bhaveyu-r-brahmacaryataḥ 2.

1. One, practising brahmacarya (celibacy) which is the vital breath of Caritra (good conduct), and which is the sole prime cause of Para Brahma (the Supreme Brahman, Mokṣa), is revered even by gods who are worshipped with great honour.

2. By observing celibacy, persons become long-lived, well-shaped, endowed with strong constitution, lustrous and very powerful.--

नासक्त्या सेवनीयाः स्वदारा अप्युपासकैः ।
आकरः सर्वपापानां किं पुनः परयोषितः ॥ ३ ॥

स्वपतिं या परित्यज्य निस्त्रपोपपतिं भजेत् ।
तस्यां क्षणिचित्तायां विश्रंभः कोऽन्ययोषिति ॥ ४ ॥

3 Nāsaktya sévanîyâh svadarā apyupâsakaih
Akârah sarva-pāpānām kim punah para-yositah 3

4. Sva-patim yâ parityajya nistra-popapatim bhajét
Tasyâm ksanicittāyâm viśrambhah ko'nyayositi. 4

3. Devout followers (of Jinéśvaras) should not indulge in sexual intercourse with great attachment, even with their own wife, then, what about other's wife-the mine of all sins ?

4. What confidence in another's wife with a momentary love who, having abandoned her own husband, shamelessly has recourse to a paramour.

प्राणसंदेहजननं परमं वैरकारणं ।
लोकद्वयविरुद्धं परस्त्रीगमनं त्यजेत् ॥ ५ ॥

सर्वस्वहरणं वंधं शरीरावयवच्छिदां ।
मृतश्च नरकं घोरं लभते पारदारिकः ॥ ६ ॥

स्वदाररक्षणे यत्नं विदधानो निरन्तरम् ।
जानन्नपि जनो दुःखं परदारान् कथं व्रजेत् ॥ ७ ॥

विक्रमाक्रांतविश्वोऽपि परस्त्रीषु रिरंसया ।
कृत्वा कुलक्षयं प्राप नरकं दशकन्धरः ॥ ८ ॥

5 Prânasandéhajananam paramam vaira-kāranam
Lokadvayaviruddham parastrîgamanam tyajét 5

6. Sarvasvaharanam bandham śarîrāvayavacchidâm
Mritaśca Narakam ghoram labhaté pāradârikah 6

7. Svadâraraksané yatnam vi-dadhāno nirantaram
Jânannapi jano duhkham paradārân katham vrajét 7

8. Vikramākrāntaviśvo' pi parastrīsu riramsayâ
Kritvâ kulaksayam prâpa narakam Daśakandharah

5. One should abandon cohabitation with another's wife, which creates doubt about one's life, which is the primary cause of animosity, and which is contrary to moral laws in this world and in the next.

6. One having intercourse with another man's wife, gets (as a punishment from the king) confiscation of all his property, imprisonment, and cutting of the limbs of one's own body, and terrible hell, after death.

7. Why should one, constantly protecting his own wife against immoral behaviour of other persons, and experiencing the bad conduct of one's own wife, practise cohabitation with another man's wife.

8. Daśakandhara (Ten-necked Râvana) who had conquered the world by his great valour, went to hell, after having brought destruction to his family by his ardent desire of enjoying another's wife.

मनस्यन्यद्वचस्यन्यत्क्रियायामन्यदेव हि ।
यासां साधारणस्त्रीणां ताः कथं सुखहेतवः ॥ ९ ॥

मांसमिश्रं सुरामिश्रमनेकविटचुंबितम् ।
को वेश्यावदनं चुंबेदुच्छिष्टामिव भोजनम् ॥ १० ॥

अपि प्रदत्तसर्वस्वात् कामुकात्क्षीणसंपदः ।
वासोऽप्याच्छेत्तुमिच्छन्ति गच्छतः पण्ययोषितः ॥ ११ ॥

न देवान्न गुरून्नापि सुहृदो न च बांधवान् ।
असत्संगरतिर्नित्यं वेश्यावश्यो हि मन्यते ॥ १२ ॥

कुष्ठिनोऽपि स्मरसमान् पश्यन्ती धनकांक्षया ।
तन्वर्तीं कृत्रिमस्नेहां निःस्नेहां गणिकां त्यजेत् ॥ १३ ॥

9. Manasyanad vacasyanat kriyāyāmanyadéva hi
Yāsâm sādhāraṇastrīṇām tāḥ katham sukha-hetavaḥ.

10. Māṁsa-miśram śuramiśramanékaviṭacumbitam,
Ko véśyā-vadanam cumbéd ucchistāmiva bhojanam.

11. Api pradattasarvasvât kāmukātkṣīṇasampadaḥ.
Vāso' pyācchétumicchanti gacchataḥ paṇyayositaḥ.

12. Na dévānna gurunnâpi suhrido na ca bāndhavān,
Asatsangarati-r-nityam véśyāvaśyo hi manyatè.

13. Kuṣṭino'pi smarasamān paśyantī dhanakānkṣayā
Tanvartī kritrima-snéhām niḥsnéhām gaṇikām tyajét.

9. How can those prostitutes, who have love for another person in their mind, who declare love for another by speech, and who enjoy pleasures by body with a different person, be the source of happiness?

10. Who can kiss, like the eating the remnants of food, the face of a prostitute which is defiled with flesh-eating and wine, and which is kissed by numerous debaucherous persons ?

11. From a person in love with a prostitute whose wealth has become exhausted by having given her all his belongings and who is going away from her, these prostitutes are desirous of snatching away even a garment remaining with him.

12. A person enslaved by a prostitute, rejoices in constant company with wicked persons, and he does not care for gods (deities), preceptors, friends, and even, for his brothers.

13. One should always abandon a prostitute who, only desi rous of wealth, looks upon a leper as Kāmadèva (the God of Love), who spreads artificial love, and who is perfectly destitute of a particle of love.

रम्यमापातमात्रेण परिणामेऽविदारुणम् ।
किम्पाकफलसकाशं तत्कः सेवेत मैथुनम् ॥ १४ ॥

कम्पः स्वेदः श्रमो मूर्छा भ्रमिर्ग्लानिर्बलक्षयः ।
राजयक्ष्मादि-रोगाश्च भवेयुर्मैथुनोत्थिताः ॥ १५ ॥

14. Ramyamâpâta-mātréṇa pariṇāmé' tidaruṇam,
Kimpāka phalasakāśam tatkah sévèta maithunam.

15. Kampah svédah śramo, mūrchā bhrami-r-glâni-r-bala kṣayāh
Rājayakṣmāde rogâśca bhavéyu-r-maithunotthitāh.

14. Who will indulge in sexual intercourse, which, like the fruit of Kimpâka tree, is delightful at the first moment, but which, at the end, is very terrible.

15. Tremors, sweatings, exhaustion, giddiness, lassitude, weakness, pulmonary consumption, and other diseases, originate from sexual intercourse.

नपुंसकत्वं तिर्यक्त्वं दौर्भाग्यं च भवे भवे ।
भवेन्नराणां स्त्रीणां चाऽन्यकान्तासक्तचेतसाम् ॥ १६ ॥

16. Napuṁsakatvam tiryak-tvam daurbhāgyam ca bhavé bhavé
Bhavénnarâṇâm strînâm cā'nyakāntâsaktacétasām 16.

16. Males and females, who have attachment for another person at heart, have hermaphrodite (neuter) condition, brute condition, and misfortune, at every existence of life.

Transgressions of Fourth Vow.

इत्वरात्तागमो नात्तागतिरन्यविवाहनम् ।
मदनात्याग्रहोऽनंगक्रीडा च ब्रह्मीणि स्मृता ॥ १७ ॥

17. Intercourse with a prostitute or another woman kept for some time as one's own wife by fixed payments. 2. Sexual intercourse with a prostitute, unprotected helpless females, widows, unrestrained women, females whose husband is away from home. 3. Making marriage-contracts of persons other than their own sons and daughters. 4. Undue attachment in sexual intercourse

with one's own wife and 5. Dalliance with sexual organs i e. masturbation etc. These five are the transgressions of the Brahmacarya vrata.

Pañcama Vrata (Fifth Vow)

अहन्नं भंते ! तुम्हाणं समीवे थुलगं अपारमिअं परिग्गहं पच्चक्खामि धणधन्नाइनवविहवत्थुविसयं इच्छापरिमाणं उवसंपज्जामि जावज्जीवाए अहागहियभंगेणं तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥५॥

5. Ahannam bhantè ! tumhâṇam samīvé thulagam aparimiam pariggaham paccakkhâmi dhaṇa-dhannâī-navavihavatthu-visayam icchā-parimâṇam uvasampajjâmi jāvajjīvâé ahāgahiyabhaṅgèṇam tassa bhanté ! paḍikkamāmi nindāmi garihâmi appâṇam vosirâmi

अथ णं भदन्त ! युष्माकं समीपे स्थूलकं अपरिमितं परिग्रहं प्रत्याख्यामि धनधान्यादिनवविधवस्तुविषयं इच्छापरिमाणं उपसंपद्यामि यावज्जीवं यथाग्रहीतभङ्गेन तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ॥ ५ ॥

5. Atha ṇam bhadanta ! yuṣmākam samīpé sthūlakam aparimitam parigraham pratyākhyāmi, dhana dhānyādi navavidha vastuviṣayam icchaparimāṇam upasampadyāmi yāvajjīvam yathā grahītabhaṅgèna tasya bhadanta ! pratikramāmi nindāmi garihāmi ātmānam vyutsrijāmi 5]

Now, Worshipful Sire ! In your presence, I take a vow to refrain from unlimited possessions (property)-limitation of desires regarding (1) Wealth (2) Corn (3) Fields-land (4) Property-houses, shops, ware-houses etc. (5) Silver (6) Gold (7) Base Metals-copper, iron, lead, tin etc. (8) Dvi-pada-Servants, menials etc. and (9) Cattuspada-Cattle, horses, cows, buffaloes, mules, asses, etc. as long as I live, in accordance with minor vows taken for the preservation of the main vow. O Worshipful Sire ! I retire from

these sins (of previous lives), I censure them, I atone for them, and I repudiate my soul from these sins

असंतोषमविश्वासमारंभं दुःखकारणम् ।
मत्वा मूर्छाफलं कुर्यात् परिग्रहनियंत्रणम् ॥ १ ॥

1. Asantoṣamaviśvāsamārambham dukkha kāraṇam
Matvā mūrchā-phalam kuryāt parigraha-niyantraṇam. 1.

1. Knowing discontent, distrust, and undertaking–the source of misery–as the (evil) consequence of delusion, one should do limitation of parigraha (property-belongings).

परिग्रहममत्वाद्धि मज्जत्येव भवाम्बुधौ ।
महापोत इव प्राणी त्यजेत्तस्मात्परिग्रहम् ॥ २ ॥

2. Parigraha-mamatvāddhi majjatyéva bhavambudhan
Mahāpota iva prāṇī tyajét tasmāt parigraham. 2.

2. Like a big ship drowning in an ocean, a living being is drowned in the ocean of this life, by attachment towards property. One should therefore abandon a desire for property.

तपःश्रुतपरिवारां शमसाम्राज्यसंपदम् ।
परिग्रहग्रहग्रस्तास्त्यजेयुर्योगिनोऽपि हि ॥ ३ ॥

3. Tapaḥ śruta-parivārām śama-sāmrājya-sampadam
Parigraha-grahagrastāstyajéyu-r-yogino'pi hi.

3. Even ascetics, practising religious concentration, possesed by the demon of parigraha (desire for possessions) lose their wealth of universal sovereignty of mental tranquility resulting from austerity and Scriptural Knowledge.

मुष्णन्ति विषयस्तेना दहति स्मरपावकः ।
रुन्धन्ति वनिताव्याधाः संगैरंगीकृतं नरम् ॥ ४ ॥

4. Muṣṇanti viṣayasténā dahati smara pāvakaḥ
Rundhanti vanitāvyādhaḥ sangai-r-angīkritam naram. 4.

4. The robbers-i-e sensual pleasures,-plunder the man surrounded by possession of property; the fire of love burns him; and hunters i-e young females block up (his path).

संनिधौ निधयस्तस्य कामगव्यानुगामिनी ।
अमराः किंकरायन्ते संतोषो यस्य भूषणम् ॥ ५ ॥

5. Sannidhau nidhayastasya Kāma gavyānugāminī
Amarāh kinkarāyanté santoṣo yasya bhûsaṇam. 5.

5. Hidden treasures (dwell) near the (fortunate) person whose santoṣa (contentment) is the ornament; Kāma-dhénû (the cow of plenty) follows him; and gods obey his orders like his servants 5.

Transgressions of the Fifth Vow.

धनधान्यस्य कुप्यस्य गवादेः क्षेत्रवस्तुनः ।
हिरण्यहेम्नश्च संख्याऽतिक्रमोऽत्र परिग्रहे ॥ ६ ॥

6. Dhana dhānyasya kupyasya gavādéh kṣétravastunah
Hiraṇya hémnaśca sankhyā atikramo'atra parigrahé. 6.

6. Transgressions in the number of articles fixed for use, with regard to the following matters are the transgressions of the Parigraha Vrata. They are pertaining to (1) Wealth and Corn (2) House-hold possessions except gold and silver (3) Servants, maids, cows, buffaloes, camels, asses etc. (4) Fields, land, houses, shops, ware-houses etc. and (5) Gold and Silver.

Sixth, Seventh, and Eighth Vow.

अहन्नं भंते ! तुम्हाणं समीवे गुणव्वए तीए उड्ढअहोतिरियलोअगमण-विसयं दिसिपरिमाणं पडिवज्जामि उवभोगपरिभोगवए भोयणओ, अणंतकाय-बहुबीअ-राईभोयणाइं परिहरामि, कम्मओ णं पन्नरसकम्मादाणाइं इंगाल-कम्माइयं बहुसावज्जाइं खरकम्माइं रायनियोगं च परिहरामि, अन्नत्थदण्डे अवज्झाणाइयं चउव्विहं अन्नत्थदण्डं परिहरामि जावज्जीवाए अहागहियभंग-एणं तस्स भंते पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ६ ॥ ७ ॥ ८ ॥

6-7 8. Ahannam bhanté ! tumhāṇam samīvé guṇavaé tié uddhaahotiriyaloa gamaṇavisayam disiparimāṇam paḍivajjāmi uvabhogaparibhogavaé bhoyaṇao, aṇanta-kāya-bahubīa-rāi bhoyaṇāim pariharāmi. Kammaoṇam panna-rasa-kammādāṇāim ingāla-kammāiaṁ bahusāvajjhāim khara-kammāim rāyaniyogam ca pariharāmi, annattha daṇḍé avajjhāṇāim cauvviham annattha daṇḍam pariharāmi jāvajjīvâé ahāgahiya bhangaéṇam tassa bhanté ! paḍikkamāmi nindāmi garihāmi appāṇam vosirāmi. 6-7-8

[अथ णं भदन्त ! युष्माकं समीपे गुणव्रतत्रिके ऊर्ध्वाधस्तिर्यग्लोकगमनविषयं दिग्परिमाणं प्रतिपद्यामि । उपभोगपरिभोगव्रते भोजनतः अनन्तकाय-बहुबीज-रात्रिभोजनानि परिहरामि । कर्मतः णं पञ्चदशकर्मादानानि इङ्गाल-कर्मादिकं बहुसावद्यानि खरकर्माणि राजनियोगं च परिहरामि, यावज्जीवं यथागृहीतभङ्गकेन तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ॥ ६ ॥ ७ ॥ ८ ॥

6-7-8 Athaṇam bhadanta ! yusmākam samīpé guṇavrata triké ūrdh vaadhastiryag loka gamana viṣayam dig-parimāṇam partipadyāmi / Upabhoga-paribhoga vratè bhojanataḥ ananta-kāya -bahubīja-rātribhojanāni pariharāmi / karmataḥ ṇam pañcadaśa Karmādānāni ingāla-karmādikam bahu-sāvadyāni khara-karmāṇi rājaniyogam ca pariharāmi, yāvajjivam yathāgrahītabhangakéna tasya bhadanta ! pratikramāmi nindāmi garhāmi âtmānam vyutsrijāmi 6-7-8.

6-7-8 Now, Worshipful Sire ! In your presence, in connection with the three Guṇa Vratas, I promise to preserve the dig-parimāṇa vrata pertaining to movements in Urdhva-loka (Upper World), Adholoka (Lower World) and Tiriya-loka (the Middle world). In the Upabhoga-paribhoga vrata (1) With regard to food I avoid-ananta-kāya-(innumerable-souled living bodies)-bahubīja (vegetable bodies with numerous seeds,) rātri bhojana (eating at night) etc-(2) with regard to trades, I avoid fifteen sinful trades

such as preparing of coals etc, very sinful other deeds,-(3) With regard to anarthadaṇḍa vrata, I avoid four kinds of anartha-daṇḍa involving evil thoughts–as long as I live in accordance with the minor vows taken for the preservation of the main vow. O Worshipful Sire! I re–tire from these sins, I censure them, I atone for them, and I repudiate my soul from these sins

दशस्वपि कृता दिक्षु यत्र सीमा न लंघ्यते ।
ख्यातं दिग्विरतिरिति प्रथमं तद् गुणव्रतम् ॥ १ ॥

1. Daśasvapi kritā dikṣu yatra sīmā na laṅghyaté
   Khyātam dig–virati–r-iti prathamam tad guṇa–vratam 1.

1. Where the limitation done for (movements in the) ten directions is not transgressed, there is the first Guṇa–vrata, known as Dig-virati.

चराचराणां जीवानां विमर्दननिवर्तनात् ।
तप्तायोगोलकल्पस्य सद्वृत्तं गृहिणोऽप्येदः ॥ २ ॥

2. Carācarāṇām jīvānām vimardana–nivarténāt
   Taptaayogolakalpasya sadvritam grihiṇo' pyédaḥ. 2.

2. Owing to freedom from destruction of moving and immobile creatures by the movements of unrestrained householders resembling those of heated iron balls, this is a good vow for a house–holder.

जगदाक्रममाणस्य प्रसरल्लोभवारिधेः ।
स्खलनं विदधे तेन येन दिग्विरतिः कृताः ॥ ३ ॥

3. Jagadākramamāṇasya prasarallobhavāridhéḥ
   Skhalanam vidadhé téna yéna dig–viratiḥ kritāḥ 3.

3. He who has taken Dig-virati vrata (vow of limitation of movements in directions) has stopped the spread of the ocean of greed which is invading the Universe.

7th Vow—Bhogopabhoga Vrata.

भोगोपभोगयोः संख्या शक्त्या यत्र विधीयते ।
भोगोपभोगमानं तद् द्वितीयिकं गुणव्रतम् ॥ ४ ॥

4. Bhogopabhogayoh saṁkhyā śaktyā yatra vidhīyaté
Bhogopabhogamānam tad dvitīyikam Guṇa Vratam 4.

4. That, in which the limitation of the number of articles of bhoga (enjoyment only once), and upabhoga (of repited enjoyments) is done in accordance with one's bodily powers, is the second guṇavrata named Bhogopabhogamāna Vrata

सकृदेव भुज्यते यः स भोगोऽन्नस्रगादिकः ।
पुनः पुनः पुनर्भोग्य उपभोगोऽङ्गनादिकः ॥ ५ ॥

5. Sakridéva bhujyaté yah sa bhogoanna sragādikah
Punah punah puna-r-bhogya upabhogo aṅgaṇādikah. 5.

5. That, which is used only once viz corn, flower garland etc. is bhoga. That, which is fit to be used repeatedly e-g-one's wife, clothes, ornaments, house, bed, vehicles etc is Upbhoga.

Articles of food fit to be avoided.

मद्यं मांसं नवनीतं मधूदुंबरपञ्चकम् ।
अनन्तकायमज्ञातफलं रात्रौ च भोजनम् ॥ ६ ॥

आमगोरससंपृक्तं द्विदलं पुष्पितौदनम् ।
दध्यहर्द्वितीयातीतं क्वथितान्नं विवर्जयेत् ॥ ७ ॥

6. Madhyam mamsam navanītam madhu udumbarapañcakam
Anantakāyam ajñāta-phalam rātrau ca bhojanam 6.

7. Āmagorasasampriktam dvidalam puspita-odanam
Dadhyah-r-dvitīyātītam kvathitannam vivarjayèt 7.

6. One should avoid wines, flesh, fresh butter, honey, fruits of (1) umbara (2 banyan tree, (3) peepal, (4) kalumbara and (5) glomerous fig-tree)-anantakāya-unknown fruits and eating at night.

7. One should avoid Pulses mixed with unboiled curds or whey,-boiled rice kept over the night (in which small sprouts are likely to spring up)-curds of more than two days' duration-decomposing boiled corn.

Evil Consequences of Wine-drinking

मदिरापानमात्रेण बुधिर्नश्यति दूरतः ।
वैदग्धीवंधुरस्यापि दौर्भाग्येणेव कामिनी ॥ १ ॥

पापाः कादंबरीपानविवशीकृतचेतसः ।
जननीं हा प्रियीयन्ति जननीयन्ति च प्रियाम् ॥ २ ॥

न जानाति परं स्वं वा मद्याच्चलितचेतनः ।
स्वामीयति वराकः स्वं स्वामिनं किंकरीयति ॥ ३ ॥

मद्यपस्य शवस्येव लुठितस्य चतुष्पथे ।
मूत्रयन्ति मुखे श्वानो व्यात्ते विवर-शंकया ॥ ४ ॥

मद्यपानरसे मग्नो नग्नः स्वपिति चत्वरे ।
गूढं च स्वमभिप्रायं प्रकाशयति लीलया ॥ ५ ॥

वारुणीपानतो यांति कांतिकीर्तिमतिश्रियः ।
विचित्राश्चित्ररचना विलुठत्कज्जलादिव ॥ ६ ॥

भूतार्तवन्नरीनर्ति रारटीति सशोकवत् ।
दाहज्वरार्त्तवद् भूमौ सुरापो लोलुठीति च ॥ ७ ॥

विदधत्यंगशैथिल्यं ग्लापयंन्तीन्द्रियाणि च ।
मूर्छामतुच्छांयच्छन्ति हाला हलोपमा ॥ ८ ॥

विवेकः संयमो ज्ञानं सत्यं शौचं दया क्षमा ।
मद्यात्प्रलीयते सर्वं तृण्यावह्निकणादिव ॥ ९ ॥

दोषाणां कारणं मद्यं, मद्यं कारणमापदाम् ।
रोगातुर इवापथ्यं तस्मान्मद्यं विवर्जयेत् ॥ १० ॥

1. Madirâpānamātrẻṇa buddhi-r-naśyati dūratah
Vadagdhīvandhurasyāpi daurbhāgyẻṇẻva kāmini. 1.

2. Pāpāḥ kādambarīpāna vivaśīkrita cétasaḥ
Jananīm hā pripriyanti jananīyanti ca priyām. 2.

3. Na jānāti param svam vā madyāt calitacatanaḥ
Swamīyati varākaḥ svam svāminim kinkarīyatı. 3.

4. Madyapasya śabasyéva luṭhitasya catuṣpathé
Mûtrayanti mukhé śvāno vyātté vivara śaṅkayā. 4.

5. Madyapānarasé magno nagnaḥ svapiti catvaré
Gūḍham ca svamabhiprāyam prakāśayati līlayā 5.

6. Vāruṇi-pānato yānti kānti kīrti mati sriyaḥ
Vicitrāścitraracanā viluṭhat kajjalādiva 6.

7. Bhūtārttavannarînarti rāratīti sa-śokavat
Dāhajvarāttavad bhûmau surāpo loluṭhîti ca. 7.

8. Vidadhatyaṅgaśaithilyam glāpayantîndriyāṇi ca.
Mūrchāmatucchām yacchanti hālā hālopamā. 8.

9. Vivékaḥ samyamo jnānam satyam śaucam dayā kṣamā
Madyāt pralīyaté sarvam triṇyāvahnikaṇādiva. 9.

10. Doṣāṇām kāraṇam madyam madyam kāraṇamāpadām
Rogātura viapathyam tasmāt madyam vivarjayét. 10.

1. Just as, even the wife of a man, elegant with profound learning goes away on account of ill-luck, in the same way, correct understanding departs far away simply, by the drinking of wine.

2. Wicked persons whose hearts have been enslaved by the drinking of Kādambarī (a kind of intoxicating liquor), alas! make carnal advances towards their own mother and treat their own beloved as if she was their own mother.

3. One, whose senses have become unsteady by wine, does not recognise either another person or his own self. The pitiable wretch acts as if he were a lord and he treats his own master as if he were a poor servant.

4. In the open mouth of one drinking wine, lying like a dead body in a place where four roads meet, dogs pass, urine out of misapprehension as a hole.

5. One immersed in the relish of wine-drinking, lies naked in a courtyard, and he sportively makes public his own secret opinion.

6. By the drinking of spirituous liquor, one's splendour, fame, intellect, and wealth, go away, just as, the arrangement of various kinds of paintings is destroyed by the spilling of lamp-black.

7. One, drinking spirituous liquor, dances like one possessed by a demon, howls like a sorrowful creature, and rolls on the ground like a patient suffering from burning fever.

8. Spirituous liquor, produces looseness of body; makes the sense-oragans weak, and, like a deadly poison, it produces great mental stupefaction.

9. Discrimination, self-restraint, knowledge, truth, purity, compassion, and for-bearance-all these vanish by spirituous liquor like grass by a spark of fire.

10. Wine-drinking is the source of vices, wine-drinking is the source of all miseries. Therefore, like a diseased person rejecting unwholesome diet, one should reject wine-drinking.

Flesh Eating.

चिखादिषति यो मांसं प्राणिप्राणापहारतः ।
उन्मूलयत्यसौ मूलं दयाख्यं धर्मशाखिनः ॥ ११ ॥

अशनीयन् सदा मांसं दयां यो हि चिकीर्षति ।
ज्वलति ज्वलने वल्लीं स रोपयितुमिच्छति ॥ १२ ॥

11. Cikhādiṣati yo māṁsam prāṇiprāṇāpahāratah
Unmulayatyasau mūlam dayākhyam dharma śakhinaḥ 11.

12. Aśanīyan sadā māṁsam dayām yo hi cikīrsati
Jvalati jvalanè vallim sa ropayitumicchati. 12.

11. He, who eats flesh by taking away the vital breaths of living beings, destroys the root of the Religious Tree named Dayā (compassion).

12. He who eats flesh constantly, and, at the same time, is desirous of showing compassion, desires to plant a twining shrub in a blazing fire. 12.

हंता पलस्य विक्रेता संस्कर्ता भक्षकस्तथा ।
क्रेतानुमंता दाता च घातका एव यन्मनुः ॥ १३ ॥

13. Hantā palasya vikrétā samskartā bhakṣakastathā
Krétānumantā dātā ca ghatakā éva yan-manuḥ 13.

13. The killer of living beings, the seller, preparer of flesh-food, eater, as well as, buyer, one who assents to it, and the giver of flesh food, are murderers, no doubt. So says Manu.

Also;

अनुमंता विशसिता निहंता क्रयविक्रयी ।
संस्कर्त्ता चोपहर्ता च खादकश्चेति घातकाः ॥ १४ ॥

14. Anumantā viśasitā nihantā krayavikrayī
Samskarttā copahartā ca khādakascéti ghātakāḥ. 14.

14. One who assents to killing one; who distributes; one who kills the living being as well as, the buyer, the seller, the preparer, also, one who serves at the table, and the person who eats flesh -all these are murderers.

Because,

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥ १५ ॥

15. Nākritvā prāṇinām hiṁsām māṁsam utpadyatè kvacit
Na ca prāṇivadhaḥ svargya-stasmân māṁsam vivarjayét 15.

15. Flesh is never produced without the killing of animals. Besides, the killing of animals does not lead one to heaven. Therefore, wise persons should avoid flesh-eating.

मांसभक्षयिताऽमुत्र यस्य मांसमिहाद्म्यहम् ।
एतन्मांसस्य मांसत्वे निरुक्तिं मनुरब्रवीत् ॥ १६ ॥

16. Māṁsabhaksayitā' mutra yasya māṁsamihadmyaham
Etan māṁsasya māṁsatvé niruktim manu-r-abravīt. 16.

16. The animal whose flesh I am now eating, will eat me in the next life. This is the etymological explanation of the word मांस māṁsa with regard to its use, given by the Law-giver Manu.

ये भक्षयन्ति पिशितं दिव्यभोज्येषु सत्स्वपि ।
सुधारसं परित्यज्य भुंजन्ते ते हलाहलम् ॥ १७ ॥

17. Yé bhaksayanti piśitam divya-bhojyéṣu satsvapi
Sudhārasam parityajya bhunjanté té halāhalam. 17.

17. Those, who eat carved flesh even though divine (excellent) food-materials are existing, eat a deadly poison, leaving aside nectar (the beverage of gods) 17.

न धर्मो निर्दयस्यास्ति पलादस्य कुतो दया ? ।
पललुब्धो न तद्वेत्ति विद्याद्वोपदिशेन्न हि ॥ १८ ॥

18. Na dharmo nirdayasyāsti palādasya kuto dayā ?
Palalubdho na tadvétti vidyādvopadiśénna hi. 18.

18. A cruel man has no moral merit. Whence can there be any compassion in one who eats flesh ? One eager for flesh-eating, does not know any. Even if there be any (compassion), he cannot preach against it. (flesh-eating) 18.

Fresh Butter.

अंतर्मुहूर्त्तात्परतः सुसूक्ष्मा जंतुराशयः ।
यत्र मूर्छन्ति तन्नाद्यं नवनीतं विवेकिभिः ॥ १ ॥

1. Anta-r-muhūrttat paratah su-sūksmā jantu-rāśayah
Yatra mūrchanti tannādyam navanītam vivékibhih 1.

1. After the lapse of an antarmūhūrta (forty-eight minutes) from the time of removal of a quantity of fresh butter from whey multitudes of very minute creatures grow vehement in it. Therefore, wise persons should not eat fresh unboiled butter.

एकस्यापि हि जीवस्य हिंसने किमघं भवेत् ।
जंतुजातमयं तत्को नवनीतं निषेवते ॥ २ ॥

2. Ekasyāpi hi jîvasya himsané kimagham bhavèt
Jantujātamayam tat ko navanîtam nisèvaté 2.

2. If there is a sinful act in the killing of only one living being, then, who will eat fresh butter which is full of multitudes of minute creatures? No wise man will ever do it.

— Honey —

अनेकजंतुसंघातनिघातनसमुद्भवम् ।
जुगुप्सनीयं लालवत् कः स्वादयति माक्षिकम् ॥ १ ॥

1. Anékajantu sanghâta nighātanasamudbhavam
Jugupsanīyam lālavat kah svādayati māksikam. 1.

1. Who relishes disgusting honey full of saliva produced by the compression and destruction of numerous small creatures? None.

भक्षयन् माक्षिकं क्षुद्रजंतुलक्षक्षयोद्भवम् ।
स्तोकजंतुभिहंतृभ्यः सौनिकेभ्योऽतिरिच्यते ॥ २ ॥

2. Bhaksayan māksikam ksudrajantulaksaksayodbhavam
Stokajantubhihantribhyah saunikébhyo atiricyaté. 2.

2. One, eating honey produced by the destruction of hundreds of thousands of small living creatures, surpasses butchers who kill a smaller number of animals.

Also,

एकैककुसुमक्रोडाद्रसमापीयमक्षिकाः ।
यद्वमन्ति मधूच्छिष्टं तदश्नन्ति न धार्मिकाः ॥ ३ ॥

अप्यौषधकृतेजग्धं मधुश्वभ्रनिबन्धनम् ।
भक्षितः प्राणनाशाय कालकूटकणोऽपि हि ॥ ४ ॥

मधुनोऽपि हि माधुर्यमबोधैरहहोच्यते ।
आसाद्यंते यदास्वादाच्चिरं नरकवेदनाः ॥ ५ ॥

3. Ekaika kusuma krodād rasam āpīya makṣikāḥ
Yad vamanti madhuucchiṣṭam tad aśnanti na dhārmikāḥ 3.

4. Apyauṣadhakrîtejagdhammadhuśyabhranibandhanam
Bhakṣitaḥ prâṇanāśāya kalakūṭakaṇo'pi hi. 4.

5. Madhuno'pi hi mādhuryam abhodhairahhocyaté
Āsādyantè yad āsvādāt ciram Naraka-vèdanāh. 5.

3. Virtuous persons do not eat honey-the saliva vomited out by bees after having taken the juice individually from crores of flowers.

4. Taken even as a medicine, honey is the bond of hell. Because, even a small particle of Kāla-kūṭa (a kind of deadly poison produced at the churning of ocean) when eaten, causes destruction of vital organs.

5 Ignorant persons say that there is sweetness in honey. How can it be sweetness, by whose tasting, long-lasting agony of hell is produced?

Ananta-Kāya.

आर्द्रः कंदः समग्रोऽपि सर्वः किशलयोऽपि च ।
स्नुही लवणवृक्षत्वक् कुमारी गिरिकर्णिका ॥ १ ॥

शतावरी विरुढानि गडूची कोमलाम्लिका ।
पल्यंकोऽमृतवल्ली च वल्लः शूकरसंज्ञितः ॥ २ ॥

अनंतकायाः सूत्रोक्ताः अपरेऽपि कृपापरैः ।
मिथ्यादृशामविज्ञाता वर्जनीया प्रयत्नतः ॥ ३ ॥

1. Ardraḥ kandaḥ samagro'pi sarvaḥ kisalayo'pi ca
   Snuhī lavaṇavrikṣatvak kumārī girikarṇikā. 1.

2. Śatāvarī viruḍhāni gaḍūcī komala-āmlikā
   Palyanko amrita-valli ca vallaḥ śūkarasañjnitaḥ. 2.

3. Ananta-kāyāḥ sûtroktā aparé'pi kripāparaiḥ
   Mithyādrisāmavijnātā varjanīyā prayatnataḥ. 3.

1. All green tubers, and all unripe young buds, snuhi (thorn plant, wolf's milk), bark of the lavaṇa tree, Kumārī, Girikarṇikā.

2. Śatāvarī; sprouts sprining up in pulses; Gaducī (Gula-véla), young unripe tamarind fruit; Pālaka; Amrita-véli; śūkara beans.

3. These are declared in Sūtras as Ananta-kāyas, as well as, by others, Mithyādriṣṭi jīvas do not know them as such. All kind-hearted persons should carefully avoid them

Eating at Night.

मेधां पिपीलिका हन्ति यूका कुर्याज्जलोदरम् ।
कुरुते मक्षिका वांतिं कुष्टं रोगं च कोलिकः ॥ १ ॥

कंटको दारुखंडं च वितनोति गलव्यथाम् ।
व्यंजनांतर्निपतितस्तालु विध्यति वृश्चिकः ॥ २ ॥

विलग्नश्च गले वालः स्वरभंगाय जायते ।
इत्यादयो दृष्टदोषाः सर्वेषां निषिभोजने ॥ ३ ॥

1. Médhām pipīlikā hanti yûkā kūryāt jalodaram
   Kuraté makṣikā vāntim, kuṣṭam rogam ca kolikaḥ. 1.

2. Kantako dārukhaṇḍam ca vitanoti galavyathām
   Vyanjanānta-r-nipatitastālum vidhyati vriścikaḥ 2.

3. Vilagnaśca galè vālaḥ svarabhaṅgāya jāyaté
Ityādayo driṣṭa-dosāḥ sarvéṣām niṣibhojané. 3

1. Ants (taken with the food) destroy intellect; lice produce dropsy; a fly produces vomiting; and a spider (taken with food) produces leprosy.

2. A thorn or a splinter of wood, produces pain in the throat and a scorpion remaining in the interior of a vegetable, produces a hole in the soft palate.

3. A hair swallowed with the food and remaining in the throat, causes loss of voice-All these are evident disadvantages in eating at night.

वासरे च रजन्यां च यः स्वादन्नेव तिष्ठति ।
शृंगपुच्छपरिभ्रष्टः स्पष्टं स पशुरेव हि ॥ ४ ॥

4. Vāsaré ca rajanyām ca yaḥ khādannéva tiṣṭhati
Śriṅga-puccha-paribriṣṭaḥ spaṣṭam sa paśu-rèva hi. 4.

4. A man who has been eating during the day, as well as, during the night, is evidently a brute without horns and a tail.

ये वासरं परित्यज्य रजन्यामेव भुंजते ।
ते परित्यज्य माणिक्यं काचमाददते जडाः ॥ ५ ॥

वासरे सति ये श्रेयस्काम्यया निशि भुंजते ।
ते वपंत्युषरे क्षेत्रे शालीन् सत्यपि पल्वले ॥ ६ ॥

5. Yé vāsaram parityajya rajanyāméva bhunjaté
Tè parityajya mānikyam kacamādadaté jaḍāḥ. 5

6. Vāsaré sati yé śréyaskāmyayā niśi bhunjaté
Té vapantyusaré kṣétré śālīn satyapi palvalé. 6.

5 Those silly persons, who leaving off day-time, eat only during the night, take a (piece of) glass, leaving off māṇikya (a ruby-a precious stone of red colour)

6. Those desirous of (their own) welfare, who eat at night although it is day-time, sow rice in an alkaline or barren field, even though there are ponds of fresh-water existing.

उलूककाकमार्जारगृध्रशंबरशूकराः
अहिवृश्चिकगोधाश्च जायन्ते रात्रिभोजनात् ॥ ७ ॥

7. Ulūka-kāka-mārjāra-gridhra,-śambara,-śukarāh
Ahi-vriścika godhāśca jāyanté rātri-bhojanāt. 7.

7. By eating at night, people are born as owls, crows, cats, vultures, deer, boars, serpents, scorpions, and as bulls.

Pulses eaten with Curds.

आमगोरससंपृक्त द्विदलादिषु जंतवः ।
दृष्टाः केवलिभिः सूक्ष्मास्तस्मात्तानि विवर्जयेत् ॥ १ ॥

1. Āmagorasasamprikta dvidalādisu janatvah
Dristāh kévalibhih suksmāstasmāttāni vivarjayét. 1.

1. The Omniscients have actually seen minute creatures springing up in split peas, split beans, and other corn pulses such as Maga (मग), Adada (अडद), Tuvér (तुवेर) etc mixed with unboiled curds. Therefore, such articles of food should be avoided.

Transgressions of the Sixth Vow.

स्मृत्यंतर्धानमूर्ध्वाध स्तिर्यग्भागव्यतिक्रमः ।
क्षेत्रवृद्धिश्च पंचेति स्मृता दिग्विरतिव्रते ॥ ६ ॥

6. Smrityantardhamūrdhva adhas tiryagbhāgavyatikramah
Ksétra vriddhiśca pancéti smritva dig-virativraté. 6.

(1). Forgetfulness about directions. (2) Transgression in the upward direction. (3) Transgression in the downward direction. (4) Transgression in the oblique direction and (5) Increase in number of yojanas in one direction and a corresponding decrease in another. These five are said to be the transgressions in Dig-virati Vrata (a vow regarding movements in different directions).

Fifteen Sinful Trades.

अंगार–वन–शकट–भाटक–स्फोटकजीविका ।
दंत--लाक्ष–रस- केश–विष–वाणिज्यकानि च ॥ १ ॥

यंत्रपीडा–निर्लांछनमसतीपोषणं तथा ।
दवदानं सरःशोष इति पंचदश त्यजेत् ॥ २ ॥

1. Aṅgāra-vana-śakata-bhātaka-sphotaka jīvikā
   Danta-lākṣa-rasa-kéśa-visa vāṇijyakāni ca. 1.

2. Yantrapīdā-nirlānchanam asatīposaṇam tathā
   Davadānam-sarah śoṣa iti panca daśa tyajét. 2.

1-2. One should abandon the following fifteen trades viz. (1) Preparing coal from wood. (2) Cutting of wood in forests. (3) Preparing bullock-carts. (4) Giving bullock-carts and other vehicles on hire. (5) Digging of wells, lakes, and exploding of stone-slabs with gun-powder in mines or mountains. (6) Trade in ivory. (7) Trade in lākha (resinous exudation from trees). (8) Trade in fresh butter, tallow, honey, wine etc. (9) Trade in hairs of animals. (10) Trade in poisons (11) Machines for expressing oils from sesamum, seeds, castor seeds, cane-sugar etc. (12) Doing castration, scars, boring holes in septum of the nose of animals etc. (14) Trade in prostitutes, and rearing of cats, pea-cocks, hawks etc. and (15) Burning of fields, and drying up of ponds, lakes wells etc.

Aṅgāra Karma.

अंगारभ्राष्ट्रकरणं कुंभायः स्वर्णकारिता ।
ठठारत्वेष्टकापाकाविति ह्यंगारजीविका ॥ १ ॥

1. Aṅgāra-bhrāṣṭrakaraṇam kumbhāyah svarnakāritā
   Thathāratvéṣṭakāpākāviti hyaṅgāra-jīvikā. 1.

1. Preparing of coal from wood; baking of gram grains and such other corn grains; trades of a potter, blacksmith, gold-smith,

brass-smith; and preparing of bricks-are the trades known as Angāra karma, in which livehood depends on coal-fire.

Vana Karma.

छिन्नाछिन्नवनपत्रप्रसूनफलविक्रयः ।
कणानां दलनात्पेषाद्वृत्तिश्च वनजीविका ॥ १ ॥

1. Chīnnācchina-vana-patra-prasūna-phala-vikrayaḥ
Kaṇānām dalanāt pésādvrittiśca vana-jīvikā.

1. Selling of cut or uncut leaves, flowers, fruits etc growing in a forest and the livelihood got by pounding corn by a machine or by a stone slab is called Vana-jīvikā.

Śakaṭa Ā-jīvikā.

शकटानां तदंगानां घटनं खेटनं तथा ।
विक्रयश्चेति शकटजीविका परिकीर्तिता ॥ १ ॥

1. Śakaṭānām tadangānām ghaṭanam khéṭanam tathā
Vikrayaścèti śakata-jīvikā parikīrtitā. 1.

1. Livelihood acquired by preparing bullock-carts and their parts, or to give them for use or to sell them, is called Śakaṭa Ājīvikā.

Bhāṭaka Ājīvikā.

शकटोक्षलुलायोष्ट्रखराश्वतरवाजिनाम् ।
भारस्य वाहनाद्वृत्तिर्भवेद्भाटकजीविका ॥ १ ॥

1. Śakatokṣalulāyoṣṭra-kharāśvatara-vājinām
Bhārasya vāhanād vritti-r-bhavéd bhāṭaka-jīvikā. 1.

1. The livelihood done by carrying loads on bullock-carts, oxen, bulls, camels, asses, mules, horses etc is called Bhāṭaka Ajīvikā

Sphoṭaka Ājīvikā.

सरः कूपादिखननशिलाकुट्टनकर्मभिः ।
पृथिव्यारंभसंभूतैर्जीवनं स्फोटकजीविका ॥१॥

1. Saraḥ-kūpādi-khanana-śılā-kuṭṭana-karmabhiḥ
   Prithivyārambhasaṁbhūtai-r-jīvanam sphoṭaka-jīvikā. 1.

1. Livelihood acquired by digging lakes, wells etc and breaking up of stone-slabs-undertakings in Prithvi kāya is called Sphoṭaka jīvikā.

Trade in Ivory etc.

दंतकेशनखास्थित्वग्रोम्णो ग्रहणमाकरे ।
त्रसांगस्य वणिज्यार्थं दंतवाणिज्यमुच्यते ॥ १ ॥

1. Danta keśa nakhāasthitvag-romṇo grahaṇamākaré
   Trasāṅgasya vānijyārtham dantavānijyamucyaté. 1.

1. The taking of the various parts of the body of moving living beings, from the place of production for trade purposes of such articles as teeth, hairs, nails, bones, skins, and of small fine hairs, is called Danta Vāṇijya.

Trade in Lac etc.

लाक्षा मनःशीला नीली घातकी टंकणादिनः ।
विक्रयः पापसदनं लाक्षावाणिज्यमुच्यते ॥ १ ॥

1. Lākṣā maṇahśilā nīlī dhatakī ṭaṅkanādinaḥ
   Vikrayaḥ pāpasadanam lākṣā-vāṇijyamucyaté. 1.

Trade in lac (red tint) manaśila (red arsenic) nīlī (indigo) dhātakî (Dhātakî flowers) and tankaṇa kṣāra (borax) which is the abode of sin, is called Lākṣā-vāṇijya.

Trade in fresh Butter and hairs.

नवनीतवसाक्षौद्रमद्य प्रभृति विक्रयः ।
द्विपाच्चतुष्पाद् विक्रयोवाणिज्यं रसकेशयोः ॥ १ ॥

1. Trade in fresh butter, tallow, honey, wine etc is Rasa Vāṇijya and trade in human beings and in lower animals is Kéśa Vāṇjya.

Visa Vāṇijya.

विषास्त्रहलयंत्रायोहरितालादिवस्तुनः ।
विक्रयो जीवितघ्नस्य विषवाणिज्यमुच्यते ॥ १ ॥

1. Visāstra-hala-yantrayo haritālādivastanah
   Vikrayo jīvitaghnasya Visa Vāṇijyam ucyaté. 1.

1. Trade in such articles as poisons weapons, plough machines such as chainpumps, iron,uhoritâla (yellow orpiment) etc. which are destructive to life is called Visa Vāṇijya.

Yantra Pîdana Karma.

तिलेक्षुसर्षपैरंडजलयंत्रादिपीडनाम् ॥
तलतैलस्य च कृतिर्यंत्रपीडां प्रकीर्तिता ॥ १ ॥

1. Tila ikṣu sarṣapa éraṇḍa jala yantrâḍi pîdanam
   Tala-tailasya ca kriti-r-yantrapîdām prakîrtitā 1.

1. Crushing of sesamum seeds, sugar-cane stalks, mustard seeds, castor seeds, by means of machines, chainpumps, and machines for removing oil from castor-cakes, all this is called Yantra Pîḍanam

Nirlānchana Karma.

नासावेधोऽङ्कनं मुच्छेनं पृष्टगालनम् ।
कर्णकंबलविच्छेदो निर्लाछनमुदीरितम् ॥ १ ॥

1. Nāsavédho aṅkanam muska-cchédanam prista gālanam
   Karṇa-kambala vicchedo nirlāncchanam udīritam. 1.

1. Piercing of nose-septum, scarring castration, weakening of the prominent back of animals, cutting off of the ear and of the hymp of animals-all this is Nirlānchana Karma.

Asatī Posaṇa.

सारिकाशुकमार्जारश्वकुर्कुटकलापिनाम् ।
पोषो दास्याश्च वित्तार्थमसतीपोषणं विदुः ॥ १ ॥

1. Sārikā-śuka-mārjārā-śva kurkuta, kalāpinām
   Poṣo dāsyāśca vitiārtham asatî poṣaṇam viduh 1

1. The rearing of sārikā (a sweet-voiced bird) śûka (parrot), cats, dogs, cocks, pea-cocks, and of maid-servants for making a livelihood, is known as A-satî-posaṇam.

Dava-dāna and Saraḥ-śoṣana.

व्यसनात्पुण्यबुद्ध्या वा दवदानं भवेत् द्विधा ।
सरः शोषः सरः सिंधुह्रदादेरंबुसंप्लवः ॥ १ ॥

1. Vyasnāt puṇyabuddhyā vā davadānam bhavét dvî-dhā
   Saraḥ śoṣah sarah sindhu, hridādé r-ambusamplavah

1 Dava-dāna (burning the land of fields), results either by a wicked habit or by the idea of a meritorious deed; and drying away of waters of lakes, rivers, and water-reservoirs, is Sarah śoṣah Karmādāna.

Anartha-daṇḍa Viramaṇa Vrata-(Eighth Vow).

आर्त्तरौद्रमपध्यानं पापकर्मोपदेशिता ।
हिंसोपकारिदानं च प्रमादाचरणं तथा ॥ १ ॥

शरीराद्यर्थदंडस्य प्रतिपक्षतया स्थितः ।
योऽनर्थदंडस्तत्त्यागस्तृतीयं तु गुणव्रतम् ॥ २ ॥

1 Ārtta raudramapadhyānam pāpa-karmopadéśitā
  Himsopakāridānam ca pramādācaraṇam tathā. 1.

2. Sarîrādyartha-daṇḍasya pratipakṣatayā sthitaḥ
   Yo anarthadaṇḍāstattyāgastritiyam tu guṇa-vratam 2.

1. Evil meditation involving ideas about misery and sentiments of wrath; 2. Preaching of sinful deeds. 3. Giving weapons, and machinery capable of causing destruction of animal life, and. 4. Negligent behaviour-These four are the varieties of Anartha-

daṇḍa. That which is done for the benefit of one's own body is Artha-daṇḍa, and that which is done heedlessly without any beneficial purpose to one's own person is Anartha-daṇḍa. This Anartha-daṇḍa, which is the reverse of Artha-daṇḍa, should be abandoned It is the Third Guṇa-Vrata of the householder.

1. Durdhyāna.

वैरिघातो नरेन्द्रत्वं पुरघाताग्निदीपने ।
खेचरत्वाद्यपध्यानं मुहूर्त्तात्परतस्त्यजेत् ॥ १ ॥

1. Vairighāto naréndratvam puraghāta agni-dîpané
Khécaratvādyapadhyānams muhûrttāt paratastyajét. 1.

1. Evil ideas such as. 1. Kélling of one's enemy. 2. I may become a king. 3. I should destroy a (certain) town 4. I may burn away a (certain) article and. 5. I may be able to fly in the air, if I know the art of flying or that I may become a Vidyādhara—should be abandoned immediately.

2. Preaching of Sinful Deeds.

वृषभान् दमय, क्षेत्रं कृष, षंढव वाजिनः ।
दाक्षिण्या विषये पापोपदेशोऽयं न युज्यते ॥ १ ॥

1. Vriṣabhān damaya, kśétram kriṣa ṣaṇḍhava vājinaḥ
Dākṣiṇyāviṣayé pāpopadéśo ayam na yujyaté 1.

1. This sinful preachiug, viz. 1. Tame oxen. 2. Plough the field. 3. Castrate horses. etc. is not fit to be given except for one's son, wife, or brother, whose livelihood depends on him.

3. Giving of Sinful Articles.

यंत्रलांगलशस्त्राग्निमुशलोदूखलादिकम् ।
दाक्षिण्याविषये हिंस्रं नार्पयेत् करुणापरै ॥ १ ॥

1. Yantra lāṅgala sastra agni muṣalo dukhalādikam
Dākṣiṇyāvisayé hiṁsram nārpāyét karuṇāparaiḥ. 1.

1. A merciful person should not give such harmful articles as machines, plough, weapon, fire, pestle, grinding machine, threshing floor, etc except for one's son, wife or brother.

4. Negligible Behaviour.

कुतूहलाद् गीतनृत्यनाटकादिनिरिक्षणम् ।
कामशास्त्रप्रसक्तिश्च द्यूतमद्यादिसेवनम् ॥ १ ॥

जलक्रीडांदोलनादिविनोदो जंतुयोधनम् ।
रिपोःसुतादिना वैरं भक्तस्त्रीदेशराट्कथो ॥ २ ॥

रोगमार्गश्रमं मुक्त्वा स्वापश्च सकलां निशाम् ।
एवमादि परिहरेत् प्रमादाचरणं सुधीः ॥३॥

1. Kutûhalād gîta-nritya-nātakādinirîksanam
   Kāmaśāstrah prasaktiśca dyūtamedyādisevanum. 1.

2. Jala krîdā āndolanādivinodo janta-yodhanam
   Ripoh suiabināvairam, bhakta-strîdéśa-rāt kathāh

3. Roga-mārgaśramam muktvā, svapaśca sakalām niśām
   Evamādi pariharét pramādācaraṇam sudhîh 3.

1-2-3. A wiseman should avoid such and other negligible deeds viz. 1. Looking at singing, dancing, dramatic representations etc- 2. Indulgence in the art of love-making. 3. Gambling 4. Wine-drinking. 5 Sporting in water. 6. Amusement on swing etc 7. Making animals fight with each other. 8. Enmity with the son etc of one's enemy. and 9. Talk about food-materials, females, politics country. 9. Sleeping during the whole night unless disabled by a disease or by the fatigue of walking a long distance, and other sinful tra les not mentionhd here, involving the destruction of lives of numerous living beings, should be carefully avoided by merciful people.

Transgressions of the Seventh Vrata.

सचित स्तेन संबद्धः संमिश्रोऽभिषवस्तथा ।
दुःपक्वाहार इत्येते भोगोपभोगमानगाः ॥ १ ॥

1. Sacita-stena sambaddhah-sammiśro' bhiṣavastathā
   Duḥpakvāhāra ityété bhogopabhoga-mānagāḥ 1.

1. Sacitta āhāra (food containing living matter) 2. Food in contact with living matter. 3. Food mixed with living matter. 4. Intoxicating liquor prepared by the pressing of sacita and a-cita ingredients and 5. Food imperfectly cooked –These five are the transgressions in Bhogopabhoga vrata for persons who have discarded sa-cita food.

Transgressions of the Anartha Daṇḍa Vrata. (Eighth Vow).

संयुक्ताधिकरणत्वमुपभोगातिरिक्तता ।
मौखर्यमथ कौकुच्यं कंदर्पोऽनर्थदंडगाः ॥ १ ॥

1. Samyuktādhikaraṇatvam upabhogātiriktatā
   Maukharyamatha kankucyam kandarpo anartha-daṇḍagā. 1.

1. Keeping of ploughs, grinding and pounding machines, bullock-carts etc with their individual parts well-united and ready for use 2. Keeping more artictes than those fixed for constant use 3. Talking incoherently without rhyme or rhythm 4. Making gestures with eye-brows, eyes, and lips, like a buffoon. and 5. Talking in a way that would arouse sexual instinct These five are transgressions of the Anartha-daṇḍa Vrata.

Ninth, Tenth, Eleventh, and Twelvth Vrata

अहन्नं भंते ! तुम्हाणं समीवे सामाइयं देसावगासियं पोसहोववासं अतिहिसंविभागवयं च जहा सत्तिए पडिवज्जामि जावज्जीवाए अहागहियभंगेणं तस्स भंते ! पडिक्कमामि निंदामि गरिहामि अप्पाणं वोसिरामि ॥ ९ ॥ १० ॥ ११ ॥

9-10-11-12. Ahannam bhanté! tumhāṇam samīvè sāmāiyam désāvagāsiyam posahovavāsam atihisamvibhāgavayam ca jahā sattiè padivajjāmi jāvajjīvāé ahāgahiyabhangéṇam tassa bhanté! paḍikkamāmi, nindāmi garihāmi, appāṇam vosirāmi.

[अथ णं भदन्त ! युष्माकं समीपे सामायिकं देशावकासिकं पौषधोपवासं अतिथिसंविभागव्रतं च यथाशक्त्या प्रतिपद्यामि यावज्जीवं यथागृहीतभङ्गेन तस्य भदन्त ! प्रतिक्रमामि निन्दामि गर्हामि आत्मानं व्युत्सृजामि ॥ ९ ॥ १० ॥ ११ ॥ १२ ॥

Atha ṇam bhadanta ! Yuṣmākam samîpé sāmāyikam déśāvakāsikam pauṣadhopavāsam atithi-samvibhāgavratam ca yathāśaktyā pratipadyāmi yāvajjîvam yathāgrihîta-bhangéna tasya bhadanta ! pratikramāmi nindâmi garhâmi ātmānam vyutsrijāmi 9-10-11-12]

9-10-11-12. Now, Worshipful Sire ! In your presence I promise to take a vow to observe the Sāmâyika-vrata, Déśâvakâsika-vrata, Pauṣadhopavāsa-vrata and Atihi saṁvibhāga-vrata in accordance with my bodily powers, as long as I live, according to the minor vows taken for the preservation of the main vow. O Worshipful Sire ! I retire from these sins, I censure them. I atone myself for them, and I repudiate my soul from these sins (of previous lives).

Sāmāyika Vrata

(Ninth Vow)

त्यक्तार्त्तरौद्रध्यानस्य त्यक्तसावद्यकर्मणः ।
मुहूर्त्तं समता या तां विदुः सामायिकं व्रतम् ॥ १ ॥

1. Tyakta ārttaraudra-dhyânasya tyakta sāvadhya-karmaṇah
Muhūrtam samatā yā tâm viduh sāmāyikam vratam.

1. Remaining in calmness of mind for one Muhūrta (forty-eight minutes) after having left off ārtta-dhyāna and raudra-dhyâna, and after having left of sinful deeds, is called Sāmāyika Vrata.

Explanation :—The word 'sâmāyika' is composed of two syllables, sama and āya. Leaving off sinful actions and rāga-dvésa (love and hatred) for the time being, and remaining in

perfect tranquility of mind is sama bhāva. In sāmāyika vrata one should refrain from walking and talking much, and should be busy in dharma dhyāna (religious meditation) and in the study or careful hearing of religious books. As such, it becomes the āya (source) of benefit or gain of religious knowledge, as well as, of the shredding of Karmas For the time that a house-holder is in samāyika vrata, his spiritual status equals that of a Sādhu who has left off all his belongings and is busy in religious meditation or the study and hearing of religious books as long as he lives. One should carefully avoid ārtta-dhyāna and raudra dhyāna, and he must be very careful that he may not commit any sinful act either mentally, vocally or bodily.)

Karma-Nirjara in Sāmāyika Vrata.

सामायिकव्रतस्थस्य गृहिणोऽपि स्थिरात्मनः ।
चंद्रावतंसकस्येव क्षीयते कर्मसंचितम् ॥ २ ॥

2. Sāmâyikavratasthasya grihiṇo'pi sthirātmanaḥ
Candrāvantaṁsakasyéva ksīyaté karmasaṁcitam. 2

2. The accumulated mass of Karmas, even of house-holders, who have remained steady in Sâmāyika Vrata, becomes destroyed like that of Candrāvataṁsaka Rājâ (of Sâkétapura.)

Transgressions of Sâmāyika Vrata

कायवाङ्मनसां दुष्टप्रणिधानमनादरः ।
स्मृत्यनुपस्थापनं च स्मृताः सामायिकव्रते ॥ १ ॥

1. Kāya-vāṅga-manasāṃ dusta-praṇi-dhânam-anâdaraḥ
Smrityanupasthāpanam ca smritaḥ sāmāyika-vratè.

1-3 Evil meditation bodily, vocally, and mentally. 4. Indifference, and 5. Want of recollection whether the sāmāyika is done or not-These are said to be the transgressions of the Sāmâyika vrata-They should be carefully avoided.

Dèśāvakāśika Vrata

(Tenth Vow)

दिग्व्रतं परिमाणं यत्तस्य संक्षेपणं पुनः ।
दिने रात्रौ च देशावकासिकव्रतमुच्यते ॥ १ ॥

1. Dig-vratam parimāṇam yat tasya saṁkṣépaṇam punaḥ
Diné râtrau ca Dèśāvakāsika vratam ucyate.

1 A brief ennumeration during day and night of the minor conditions adopted for the preservation of the Dig-virati vrata (sixth vow) is called Déśâvakāsika Vrata.

Explanation :—Suppose any person has taken a vow to make a journey of five hundred miles to a certain town and return back, and if he is not able to make the journey on a certain day, he may curtail the distance to one or two miles that he may go during the may day, or during the night. Or, if he does not make the journey at all the may curtail the distance remaining in the house during day and night, and thus avoid the sin that he may incur by going out and doing undertakings that doing may involve destruction of the lives of numerous living beings This is the second śikṣā vrata (moral precept).

Transgressions of the Déśāvakāsika Vrata

प्रेष्यप्रयोगानयने पुद्गलक्षेपणं तथा ।
शब्दस्यानुपातौ च व्रते देशावकासिके ॥ १ ॥

1 Présyaprayoga-ānayaṇé pudgala-kṣépânam tathā
Śabdasya-anupattau ca vraté Désāvakāśiké 1

1. Sending another person to do one's work to a distance exceeding the limit fixed for the vow. 2. Getting an article from a place outside the limited area. 3. Throwing a pebble or a similar object to a person outside one's limited area for the purpose of inviting him for a particular object. 4 Calling him by shouting to him, and 5. Calling him by showing one's face—These five are the transgressions of the Déśāvakāsika Vrata.

Explanation :--By not going out of the limited area, there is no breach of the vow. But by sending another man, or by getting the object through another man or by showing one's presence by throwing a pebble, or a similar object, or by showing one's face, there are transgressions from the vow. Such transgressions should be carefully avoided.

Pauṣadha Vrata

(Eleventh Vow)

चतुःपर्व्यां चतुर्थादि कुव्यापारनिषेधनम् ।
ब्रह्मचर्याक्रियास्नानादित्यागः पौषधव्रतम् ॥१॥

1. Catuh parvyām caturthādi kuvyāpāra-niṣedhanam
Brahmacarya-kriya snānadi tyāgah Pāuṣadha Vratam

1. Fasting etc on four anspicious days (Eighth, Fourteenth, Purṇimā [Fifteenth], and Amāvāsyā [30th day] of the month) 2. Complete abstinence from all bad trade dealings. 3. Complete abstinence from sexual intercourse, and 4 Complete abstinence from bathing, decoration of the body etc-All this is Pauṣadha Vrata.

Explanation :--Eighth, Fourteenth, Pūrṇimā (Fifteenth), and Amāvāśyā (30th day) of the month, are the auspicious days On these four days, house-holders are expected to observe Pauṣadha Vrata. Pausadha Vrata is either deśatah (partial), or sarvathā (complete). 1 Complete absence of food 2. Complete abstinence from trade-dealings 3 Complete abstinence from sexual intercourse, and 4 Complete abstinence from bathing etc-constitutes Sarvathā Pauṣadha

Transgressions of the Pauṣadha Vrata

उत्सर्गादानसंस्तारानन्वेक्ष्याप्रमृज्य च
अनादरः स्मृत्यनुपस्थापनं चेति पौषधे ॥ १ ॥

1 Utsarga ādāna saṁstarān ana-véksya apramrijya ca
Anādaraḥ smrityapanupasthā-panam céti pausadhé. 1

1. Passing urine and foeces without having carefully seeing and cleaning the pot or the ground. 2. Taking wooden couches and wooden seats without carefully seeing and cleansing them 3. Spreading one's bedding without carefully seeing and clean ing the spot 4. Disregard for the ceremony, and 5 Want of remembrance whether the céremony has been done or not-These five are the transgressions of the Pauṣadha Vrata---

Atithi—samvibhaga Vrata
(Twelfth Vow)

दानं चतुर्विधाहारपात्राच्छादनसद्मनाम् ।
अतिथिभ्योऽतिथिसंविभागव्रतमुदीरितम् ॥ १ ॥

1. Dānam catu-r-vidha âhâra-pâtra-ācchâdana sadmanām
Atithibhyo atithisamvibhâga vratam udîritam. 1

1. The giving of (1) food materials of four kinds, 2. Pâtras (utensils-bowls etc) 3. Ācchādana (clothes, shawls etc) 4. Sadma (dwelling-place) to a sādhu is known as Atithi-saṃvibhāga Vrata-

Explanation:—This corporeal body cannot be maintained without food and drink. The preservation of ascetic life, depends on good bodily health. Right conduct becomes the cause of shredding of evil karmas, finally leading to Mokṣa (Liberation). Jaina Sâdhus cannot keep any money with them. It becomes the evident duty of house holders to supply them with ready-made food and drink-materials. The Sādhus becoming free from the duty of earning their livelihood are thus enabled to gain knowledge and to work constantly for the spiritual up-lift of their own soul, and at the same time, to preach to them, the principles of the True Religion

For the reception of food and drink-materials, ascetics require some utensils and bowls, and for covering their body for the

preservation of their body from the attacks of cold or heat, mosquitoes, flies etc, they require clothes, blankets etc.

Besides, ascetics must have a dwelling-place where they can fearlessly perform their religious ceremonies.

Ascetics are house-less. They have no tithi or parva as days of festivities. They renounce worldly pleasures, and look to the welfare of their own Soul. They are therefore, called a-tithi (guests). The giving of (1) Food and drink materials 2. Pātra (utensils-bowls) 3. Clothes, blankets etc. and 4. Dweclling-place to a-tithi (wandering guests) is called A-tithi-saṃvibhāga Vrata.

People usually practise this vrata on the break-fast day of the Pausadha vrata. They give food and drink-materials and offer pātra, clothes etc to the Sādhus, and then, they take their break-fast.

Transgressions of the Atithi saṃvibhāga Vrata.

सचित्ते क्षेपणं तेन पिधानं काललंघनं
मत्सरोऽन्यापदेशश्च तुर्यैशिक्षाव्रते स्मृताः ॥१॥

1. Sacitté kṣépaṇam téna pai-r-dhânam kāla-laṅghanam
Matsaro' anyapadéśaśca turyè śikṣā vraté smritāḥ

1. Placing food and drink-materials etc on a place full of vermin, on un-boiled water, on fire etc at a time when a Sâdhu Munirāja is expected to come for alms 2. Covering food and drink-materials, with materials full of vermin. 3. Preparing food and drink-materials, after the time for going on a begging tour has expired 5 Giving such things out of pride He may not give anything under the pretext that the article did not belong to him. These five are the transgressions of the Atithisaṃvibhāga Vrata-the Fourth Śikṣâ Vrata—

A Devout Srâvaka.

एवं व्रतस्थितो भक्त्या सप्तक्षेत्र्यां धनं वपेत् ।
दयया चातिदीनेषु महाश्रावक स उच्यते ॥ १ ॥

1. Evam vrata-sthito bhaktyā sapta kṣétyam dhanam vapèt
Dayayā cātidīnéṣu Mahâ Śravaka sa ucyaté. 1.

1. He who, staying firm in the (twelve) vows, spends his wealth in Sapta kṣétra (Seven spheres of activity-viz 1 Sâdhus (monks) 2 Sâdhvis (nuns) 3 Śrâvaka 4 Śrāvikâ 5. Pratimâ (Images of Tîrthaṅkaras) 6 Jina Mandiar (Temples of Jineśvaras), and 7 Jnâna (Right Knowledge)-with devotion and gives wealth to very pitiable persons out of compassion, is called a Devout Śrāvaka.

यः सद्बाह्यमनित्यं च क्षेत्रेषु न धनं वपेत् ।
कथं वराकश्चारित्रं दुश्चरं स समाचरेत् ॥ २ ॥

2. Yaḥ sad bāhyam anityam ca kṣètrèsu na dhanam vapét.
Katham varâkaścāritram duścaram sa samācarèt. 2

2. He, who having wealth with him, and knowing it to be an external object and transient, does not spend it in the seven spheres of activity, how can that poor wretch observe câritra (ascetic life) which is difficult to practise ? 2.

जिनधर्मविनिर्मुक्तो माभूवं चक्रवर्त्यपि ।
स्यां चेटोऽपि दरिद्रोऽपि जिनधर्माधिवासितः ॥ ३ ॥

3 Jinadharmavini-r-mukto mābhūvam cakravartyapi
Syām céṭo'pi daridro'pi Jina-dharmādhivāsitah 3.

3. I do not like to become even a Cakravartin who has relinquished Jaina Dharma. I like to be even a servant or even a pauper consecrated by Jaina Dharma.

—— o ——

CHAPTER II

1. FOURTEENTH YEAR OF ASCETIC LIFE (B. C. 555)

2. Dîkṣā of Rîṣabha-datta and Dévānandā

Dîkṣā of Jamāli and Priyadarśanā.

Soon after the rainy season, Śramaṇa Bhagavāna Mahāvîra left Rājagrihi, and went in the direction of Vidéha (Name of a country in the modern Tirhut with its capital Mîthilā). Accompanied by a chatra (umbrella) hanging in the sky and elegant with pendent bunches of pearls–accompained by two white chowries waving in the sky. and charming like white lotus and the bright light of the Moon, accompanied by a simhāsana (lion–seated throne) and a foot–stool of emarald resting on the sky and ringing with the sweet sound of a multitude of small tinkling bells, and also accompanied, by a Mahéndra–dhvaja–(Indraś banner) resting in the sky and elegant with numerous small flags, the Jinéśvara Bhagavāna was moving about. Millions of gods and demi-gods were respectfully following him. Sweet–smelling wind was blowing gently. Trees on the road were bending low as if they were respectfully saluting the Lord. Thorns were lying with their pointed surfaces low in the ground like disappointed wicked persons. All the seasons were favourable.

Now, Śramana Bhagavāna Mahāvîra enjoying the accumulated royal wealth of the three worlds acquired by his own valour, pacifying the ravages of famine, pestilence, and calamities,–accepting the greatness of the samavasaraṇa at various places-nullifying the arguments of followers of other systems of religion–exposing the Path of Moska (Final Emancipation) - conferring boons on devout persons by initiating them in True Religion,–

and going about to villages, khéta (village inhabited by peasants) nagara (town) etc,--eventually came to a town named Brāhmaṇa-kuṇḍa-grāma.

Celestial beings of four kinds prepared a samavasaraṇe with elaborate decorations in the pleasure-garden named Bahuśāla -full of trees and creepers of various kinds-outside that town. In the middle of the enclosing walls of precious stones, a lion seated throne with a foot stool of emaralds, was placed facing the East On it, Śrî Mahāvîra Swāmî-the crest-jewel of the three worlds-took his seat. Bhagavān Gautama Swāmî sat near the foot-stool. Gods, hnman beings, and lower animals had their appropriate seats. At that time, a rumour spread in the town "Bhagavān Śri mahāvīra Swāmi has arrived in the Bahuśāla Udyāna" On hearing this, Risabha-datta was greatly delighted He told his wife Dévânandā :—O good woman ! Śrī Mahâvîra Jinèśvara-the highly illustrions person of the three worlds and the most competent exponent of the True Religion, has arrived in the garden outside the town. His darśana (sight) is the source of great happiness; then what to talk about the source of happiness when one goes to him bows down at his feet, and renders service to him ? Let us, therefore go and make our life happy by his darśana." She replied, Ah ! What is improper in what you said ? Every thing is quite suitable. Let us go. Dévānandā was very sorry from the day Śramaṇa Bhagavān Mahāvîra was removed from her womb.

With his wife's consent, Riṣabha-datta called his family-members, and he told them-O Good people ! Bring me a chariot yoked to two young bulls whose bodies are well-reared-whose back portion of the body is decorated with rows of small balls of excellent gems-who are sized by a nose-string of gold, whose crown of the head is beautified with a coronet of black lotus-flowers, and whose horns are coloured. Let us go to do homage to the Jagad Guru (teacher of the world) The servants went obeying the orders. An excellent chariot was prepared and

brought. Risabha-datta and his wife Dévānandā, accompanied by his family-members, went to the Jinèśvara in the Bahuśāla Udyāna. On seeing tbe chatrāti-chatra (three chatras-umbrellas one above each other) and other extraordinary objects of excellence, of the Jinèśvara, both of them at once got down from the chariot and entered the samavaraṇa observing five abhigamas.* Risabha-datta went round the Jinéśvara three times by way of pradakṣiṇā (walking from left to right as a sign of respect) and having done obeisance, he joyfully took his seat on the ground Dévānandā also having done obeisance to the Jinéśvara, and having respectfully kept Riṣ'abh-datta in front, remained standing desirous of listening, with her hands folded in anjali in front of her forehead. The moment she saw the Jinèśvara, that very moment, her face became bright; tears of joy began to flow from

---

The five abhigamas are.

सचित्तदव्वमुज्झणमचित्तमणुज्झणं मणेगतं ।
इगसाडि[४]उत्तरासंगु अंजलीसिरसि जिण–दिट्ठे ॥ १ ॥

इअ पंचविहाभिगमो अहवा मुच्चंति रायचिण्हाइं ।
खग्गं छ-त्तोवाणह-मउडं चमरे अ पंचमइं ॥ २ ॥

1. Saccitta[1] davvamujjhana mactta[2]maṇujjhanam maṇegatam
Igasādiuttarāsangu anjal sirasi Jiṇaditthè.

2. Ia pancavihābhigamo ahavā munccanti rāyacciṇhāim.
Khaggam chattovānaha mandam camaré a pancamaim

1. Leaving off-of Living objects. 2. Non-abandonment of non-living things. 3. Calm mind 4, Arrangement of upper garment passing obliquely from right to left, 5. Anjali near forehead on seeing Jinéśvara.

These are five abhigamas for Kings who leave the five royal signs-1 Dagger. 2. Umbrella. 3. Shoes 4. Crown, and 5. Chowries.

her eyes, expanded with great delight; horripilations resembling those on Kadamba flowers (a tree bearing orange-coloured blossoms) appeared on her body; and there was an oozing of milk from her breasts. On seeing this condition of Dévânandā, Gautama Swāmî, who had a doubt in his mind, did pranāma (reverential salutation) to the Jinéśvara, and asked him :—

Bhagavan ! What is the reason, why on repeatedly looking at your face with an unwinking sight Dévānandā attained a condition as if she was having a look at her own son and having great affection. The Bhagavān replied:—'O Gautama ! Dévānandā is my mother. I am her son produced in her womb. From the time of my descent from heaven I remained for eighty-two days in her womb, and on account of her former affection towards me, she is perplexed as she does not know the real state of affairs." On hearing these words, Riṣabha-datta, also, was thrilled with joy and all the people of the assembly were instantly greatly astonished. Or, who will not be astonished on listening to a wonderful event previously unknown ?

With an abundance of joy, both Riṣabha-datta and Dévānandā again fell at the feet of the Jinéśvara. Then, Śramaṇa Bhagavān Mahāvîra-knowing that "The reward for parents however highly it may have been estimated, is in every way quite inadequate"— made the following preaching for the beenfit of the public—

भो भो देवाणुपिया ! अणाइरूवंमि एत्थ संसारे ।
को किर कस्स न जाओ माया-पिइ-पुत्तभावेहिं ? ॥१॥

कस्स वि न वा विओगे अणवरयगलंतनयणसलिलेण ।
पइसमयमुक्कपोक्कं हाहारवगब्भिणं रुन्नं ? ॥२॥

चोद्दसरज्जुपमाणे लोगे न कत्थ वावि वुत्थमहो ? ।
अणवरयमावयाणं काणव नो भायणं जाओ ? ॥ ३ ॥

कस्स व आणानिद्देसवत्तिणा दासनिव्विसेसेण ।
नो वट्टियं दुहट्टेण पाणिलोएण एएण ? ॥ ४ ॥

एवंविहदुहनिवहेक्कारणे कह भवे महाभीमे ।
खणमेत्तमपि विजायइ निवासबुद्धी सुबुद्धीणं ? ॥ ५ ॥

एत्तो च्चिय सासयसोक्खकंखिणो लक्खिउं भवसरूवं ।
तणमिव रज्जाइ समुज्झिऊण पव्वज्जमल्लीणा ॥ ६ ॥

ता जाव पुन्नपब्भारपावणिज्जा इमा हु सामग्गी ।
तुब्भेवि ताव गिण्हह निस्सेयससाहगं धम्मं ॥ ७ ॥

इय जगगुरुणा कहिए तासिं आणंद संदिरच्छीणं ।
केवलमणुभवगम्मो कोइ पमओ समुप्पन्नो ॥८॥

1. Bho bho devāṇupiyā ! aṇâirūvammı ettha samsārè ।
   Ko kira kassa na Jāo māyāpıı puttabhāvéhim ? 1.

2. Kassa vi na vā viogé aṇavaraya galanta nayana salıléṇa
   Paısamaya mukkapokkam hâhāravagabbhiṇam runnam ? 2.

3. Coddasa rajjupamāṇé logé na kattha vāvi vutthamaho ?
   Aṇavarayamāvayāṇam kāṇava no bhāyaṇaın jāo ? 3.

4. Kassa va āṇāniddésavattiṇā dāsanivviséséna
   No vaṭṭiya duhaṭṭéṇa pāṇiloéṇa éêṇa ? 4

5. E'vamviha duhanivahékka kāraṇé kaha bhavé mahābhîmé
   Khaṇaméttampi vijāyai nıvāsa buddhî subuddhīṇam ? 5.

6. E'tto ccıya sāsaya sokkha kaṅkhiṇo lakkhium bhavasarūvam
   Taṇamiva rajjāi samujjhiūṇa pavvajjamalliṇā 6.

7. Tā jāva punna pabbhārapāvanıjjā imā hu sāmaggī ।
   Tubbhévi tāva giṇhaha nisseyasa sāhagam dhammam. 7.

8. Iya jagaguruṇā kahiétésim āṇanda sandıracchīṇam
   Kévalamaṇubhayagammo koı pamoo samuppanno. 8

1–2. O Beloved of the gods ! In this endless Saṃsâra, who has not been born as anyone's mother, father, and son ? Or who has not lamented loudly with a cry of woe, every moment, with tears constantly trickling from eyes, at anyone's separation ?

3–4. Ah ! At what place in this loka (world) extending over fourteen rajjus, has not this Jīva (embodied soul) lived ?

One rajju=innunserable yojanas.

Or, of what constant misery has he not become a recepient? Or by remaining under whose orders like a servant, has not this living world suffered misforne?

5. How can wisemen have a desire of living even for a moment in this very terrible samsāra, which is the only source of a mass of such misiries?

6. Therefore, indeed, knowing the dreadful nature of Saṃsâra, persons desirous of Eternal Happiness (of Final Emancipation) having completely renounced kingdoms etc like a blade of grass, embrace pravrajyā (religious mendicancy).

7. So long as, therefore, you have acquired these materials at your disposal-which can be obtained by a mass of puṇya (meritorious deeds)-till then, you also, accept the Dharma (True Relligion)-which accomplishes niśrēyasa (Fine Beatitude).

8. When the Jagadguru (teacher of the world,) said so, both of them, with their eyes full of (tears of) joy, had intense delight which can be experienced only by one's self.

Then Riṣabha-datta, along with his wife Dévānandā, was greatly pleased, and having got up, he paid homage thrice to the Jinéśvara, and having lowered his head adorned at the top by a closed cavity of both his hands resembling a lotus-pod, he said.-O Bhagavan! Whatever you said is quite true. You favour, both of us, by your dīkṣâ (initiation into your order of ascetics. We have become disgusted with house-holder's life." The Jineś-vara replied: "It is quite suitable for you"-Then, both of them, thinking themselves fortunate, went into the North-east corner and having removed their ornaments, flower-garlands etc. and the hair of their heads in five handful bunches, they went three times round the Jinéśvara in form of a pradakṣiṇâ (going round respectfully from left to right) and with obeisance, they said:- O Bhagavān! You pull us out with your own hands, from this worn-out hut of worldly existence, burning with the fire of old

age, death, disease, sorrow, and pangs of separation. We have taken the shelter of your lotus-like feet" When requested, thus, Śramaṇa Bhagavān Mahāvīra, gave them dīksā (initiation into an Order of Ascetics) and explained them the duties of a Sādhu and the observance of daily religious rites. Having being shown all the necessary religious observances suitable for the age, Dèvānandā was enstrusted to Āryā Candanā-pravartinī, as her disciple and Riṣabhadatta was handed over to sthaviras (sādhus advanced, in Jñāna (knowledge) dīkṣā paryāya (period of initiation) and age (a sādhu sixty years old is a sthavîra by age). Both of them becoming always careful in leading ascetic life spotlessly, without the least fault, did various penances and having studied the Eleven Angas of Jaina Āgamas (scriptures), they atoned for their various transgressions and faults in the observance of their vows and for their evil Ḳarmas in previous lives, on their death-bed, and having ascended the ladder of spiritual enhancement by the destruction of alltheir Ḳarmas, both of them, attained Moksa-pada (stage of Final Emancipation).

Jamālī-Priyadarśanâ.

Then, Bhagavān Śrī Vardhamāna Swâmī-accompanied by Gaṇadhara Mahārāja Śrī Gautama Swâmî and other sadhus-destroying the darkness of ignorance from the hearts of devout persons,-going about to villages, fortresses, towns etc-and exposing the Path of Mokṣa,-came to Kṣatriya-kuṇḍa grama Nagara. A samavasarana-with caitya vrikṣa (the consecrated Aśoka tree), prākâra (enclosing walls), and doors-decorated with numerous white banners and flags and-delightful to the people-was prepared by gods. The thirty-two dévéndras (Indras of gods) desirous of seeing the lotus-like face of the Jinéśvara, came down from Déva-purī (capital city of the gods) in vimānas of various kinds Now, the Jinèśvara Bhagavān, adored by multitude of gods, entered the samavasaraṇa by the door facing the East, and took his seat with his face turned towards the East. The eleven Gaṇadharas (Chief disciples), Kéval Jnânî (persons with Ḳévala Jñâna

Perfect Knowledge) Manahparyāya Jnānî (having Knowledge of the thoughts of others), Avadhi Jñânî (Persons with visual knowledge), Cauda-pnrvî (saints with a knowledge of 14 pūrvas. daśa pûrvî (sages with a knowledge of 10 pūrvas) and all excellent munis with vaikriya labdhî, Vaimānika devis (goddesses) and sādhvis (nuns) entered by the Pūrva dvāra (the Eastern door) and having done homage to the Jinéśvara, they remained in Agni (North-western) portion. The Vaimānika goddesses and sādhvis remained standing, and the gods sat down. Then, entering by the Southern door and with their bodies slightly bent the goddesses of Bhavana-pati, Vāṇa-vyantara, and Jyotiṣka gods, went round the Great Benefactor of the World by pradakṣinâ and joyfully took their seats in the Nairutya (South-Western) portion, with eagerness to hear the Sermon. Then entering by the Western door, Bhavana-pati, Vâna-vyantara, and Jyotiṣka gods with their bodies embellished with excellent ornaments, joyfully bending their heads low, did homage to the Jinéśvara; the eleven Gaṇadharas, Kèvalins and others came with due ceremony and they took their seats in the Vâyavya (North-Western) portion facing the Jinéśvāra. Then entering by the Northern door, multitudes of Vaimānika gods putting on excellent divine forms and human beings-(males and females) left off their mutual animosity and pride, and took their seats in the Iśāna (North-eastern) portion with much eagerness for listening to the Sermon. At that time, no one ridiculed or played. None cast his eyes on any other object. But all kept on looking steadily towards the face of the Jinéśvarā, as if they were drawn in a painting. Then in the second enclosure, horses, bulls, lions and other lower animals sit happily abandoning their former animosities. For instance-a pea-cock creates a shaded shelter, out of compassion only-by his dancing feathers for a serpent heated by the rays of the Sun, abandoning all evil notions. An elephant scratches the mouth of a lion by means of his tusk. A lioness feeds (suckles) a young deer tormented with hunger.

A cat very affectionately places a mouse on her head. A wild bull lustily licks a horse with his tougue. When brutes

lacking discernment, behave so admirably what wonder is there that gods and human beings should abandon their mutual hostilities ?

In the third enclosure, divine chariots of various kinds decorated with flags of victory, vehicles, conveyances, and animals used for riding, were accomodated

Now, sentinals who were previously appointed to bring the news of the arrival of the Jinésvara, came to Nadivardhana Rājā, and gave him the welcome tidings of his arrival there, the informants were handsomely rewarded with valuable gifts. The king, then, told his servants :-O good people ! Make the Jaya kunjara (the champion elephant that has conquered other elephhants) ready for me. Make a number of elegant horses ready Decorate the town. Erect banners and flags (the signs of victory). Inform the public with a beating of the drum that the citizens are directed to come to the king in palanquins and other coneyances suitable to their individual rank, so that we all can conjointly go and do homage to Jinéśvara Bhagavān Śrī Mahāvîra Swāmî. The servants saying ' Just as your Majesty orders. ' promptly did everything that was necessary The Jaya-Kunjara completely decorated was brought. The king riding on it, went out of the town accompained by numerous citizens. On seeing the *chatrātic chatra* (a series of three umbrellas one above the other) and other atiśayas (wonderful objects) of the Jinèśvara, King Nandivardhana left all his royal insignia, and going very respectfully to the Jinéśvara he requested him thus :-O Lord ! Without you, this town was extremely destitute of beauty for such a long time, like the sky without the Moon. I being your companion in house-holder life, am not yet discarded by royal wealth. Otherwise, O Nātha ! How can there be any suitability on my part except for your own self. By your separation, my life would have come to an end, but I am kept alive by repeatedly praisling your excellent qualities. O Lord of the World ! To-day is my most auspicious day, and to day I have accom-

plished my much-desired wishes that you have come here even after a long time." Having uttered these sincere and highly affectionate words, the king took his seat at an appropriate place, keeping his eyes fixed on the face of the Jinéśvara.

In the same town, there lived a prince named Jamâli who was Bhagavān's sister's son, and who was known for his beauty and loveliness. After the dîkṣā of Jinéśvara Vardhamāna Swāmi -Priyadarśanâ-Bhagavān's own daughter-was married by King Nandivardhana with Jamâli. Living happily with her, Jamāli;-eulogized in excellent songs arranged by competent female actresses-was having dramatic performances accompanied by musical instruments of four kinds on the upper most portions of his white mansion resembling the peak of Mount Kailāsa, and he was enjoying happiness in accordance with his high position during the said the six seasons, viz during Prāvarṣa (a division of the calender embracing the months of Āshādha and Śrāvaṇa which are the first -half of the actual rains) Varsâ (rainy season); Sarad (autumn) Hémanta (winter); Vasanta (spring); and Grîṣma (summer) and he was also experiencing excellent human sensual enjoyments of five kinds. On seeing that multitudes of people-astonished on hearing about the arrival, today, of the Jinéśvara, in śringhātaka (triangular spaces resembling a sringhâṭa-a kind of triangular nut growing in rivers, ponds etc), in trik (a triangular place or court) in catsuṣka (a square formed by a meeting of four roads) and in catvara (courtyards) abandoning all other business and filling in the directions by the din of clamour, -were going in one direction only, Jamâli asked his attendants O! Is there a festival of Indra, to-day, in the town? Or, is it a festival of Skanda (Kārtika Swāmi)? or is it a festival of Mukunda (Visṇu), or is it a festival of Nāga (a serpent) god or is it a festival of a Yakṣa (a class of demi-gods-attendants of Kubéra) or is it a festival of caitya (sacred memorial fig-tree)? Because people of the town, thus, go in one direction only. The attendants replied :-O prince! There is no festival, today, of Indra or Skanda or of any other god; but Jinéśvara Bhagavān, Mahāvîra Swāmi-your maternal uncle-has arrived outside the town, accom-

panied by a large congregation of sādhus. All these persons are going there to do homage to him." On hearing this, Jamāli was thrilled with great joy. He took his bath, anointed his body and having put on costly garments and precious ornaments, with an umbrella decorated by garlands of Korinṭa flowers held over his head, and attended by body-guards bearing weapons of various kinds, he took his seat in a fine chariot, and he went to samavasaraṇa. From a short distance, he got down from his chariot. He went to the Jinéśvara, and having respectfully bowed down at his feet, he took his seat with his eyes fixed on the face of the Jinéśvāra with an unwinking sight. Bhagavāna Vardhamāna Swāmi gave the following sermon :—

करयलपरिगलियजलं व गलइ पइसमयमेव जीयमिमं ।
वाहिजरायंकावियदेहं दूमंति निच्चपि ॥ १ ॥

अइबहुकिलेससमुवज्जियावि विज्जुव्व चंचला लच्छी ।
पियपुत्तसयणजोगोऽवि भंगुरो जलतरंगोव्व ॥ २ ॥

विसयपिवासा पिसाइवव्व दुन्निग्गहा तह कहंपि ।
वामोहइ जह थेवमपि नेव संभवइ वेरग्गं ॥ ३ ॥

अवरावरगिहवावारविरयणावाउलो सयावि जणो ।
कीणासमुहं वच्चइ अणुवज्जियधम्मपाहिज्जो ॥ ४ ॥

एसो चिय मुद्धजणस्स विब्भमो सव्वहाऽविय अजुत्तो ।
जं पज्जंते धम्मं भोतुं भोगे चरिस्सामो ॥ ५ ॥

जं थेरत्ते पत्ते इयंमि सव्विंदियप्पयारंमि ।
अच्छउ दूरे करणं दुलहं धम्मस्स सवणंपि ॥ ६ ॥

किं बहुणा भणिएणं ? जो बालत्तेऽवि नायरइ धम्मं ।
संगामसमयहयसिक्खगोव्व सो सोअइ विरामे ॥ ७ ॥

इय जयगुरुणा नीसेससत्तसाहारणाए वाणीए ।
मोक्खसुहमूलबीयं कहियं सद्धम्मसव्वस्सं ॥ ८ ॥

1. Karayala-parigaliya-jalam va galai paisamayaméva jîyamimam
   Vāhi jarāyaṅkāviya dèham dūmanti niccampi.
2. Ai bahu kilésa samuvajjiyāvi vijjuvva cancalā lacchî.
   Piya putta sayaṇajogo'vi bhaṅguro jala taraṅgovva 2.
3. Visayapivāsā pisāiyavva dunniggahā taha kahampi
   Vāmohai jaha thévampi néva sambhavai véraggam 3.
4. Avarāvaragiha vāvāra vīrayaṇāvāulo sayāvi jaṇo
   Kīṇāsamuham vaccai aṇuvajjiya dhammapāhijjo 4.
5. E'so ciya muddha jaṇassa vibbhamo savvahā'vi ya ajutto
   Jam pajjanté dhamman bhottum bhogé carissāmo 5.
6. Jam thératté patté hayammi savvindiyappayarammi
   Acchau dûré karanam dulaham dhammassa savaṇampi 6.
7. Kim bahuṇā bhaṇièṇam ? jo bālatté'vi nāyarai dhammam
   Saṅgāmasamayahayasikkhagovva so sòai virāmé 7.
8. Iya jaya-guruṇā nîsésasattasāhāraṇāé vāṇīé
   Mokkha-suha-mūlabīyam kahiyam saddhammasavvassam. 8.

1. This life flows away every moment like water dropping down from palms of hands. Disease, old age, and misery torment the body constantly.

2. Wealth acquired after much trouble, is also transient like lightning. The friendly association of dear son and kinsmen, is fickle like waves of water.

3. The thirst after sensual enjoyments is difficult to be satisfied like a female demon. It vehemently deludes, and there is, indeed, no possibility of even a little indifference to worldly concerns.

4. Persons always bewildered by engaging themselves in various house-hold employments, enter the mouth of the God of Death without earning victuals for journey, in the form of Dharma (righteous deeds).

5-6. This, really, is an entirely unwise delusion of silly persons, that "We shall perform Dharma (religious duties) at the

end, after enjoying worldly pleasures. Because, with the attainment of old age, the functions of all the organs of sense are destroyed; and the performance of religious duties is a distant object but even the hearing of dharma is difficult.

7. What is the use of talking much? He, who does not practise religious duties during his young age, comes to grief like one disciplining his horse at the time of a battle-fight.

8. In this way, the Jagad-guru (the teacher of the world) preached the essence of dharma-the original source of the happiness of Moksa with a speech common to all living beings.

At that time, with an intense feeling at heart, of renouncing worldly enjoyments on hearing the nectar-like speech, the calm-minded Jamāli Kumāra, bowed down at the feet of Śramaṇa Bhagavāna Mahāvīra and having steadily kept the closed cavity of his hands resembling the calix of a lotus, on his forehead, he said :-O Bhagavâna! No other intelligent man has explained me the dharma (religious doctrine) capable of securing the happiness of Mokṣa in a way that you have done. O Lord of the World! I understand that I have earned much puṇya (Karma of meritorious deeds) during my previous lives, and so, I am able to meet you. With the permission of my parents, I will taka dîkṣâ at your blessed hands, and make my life success ful' Bhagavāna told him :-There are numerous obstacles in dharma kārya (religious duties). You, therefore, do not delay in this matter," Then, Jamāli Kumāra again made obeisance to the Jagad-guru and he returned home in his chariot.

At an opportune moment, Jamāli Kumāra bowed down at the feet of his parents, and told them :-Dear father and mother! To-day, I heard the religious preaching of Bhagavāna Śrī Mahāvīra Swāmi, and it greatly delighted me like a draught of nectar. His parents said :—"You are fortunate and endowed with lucky marks (on your body). You have already received a reward of your birth and your life. Because, the words of Jinéśvaras never come within the range of hearing of those who have not done

meritorious deeds. Jamāli, then, said :–' O mother and father ! My mind has become very uneasy on account of the fear of this Saṃsāra, and I am terrified with the dread of birth and death on hearing the preaching of the Jinéśvara. I am, therefore, desirous of accepting dīkṣā (initiation into ascetic life) with your permission." On hearing these words never heard before–of Jamāli Kumāra, his mother's body became pervaded with drops of perspiration caused by sudden anguish; her body began to tremble under a mass of sorrow; her lovely face withered like a lotus crushed by the trunk of a big elephant; her gold bracelets dropped down from her suddenly dried–up hands; her upper garment fell down on the ground from her body; her braid of hair became loose; the bonds of the articulations of her body were weakened; she lost her consciousness on account of mental stupefaction, and she fell down on the ground with a sudden noise She was consoled by her attendants hastily coming to her by means of wind from, a fan cooled with drops of pure water. She lamented for a long time and with deep sighs she told Jamāli– "O son ! you are our only, honoured, affectionate son–delightful to our hearts–as precious as a box of jewels–and acquired after keeping a number of vows. Therefore, O child ! we are not desirous of even a moment's separation from you. How can, then, we be willing to give you our permission to take dīkṣā. So long as we are alive, till then, you remain a house–holder and after our death, you increase the progeny of our family till your declining age, and then, you renounce worldly enjoyments and take dīkṣā " On hearing this, Jamāli said:-' O mother ! This human existence, is momentary like a bubble of water, and perishable like a wave on a river rushing from the top of a mountain in autumn; because, it is attended with bodily and mental diseases of various kinds, and with sorrow, old age, death etc Who knows then, who is fit for an early death and who is fit for a late death.

It is said :—

जइ नाम मुणिज्ज इमंपि कोइ ता किं न होज्ज पज्जंत्तं ?
किं तु अयंडेवि अखंडियागमो पडइ जंमदंडो ॥ १ ॥

कस्स न हरंति हियय विसया ? नो कस्स वल्लहा सुयणा ? ।
किंतु खरपवणपहयं किसलयमिव भगुरं जीयं ॥ २ ॥

एत्तो च्चिय दुज्जणमाणसं व मोत्तूण रजरट्ठाइं ।
धीरा दुरणुचरंपि हु संजममग्गं समणुलग्गा ॥ ३ ॥

ता मोहपसरमुच्छिदिऊण गयमो (अणुमग्ग) धम्मकरणत्थं ।
किं वल्लहं निरुंभइ कोऽवि हु जलणाउले गेहे ? ॥ ४ ॥

1. Jai nāma muṇijja imampı kòi tā kim na hojja pajjantam
Kim tu ayandévi akhandiyāgamo paḍai jama-dando. 1

2. Kassa na haranti hiyayam visayā ? No kassa vallahā suyaṇā ?
Kintu kharapayaṇ apahayam kisalayamiva bhaṅguram jiyam. 2

3. Etto cciya dujjaṇamāṇasam va mottūṇa rajaraṭṭhāim
Dhīrā duraṇucarampi hu sañjamamaggam samaṇulaggā. 3.

4. Tā mohapasaramuñcchidiūṇa gayamo (aṇumagga) dhamma-karaṇattham.
Kim vāllaham nirumbhai k'ovi hu jalaṇāulé géhé ? 4.

1. If any one knows this much only (about death) then, why can he not be pajjattam (one with his desires satisfied) ? But invariably, the punishment of Yama (God of Death) with uninterrupted arrival, falls suddenly.

2. But, whose heart the sensual pleasures do not abduct ? Whose kinsmen are not dear to him ? But this life is transient like the young sprout hurt by harsh wind.

3. Therefore, indeed, having abandoned kingdom, territories etc. as if it were the mind of wicked man, wisemen follow the path of Samyama (self-control) although it is to be practised with difficulty.

4 Consequently, having cut down the spread of Moha (Infatuation), give me permission for the purpose of performing religious duties. Will anyone really confine his favovrite (son) in a house filled with burning fire.

Jamāli's parents again said :-" O son ! Your body is endowed with excellent marks, lines, tokens (moles-black dots), and numerous virtuous qualities It is united with excellent strength, valour, and strong character. It is highly auspicious, free from all diseased conditions-with the five senses well-nourished and not injured-and it is, for the present, in the bloom of commencing young age (youth). How will you observe the duties of ascetic life which are practised with difficulty. Because, a forest of lotus flowers cannot endure the crushing with the firm feet of big intoxicated elephants. Therefore, O son ! abstain from taking difficult saṁyama dharma (ascetic life). Jamāli said:—O mother ! This human body is full of numerous diseases and sorrows born with a mass of bones-pervaded with large and small arteries and veins-and of an easily perishable nature in a short time like a vessel of raw unripe clay. It is un-clean and filled with blood, flesh, fat, brain, semen, and other dirty substances. It is full of troubles of every kind, and it certainly deserves to be abandoned. The value of this worthless body is said to be due to the fact, that it is useful in rendering efficient service to persons endeavouring for Mokṣa. (Final Emancipation). Besides, if this body is not decorated wish bathing, anointing and ornaments, it does not appear beautiful like a disc of the Moon during day-time."

On hearing this, Jamāli's mother again said :—O son ! It is extremely unworthy of you to abandon, before suitable time, your eight beloved wives, Priyadarśanā and others-who are born in noble royal families-who are clever in various arts and are handsome with lovely attractive bodies-who adorn their families like waves on seas adorning the banks of rivers-who have put on necklaces of pearls resembling rosaries of ascetics or who have put on necklaces of pearls while munis (ascetics) are muktâhara-parigraha (free from food and worldly concerns)-who sportively move about very gently like a row of elephants-who are slightly bent with the burden of their fat and heavy breasts -whose waists are capable of being grasped within one's fist--who behave agreeably to your mind-and who are extremely

charming all over their bodies-and to commence the practice of austerities. Therefore, for the present you enjoy all worldly pleasures with your dear wives, and with declining age, you take dīkṣā along with your wives.

Jamāli said:—Mother! These sensual pleasures of human beings originate in localities-full of urine, focces, pus, semen, and blood, and they are distressing on account of unpleasant exalations resembling foul odour coming out from a dead body. They are indecent, of short duration, and capable of accomplishment after great trouble. These worldly pleasures give delight to the minds of unwise persons, but for good people, they are censurable and they increase the wanderings in the four kinds of existance in the saṁsāra to infinity If these sensual pleasures are not left off like a piece of wood remaining half-burut in the hand, they are productive of innumerable severe miseries, and they create obstacles in the path of Final Bliss.

Then, how can wise men indulge in these sensual pleasures even for a moment? Besides, who, desirous of living long, will ever take a poison named tālapuṭa (a kind of poison capable of causing instantaneous death). Or, who will touch the cave-like mouth of a lion with sharp-pointed teeth? Or, who will enter into the fire of vajra (thunder-bolt) terrible with masses of flames? Or, who will walk on the sharp-pointed blade of a sword? Or, some one may perhaps do all the things named above with the help of some celestial being etc, but no one has ever attained happiness even for a moment by enjoying sensual pleasures. If however, some ignorant stupid persons may perhaps engage themselves in sensual pleasures in some ways, but then, is it proper that persons acquainted with the doctrines of the Jinéśvaras, should do so?

On hearing this, Jamāli's mother said:—O child! Here, there is much gold. silver, kāṃsu (bell-metal) etc much clothing, and accumulated wealth acquired from a succession of ancestors, wh-

ich will last till the end of your seven generations. Use this wealth in worldly pleasure in accordance with your own wish, and giving gifts to deserving persons, pass your days happily"

Jamāli said--"Mother ! A largs mass of wealth is subject to danger from fire, robbers, and partners. Besides, it is uncertain, un-eternal and a source of many evil deeds. Why should there be so much obstructive argument in this ?

When Jamāli did not concede in any way, although he was persuaded with agreeable words of various kinds, his parents again told him, with dreadful words against samyama (ascetic life):--O son ! Nirgrantha pravacana (nirgrantha-free from all bondage i-e Jaina sādhus pravacana (dîksā-initiation in accordance with Jaina Siddhāntas) is fraught with great hardships. It is like chewing beads of iron-like going in a direction contrary to the current of water in the great river named Gangā (Ganges)-like crossing a great ocean by means of one's arms only-and it is a vow as dangerous as walking bare-footed on a sharp pointed edge of a sword. Besides O child ! after this dîksā, food-material prepared specially for Sâdhus, or food-material prepared for the use of house-holder made more delicious when it is to be given to a Sādhu or food material prepared in accordance with a combination of both these methods, or food-material bought for the Sādhu, is not acceptable to a Sâdhu. Also, a Sādhu cannot take food-material from food prepared for famine-stricken persons-from food meant for sick persons-from food prepared on a dur-dina (rainy day) accompanied by an abundance of multitudes of clouds—from food belonging to a śayyātara (one giving a place of residence to a sādhu) or from food of bulbs, roots, unripe fruits, green seeds, or green uncooked vegetables, green uncooked leaves. O son ! you have been brought up and nourished in great happiness, and so, you will be unable to endure the discomfort of cold or heat, hunger, thirst, wind, slander, and other disturbances out of twenty-two pariśahas (hardships) of ascetic life. Therefore, O son ! en-

ough of these frequent repetitions of speech. Jamāli said :--O mother-father ! This Jaina dîkṣā is difficult-to be accepted by eunachs, timid persons wiceḍ men, or persons who are intent on pleasures of this world or persons averse to the next world, and it is difficult to be accepted by persons who are eager for sensual enjoyments. But it is not difficult for good persons who are powerful in carrying out the vows undertaken by them, and who are indifferent to comfort of their body or to life itself.

When however, Jamāli Kumâra did not leave off his intention of taking dîkṣā although he was persuaded by agreeable, as well as, disagreeable words against taking it, his parents gave him their consent unwillingly. Jamāli's father, then, called his servants into his presence and told them:- O good people ! Sweep the whole Ksatriya-Kunda grama Nagara from inside well as from outside and make it nice-looking by plastering. Make the main roads as of the town clean by removal of grass and debris. Make abhisêka (inauguration) ready-very cost and suitable for Jamāli Kumāra or one suitable for niṣkramaṇa (renouncing worldly concerns) of a great man. "Having respectfully accepted the orders, the servants went out of the palace and did everything in accordance with his orders.

Jamâli Kumāra was, then, seated in a lion-seated throne, with his face towards the East, and he was bathed with 108 kalaṣa (urn-shaped vessels with nozzles), each of precious stones, gold, silver, and clay-filled with pure scented waters.

After the abhiṣéka ceremony, Jamāli's parents asked him,— O son ! what is it that is so dear and acceptable, so that we can give you. Jamāli said "O mother ! I am desirous of having a rajoharaṇa (a woollen brush always carried by Jaina sâdhus-for the preservation of the life of insects, vermin etc) and pātr-as (utensils, bowls, used by ascetics during meals) from kritikā paṇa (a shop presided over by a god where everything available at all can be obtained by the god) and I am desirous of calling a barber for me." On hearing this, Jamāli's father told his ser-

vants:--O good men ! Take three lakhs (hundred thousand) coins from the treasury, one lakh for rajoharana, one lakh for pātrâs and call one barber giving him one lakh coins-" The servants went out and brought rajaharâna and pātrās, and took the barber with them. The barber bowed down at the feet of Jamāli's father and asked him--Master ! Order me to do whatever is to be done by me ! Jamâli's father then said:-O good man ! You carefully cut the hair of Jamali Kumāra, leaving four inches of a few hairs of the front-part suitable for dîkṣā--The barber washed his own hands and feet with scented water and having covered his mouth with a piece of cloth folded eight times, he removed the thair of Jamâli Kumāra as desired. Now, Jamāli's mother shedding tears rendered dark-coloured by lamp-black applied to her eyes, took the mass of hair into her white upper garment resembling the cast-off skin of a snake. Then carefully washing the mass of hair with scented water she applied haricandana (black sandal-paste) and respectfully placed flowers over it. The mass of hair was tied in a white piece of cloth and placed in a box of precious stones. Then, lamenting with a faltering voice on account of deep sorrow, she said:-From today, I will remember my son Jamâii, through the medium of his hair during my worship on festival days, and on days of religious penance". Repeatedly speaking thus, she placed the jewelled box near the pillow of her bed.

Soon after the abhiṣéka ceremony, Jamāli Kumāra put on clean clothes, and decorated his body with a gold crown, bracelets of gold set with gems, and ear-rings. He looked charming with a necklace of pure white pearls hanging on his chest and the mass of beauty of his various ornaments filled up the space around him. Females assembled there for celebration, uttered auspicious prayers, and beggars delighted on receiving valuable gifts, began to praise the virtuous qualities of Jamāli Kumâra. Then Jamāli Kumâra took his seat in a śibikâ (palanquin)-prepared with one hundred pillars-decorated by the cloth of white flags and banners set in motion by wind-elegant with paintings of various kinds-gratifying the minds of numerous individuals-and

carried by one thousand clever, most excellent, young persons wearing clean clothes. On his right side, his foster-mother carrying rajoharaṇa and pâtrās, sat; other beautiful females held a white chatra (umbrella) over his head; on his two sides, white chowries attractive like moving moons were waved; within the range of his vision, in front asṭa maṅgala* (eight auspicious objects) moved on; then came Jamāli's kinsmen seated on elephants, horses, and chariots. The vault of the sky became filled with the sound of bands of musical instruments walking in front; and multitudes of the people of the town were praising Jamāli Kumā ra from their high buildings. In this way, attended by nuimerous persons, Jāmâli Kumāra went to the Jinéśvara.

Now, Priyadarśanā-Jamāli's wife-desirous of renouncing the world, and of having pravrajyā (dîkṣā-initiation also went to the Jinéśvara. There, Jamāli Kumâra, along with five hundred princes of royal blood, took dīkṣā (initiation) at the blessed hands of the Jinéśvara, and Priyadarśanā also, along with one thousand princesses, became sādhvi.

Jāmâli Mūni studied the sūtras and their meanings, of the eleven Angas, and also advancing happily in spiritual development by the practice of one day's, two days' three day's fastings and other methods of hard penance, he moved in different directions over towns villages, mines, etc in company with the Jinèśvara and his numerous Sạdhụs. Priyadarśanā remained with Candanā pravartinī.

One day Jamāli Muni bowed down at the feet of Śramaṇa Bhagavân Mahâvira and requested him, O Bhagavāna ! With your permission, I am desirous of taking five hundred sādhus with me

*The asta maṅgala (eight auspicious objects, are 1. Svastika (a cross with rounded edges) 卐 2. Nandyāvarta 3. Śrī Vatsa 4 Matsya Yugala Pisces. 5. Darpana (a mirror) 6. Kumbha (an earthen pot) 7. Bhadrasana (splendid seat-throne-a sitting posture among ascetics) and. 8. Vardhamāna.

and thinking of going to village and town without any restriction. At that time the Worshipful Bhagavān seeing the good or bad consequences of the past, future, and present events of all living beings, through the medium of his pure Kévala Jnāṇa, knew the future evil consequences of Jamāli's behaviour, and he remained silent although Jamāli asked him repeatedly. Then, realizing that " What is not forbidden is permissible " Jamâli accompanied by five hundred sādhus and followed by Priyadarśanā accompanied by one thousand sādhvis began to wander over various villages and towns

One day, going from one village to another Jamâli came to Śrāvasti Nagarî and lived in a garden named Koṣtaka outside the town While living there, Jamâli had severe bilious fever, caused by getting tasteless dry cold mean, unwholesome food. Becoming debilitated by fever, and unable to sit up, Jamāli asked his sādhus :—O sādhus ! Have you made my bedding ready for me." On hearing these words of Jamâli, the sādhus quickly began to spread his bedding. Disabled by agonising pains and unable to sit any longer, Jamāli repeatedly inquired :—O sādhus ! Have you spread the bedding for me or not ? When they said:-Yes, it has been spread, Jamâli at once got up and went to them. On seeing the bedding being spread out, he said under an impulse of Mithyātva (wrong belief):-O Munis ? I have, now, known the tattva (real essence). It is this-Only an act that is done (completed) can be said to be done, but that which is being done cannot be said to be done. What you said that the bedding is spread when it is being spread out, is false.

And thus :—

कडमाणं कडमुप्पज्जाणमुप्पन्नमेवमाईवि ।
वागरइ जं जिणिंदो दिठविरोहा न तं घडइ ॥ १ ॥

अवरावरसमयसमूहजोगनिप्फज्जमाणकज्जंवि ।
कह पारंभेच्चिय कडमिमंतु वोतुं खमं होज्जा ॥ २ ॥

अत्थकिरियापसाहणखमं च वत्थुत्तणं समुव्वहइ ।
पढमसमज्जपसूए य तयंपि नो विज्जइ पयत्थ ॥ ३ ॥

जइ पारंभे च्चिय तं कडंति एवं च सेससमएसु ।
करणे कडस्स आवडइ उब्भड्डा नूणमपावत्था ॥ ४ ॥

ता जुत्तिसंगयमिमं कडमेव कडं पवुच्चए पयडं ।
किरियानिट्ठासमयाण होइ एवं च न विरोहो ॥ ५ ॥

इय पडिवज्जह समणा ! पक्खमिमं सयलदोसपरिहीणं ।
वुत्तं ति नेय गिज्झइ कुसलेहिं किंतु जुत्तंति ॥ ६ ॥

नय सव्वन्नुत्ति पसिद्धिपत्तकित्ती जिणो वयइ मिच्छा ।
किं तु वए च्चिय कइयावि जेण गुरुयावि मुज्झंति ॥ ७ ॥

इय समयसत्थसवणमुब्भवंपि तं नियविवेयमवहाय ।
पित्तजरविहुरियो इव पलवइ असमंजसं बहुसो ॥ ८ ॥

1, Kaḍmāṇam kadamuppaffamāṇamuppannamévamâivi
Vāgarai jam Jiṇinds diṭṭhaviroha na tam ghaḍai. 1.

2 Avarāvarsamaya samūhajoga nipphajjamāna kajjamni
Kaha pārambhécciya kadamimamtu vottum khamam hojjā ? 2.

3. Atthakiriyāpasâhaṇakhamam ca vatthuttaṇam samuvvahai
Paḍhamasamajpasūé yâ tayampi no vijjai payatthé 3.

4. Jai pārambhé cciya tam kaḍanti évam ca sésasamaésu
Karanè kaḍasaa āvaḍai ubbhaḍā nuṇamapāvatthā 4.

5. Tā juttisaṅgayamimam kaḍaméva kaḍam pavuccaé payaḍam
Kiriyāniṭṭhâsamayāṇa hoi évam ca na viroho 5.

6. Iya paḍivaîjjaha samaṇā ! pakkhamimam sayaladosaparihīṇam
Vuttam ti néya gijjhai kusaléhim kintu juttam ti 6.

7. Naya savvannutti pasiddhipatta kitte Jino vayai miccā.
Kim tu vaé cciya kaiyāvi jéṇa gariuyāvi munjjhanti 7

8. Iya samaya satthasavanubbhavapi tam niyaviveyamavahāya
Pittajaravihurio iva plalavai asamamjasam bahuso.

1-2. What the Jinendra says that-What is being done is done, and what is being created is created-being visibly contrary is not proper; because, in an act being done in a combination of a multitude of other samayas (moments), how is it possible to say that it is done during the prārambha (first moment) ?

3-4. That which is capable of doing the work implied by its meaning is, designated as an object (vastu) i-g [a completely finished earthen potis capable of bringing water doing the work implied by its meaning-and, therefore, only a completely finished eather pot is an object] but it is not present in an object created during the first moment. If we however, believe that the object was created during the first moment their will evidently arise an anavasthā doṣa (a fault of inconsistency) of creating during the remaining moments the object already created [That is to say, eve aftern an object has already been completely created, if the same object is being created during the remaining moments, when will there be an end to creating ? There will be no end. It is called an anavasthā doṣa]

5-6. Therefore, To say that, what is already completely done, is done." is quite reasonable, and by saying (or believing) so, there is no logical contradiction between the acts of the moment of the beginning and the moments of the completion of the act, Therefore, O sâdhus, you accept only this doctrine, as it is free from all faults. Wise men should not accept anything because it is so preached by Jinésvaras, but that which stands to logical reasoning should be accepted.

J. Jineśvara résowned by being publicly known as sarvajna (omniscient) does not tell a lie, but sometimes he also fells a lie Because greatmen also are sometimes perplexed [Do not think that a Jinèśvara does not tell a lie. He sometimes tells a lie. Because even great men are sometimes perplexed they are deluded -Delusion prompts a man to tell lies).

8. Now, leaving aside the correct judgment derived from

his hearing of Sūtras of Jaina Āgama, he began to speak disorderly as if he were distressed by bilious fever.

On listening to Jamāli, who was talking in-appropriately leaving off all sense of shame, the sthaviras (venerable ascetics) said-O Jamāli ! why do you thus preach a false theory. Tīrthankars-who have congueced, raga (love) dvéṣa (hotred) and moha (infatuation)-will never tell a lie and their words are not open to the slighted fault of contradiction The reasoning is this-What you said that-How can an act that is being done during numerous different moments, be said to be done during the moments of the beginning of the act ? is not reasonable because if we say that the act was not done during the first moments, the act will not have been done during the second, third etc moment as that moment is not specifed

Besides, what you said that "The accomplishment of the act denoted by the meaning of an object is a characteristic sign of that object' is free from faults as it is attended with a knowledge of the utility of that object. It is in this way :—While doing a certain act if one fs asked during the first moment "What are you doing ? he will invariably say that "I am preparing an earthen pot" or that "I am preparing a cloth". Also, what you said that "If we however believe that the object was created during the first moment, there will evidently arise an anavasthâ doṣa (a fault of inconstancy) of creating during the remaining (second, third etc) moment the object already created." is wrong because the various parts of the object are produced in different samayas (moments). Also, the question of the first moment and of the time of of the completion of the act is refuted. Besides also, You said that, One should not accept anything as true because it is preached, but wisemen should only accept anything if it stands to reason." But that is not right. How can anyone expect correct judgment about what is right or wrong in a chadmastha (one without Kévala Jnāna [perfect Knowledge] like yourself in this matter ? Bhagavân knowing the true nature of

जइ तिहुयणेक्कचूडामणी जिणो वागरेज्ज वितहमहो ।
ता तव्वयणेण तवोविहाणमेयं किमायरसि ? ॥ १ ॥

रज्जं रट्ठं च विवज्जिऊण आणाए तस्स निक्खमिउं ।
तव्वयणं दूसिंतो कह न तुमं लज्जसे इण्हिं ? ॥ २ ॥

अहवाऽणाभोगसमुब्भवेण दोसेण दुट्ठ भणिए वि ।
जायइ पुणो विसुद्धी आलोयणनिंदणाईहिं ॥ ३ ॥

ता मोत्तुं कुवियप्पं वच्च समीवे जएक्कदीवस्स ।
पडिवज्जसु पच्छित्तं मा विफलं नेसु नियजम्मं ॥ ४ ॥

अक्खरमेत्तंपि न जो जिणिंदवयणस्स सद्दहई मणुस्सो ।
सो पावइ मिच्छत्तं तत्तो संसारपरिवुड्ढिं ॥ ५ ॥

तत्तो च्चिय किब्बिसतिरियसतिरियवसहीसु मणुयजोणीसु ।
दुव्विसहदुहपरंपरमणंतमणिवारियं लहइ ॥ ६ ॥

गरुओऽवि पावारासी जिणिंदसमयत्थसद्दहणहणिओ ।
नावत्थाणं बंधइ घणोव्व खरपवणपडिहाणिओ ॥ ७ ॥

इय सो थेरेहिं बहुप्पयारहेऊहिं अत्थसारेहिं ।
तह गाढं पन्नविओ जह सहसा मोणमल्लीणो ॥ ८ ॥

1. Jai tihuyaṇekkacūdāmaṇī jiṇo vāgarējja vitahamaho ।
Tā tavvayaṇēṇa tavovihāṇamēyam kimāyarasi ? 1.

2. Rajjam raṭṭhamca vivajjiūṇa āṇāē tassa nikkhamium ।
Tavvayaṇam dûsinto kaha na tumam lajjasē iṇhim ? 2.

3. Ahavā'ṇābhogasamubbhavēṇa dosēna duṭṭhu bhaṇiē vi ।
Jāyai puṇo visuddhī āloyana nindanāihim. 3.

4. Tā mottum kuviyappam vacca samīvē jaēkkadīvassa ।
Paḍivajjasu pacchittam mā viphalam nēsu niyajammam 4.

5. Akkharamēttampi na jo jiṇinda–vāyanassā saddahai maṇusso
So pāvai micchattam tatto samsāraparivuḍḍhim 5.

6. Tatto cciya kibbisatiyasatiriya vasahisu maṇuiya-joṇisu
Duvvisahaduhaparamparamaṇantamaṇivāriyam lahai. 6.

7. Garuö'vi pāvarāsî jiṇindasamayattha saddahaṇahaṇiö ı
Nāvatthāṇam bandhai ghaṇovva kharapavaṇapaḍıhaṇiö 7.

8. Iya so thérêhim bahuppayāra héuhim atthasārêhim ı
Taha ghāḍham pannaviö jaha sahasā moṇamalliṇo 8.

1. If the Jinésvara-the only crest-jewel of the three worlds-speaks false-hood, then, why do you practise this tapo-vidhāna (rigorous austerity) by his injunctions ?

2. Having renounced kingdom and country, and having taken dîkṣā at his command, are you not ashamed now to defile his word ?

3. If by a fault of carelessness, a false-hood is spoken, then, purification again results by ālocanā (confession before the guru) and by nindā (censure of the misconduct) etc.

4. Therefore, leaving off false assumptions, go to the Jinésvara-the only illuminator of the world-make atonement before him. Do not waste your life uselessly.

5-6. The man, who has no faith even in one syllable of the Āgamas of the Jinésvaras, acquires Mithyâtva (wrong belief) and through it, he has an increase of samsâra. Thereby, he acquires a succession of unendurable, endless, and unavoidable miseries during his existence as a Kilbisik (sinful) god, as a lower animal, and as a human being.

7. Even a great mass of sins, destroyed by a strong faith in the meanings of the Siddhāntas of the Jinésvaras, does not again attain its former state, like a mass of clouds dispersed by rough winds.

8. When he (Jamāli) was made acquainted with the real meanings with arguments of various kinds by the venerable ascetics, he suddenly became silent.

However, when Jamāli did not make up his mind to have atonement for the sins resulting from false preaching, some of the venerable ascetics left off Jamāli's company, and went to Śramaṇa Bhagavāna Mahâvīra, and a few only lived with him Priyadarśanâ along with her one thousand sādhvis, followed Jamâli owing to her innocence, and to her previous love towards him.

Becoming perfectly healthy, Jamāli, degrading his own self by his pertinacity and misleading ignorant persons by his wrong preachings and defiling the words of Jinèśvaras, and proudly boasting himself as a Sarvajna as he believed that he had Kévala jnāna (Perfect Knowledge) and Ḳévala Ḍarśana (Perfect Perception), began to roam about everywhere.

One day, when Śramaṇa Bhagavāna Mahāvīra Swāmi accompanied by his numerous disciples was staying at Pûrṇabhadra Udyâna of Campā Nagarī. Jamāli went to him and told him :— "Bhagavan! Many of your disciples have died as chadmastha without obtaining Ḳèvala Jnāna (Perfect Knowledge). But I am not such, because I have acquired divine and imperishable Ḳèvala Jnāna and Ḳévala Darśana. I am able to know the real nature of all objects and their modifications and I am the only Arihanta (foe-slayer) Sarvajna (omniscient) and Sarva-darśī (all-seeing)." On hearing these words of Jamāli, Gautama Swāmî told him:- "Jamāli! if you are omniscient, your knowledge will not be obstructed by a mountain, a pillar, or by the stump of a tree; you therefore, answer my two questions viz. 1. Is this Loka (world) śāśvata (eternal) or a-śāśvata (non-eternal)? 2. Is this Jiva (individual soul) śāśvata (eternal) or a-śāśvata (non-eternal)?" When Jamāli was in doubt and devoid of loveliness on his face as he was unable to solve these questions, Śramaṇa Bhagavāna Mahāvīra Swāmī-the illuminator of the world-told him :-O Jamāli, many of my disciples can answer these questions as if they were Kévalins, but they do not thus proudly boast like yourself. O good man! There is nothing difficult to be explained in these questions. This loka (world) is śāśvata (eternal) as well as it is

â-śāśvata (non-eternal). This world exists during all the three periods-past, present, and future-in a general form and hence it is śāśvata (eternal), and it is a-śāśvata (non-eternal) owing to changes of periodic returns of an avasarpiṇî and utsarpiṇî. In the same way, Jîva (soul) is śaśvata (eternal) owing to its presence during all the stages, i. e. infancy, young age, old age etc. of its existence as a living being, and it is a-śāśvata (non-eternal) owing to its various transformations during its existence as a human being, as a hellish being, and as a brute etc.

Although Śramana Bhagavâna Mahāvîra persuaded him, Jamāli had no faith, as his mind was filled with wrong notion and accompanied by a few Sādhus and sādhvis previously deluded and misled by him, he went to various villages and towns spreading the ideas of his ill-conceived theories. The tale spread everywhere that "Jamāli has become a wrong believer."

One day, Jamâli again went to Śrāvasti Nagarî and stayed in a garden outside the town. Priyadarśanā also accompanied by one thousand sādhvis came to the town and stayed in the shop of a very rich potter named Dhaṅka with his permission. Dhaṅka was a meritorious man whose soul was purified by the teachings of the Jineśvaras, and he allowed them to live in his shop thinking that "These persons have been misled and they have no faith in the word of the Jineśvara, and that it would be better if they are brought round anyhow to the Right Path.—One day while taking out vessels from the hearth, Dhanka secretly threw a lighted splinter on the upper cloth of sādhvî Priyadarśanā with the benign object of teaching her a valuable lesson On seeing her upper garment being burnt, she told Dhaṅka :—" O good man ! what have you done ? See, my upper garment has been burnt." On hearing this Dhaṅka replied :—"O good sādhvi ! Do not tell a lie It is your accepted belief that 'When a piece of cloth has been completely burnt it should be designated as burnt.' Otherwise, it is perfectly reasonable to accept the teac-

hing of the Jinéśvaras, that "That which is being burnt, is said to be burnt."

With a pure intention suddenly cropping up on hearing these well-meaning words of Dhańka, she said: O! śrāvaka! I am dull-witted. You have acted wisely in thus instructing me to the right path. I ignorantly did not believe for such a long time in the teaching of Śramaṇa Bhagrvāna Vardhamāna Swāmi-the crest-jewel of the three worlds -Ah! I did not believe in the teachings of the Jinéśvara, by whose preaching I renounced worldly pleasures and accepted ascetic life. Ah! how great is the influence of Moha (Infatuation)? On hearing these words of repentence Dhańka said :--O worshipful sādhvî! Do not be distressed at heart. You, accompanied by all your sādhvî disciples, go to the Jinéśvara, act according to his orders, have repentence for all your former misdeeds, and abandon persons going by the wrong road as if they were your own enemies." On hearing this, Priyadarśanā said :--"I am desirous of eagerly acting according to your advice, Saying so, Priyadarśanā accompanied by her one thousand sādhvī-disciples, went to Jinéśvara.

Dhankan, then by gentle and salubrious persuation, brought round to the right path, all the remaining sâdhus, except Jamāli, and all of them, except Jamāli, went to the Jinéśvara. Jamāli, in this way, was not only abandoned, during this bhava (existence) by pious ascetics but also good virtuous qualities disappeared on account of his hostility towards the teachings of the Jinéśvara.

In this way, Jamāli passed many years of ascetic life, himself walking along the wrong and misleading numerous persons on account of his pertinacity for his false belief, and having died after an anasana (remaining without food) of a fort-night, without making any atonement for his Mithyātva (wrong belief,) he was born as a kilbisika (inferior) god with cruel proclivities) god with an age-limit of thirteen sāgaro-pams in Lāntaka-kalpa Dévaloka.

On hearing the news of the death of Jamāli, Gaṇadhara Mahāraja Gautama Swāmī very respectfully paid homage to Śramaṇa Bhagavāna Mahāvîra Swâmi and asked him :—Bhagavan ! where is your bad pupil named Jamāli born after having done various austerities ? Śramaṇa Bhagavāna Mahāvîra, then, narrated the whole account including his birth as a kilbiṣika god. When Indrabhūti Gautama inquired :—Bhagavān ! What is the cause of Jamāli's birth as a kilbiṣika god after having practised severe austerities, Śramaṇa Bhagavāna Mahāvîra-the knowner of all objects and their various modifications-the only illuminator of the world-told him :—O Gautama ! you carefully listen to the cause.

धम्मायाररयाणं आयरिआणं विसुद्धसीलाणं ।
सुत्तप्पवत्तयाणं उज्झायाणं गुणनिहीणं ॥ १ ॥

कुलगणसंघाणं पिय पडिणीया जे हवंति इहजीवा ।
विउलंपि तवं काउं ते किब्बिसिएसु जायंति ॥ २ ॥

1. Dhammāyārarayāṇam āyariāṇam visuddhasîlāṇam
Suttappavattayāṇam ujjhâyâṇam guṇanihîṇam

2. Kula gaṇa saṅghāṇam piya paḍiṇīyâ jè havânti iha jîvā
Viulampi tavam kāum te kibbisiésu jāyanti 2.

1-2. Those living beings, who become hostile in this world, towards ācāryas who are devoted to religious observances, and who are of pure noble character and who become hostile towards upādhyâyas (teachers) who are teachers of sūtras and who are a treasure of virtuous qualities, and those living beings who become hostile even to a kula (a congregation of sādhus under one ācārya) to a gaṇa (a combination of sādhus under different ācāryas) and to a saṅgha (a congregation of sâdhus (ascetics) sādhvīs (nuns) śrāvakas (male laymen) and śrāvikās (female lay men) are born as kilbiṣika gods even after doing rigorous austerities. Bhagavāna Śri Gautama Swāmî again inquired:—Bhagavan !

Descending from his abode in Lântakakalpa Dévaloka, after how many bhavas (existences) will he attain Mokṣapura nivāsa (a residence in the town of Final Emancipation?) The Jinéśvara replied :—'After wandering for five bhavas (worldly existences) as a god, a brute, and as a human being, and having acquired saymaktva (right knowledge) he will attain mokṣa-sukha (the happiness of Final Emancipation). Therefore, O beloved of the gods ! After hearing this account of Jamāli Muni, you should always be ready in rendering service to your Dharma Guru (Religious preceptor).

Having given this valuable advice to sādhus, Śramaṇa Bhagavāna Mahāvīra–the protector of living beings–began to move about to villages and towns with the object of instructing the the multitude of devout persons in religious matters.

Śramana Bhaganvāna Mahāvīra then went to Vaiśālī and lived at Vaiśālī during the fourteenth rainy season of his ascetic life. At the close of the rainy season, he went in the direction of Vatsa (Country in the west of Allāhābād) déṣa.

FIFTEENTH YEAR OF ASCETIC LIFE (B. C. 554-53)

1. King Śatānika–Mrigāvatī–Udayana Kumāra Caṇḍa Pradyota 2. Jayantī Srāvikā Diksā of Jayanti. 3 Sumanobhadra and Supratiṣṭha 4. Ānanda Grihapati—

1.

King Śatānika–Mrigāvatī–Udayana Kumāra Caṇḍa Pradyota

Having passed the fourteenth Rainy Season at Vaiśāli, the Venerable Śramaṇa Bhagavāna Mahāvīṛa went in the direction of Vatsa-déśa (country in the west of Attahābad). We have seen in a previous chapter of this book, that when Śramaṇa Bhagavāna Mahāvīra went to Kauśāmbi before his acquisition of Kévala Jnāna, the country was being governed by King Śatānika

and that King Śatānika was married (B C. 570) with Mrigâvati -One of the seven daughters of King Cétaka of Vaiśâli and also that he had a son named Udayana.

Near Ṣāketapura Nagara, there was a temple of a Yakṣa named Surapriya. The Yakṣa was very mighty and he possessed great supernatural powers. Every year, the people of the town used to have a painting of the Yakṣa made by the most compe-etent painter of the town, and they used to celebrate their annual festfval on a certain day But the Yaksa used to kill, every year the painter who made his likeness.

In case, however, a painting of the Yakṣa was not prepared any year, the enraged Yakṣa would spread an epidemic of a pestilence in the town. On account of fear of death, the painters gradually began to leave the town and go away to different countries. The king of the town becoming afraid of the danger of a pestilence among the people which may be caused by Yakṣa on account of the non-observance of annual festival, thought :-If all the painters will go away from the town, and if a painting of the Yakṣa will not be prepared, all the people will be killed. He, therefore, stopped the painters from leaving the town, and by mutual agreement, it was decided that the painter, whose name written on a small piece of paper, came out first from a collection of names of all the painters of the town, written on small pieces of paper and placed in a covered jar, should be made to prepare a painting of the Yakṣa for the year.

It so happened that after some years, the son of a painter of Kauśāmbī went to Sāketapura with the object of studying the art of painting there, and having put up at the house of an aged wife of a painter, he formed friendship with the son of an old woman. That year it was the old woman's son's turn to prepare the painting and she was in great distress. She was weeping and lamenting very often. The young painter asked her Mother ! Why do

you weep so much ? She replied :-My Child ! This is my only son. Immediately after preparing a painting of the Yakṣa, he will certainly meet with untimely death. The young man said :-Mother ! "Do not weep. I will go and prepare the painting ?" She said :- Child ! Are you not my child also ? The young painter replied:- 'However, I shall go and prepare his painting.' On knowing the real cause of her anxiety, the young man, with her consent, went to the temple of the Yakṣa to prepare the painting instead of the old woman's son. He observed a two days' fasting. After a bath, he applied sandal-paste to his own body, put on two perfectly clean garments, and applied a piece of folded cloth over his mouth for the purpose of preventing the foul breath escaping from his mouth and disturbing the Yakṣa. Then, with brand new brushes and excellent colours, the young painter prepared a beautiful painting of the Yakṣa, and having very respectfully bowed down low at the feet of the Yakṣa, he began to extol him thus -O Surapriya god ! An exceedingly clever painter cannot faithfully prepare your divine painting, then, how is it possible for an ignorant man like myself to do it ? In case, on account of carelessness, if I have not acted respectfully towards you, O Mighty Lord ! have compassion on me. Pardon me. One should not be angry towards one who is meek and gentle.' Becoming delighted with the eulogism, the Yakṣa said:-"O, request me for a boon." The painter replied:-"O god ! Let it be a boon that, henceforward, you should not kill any living being." The Yakṣa said :-' Simply by not killing you, the prevention of the killing of others is self-evident. Now ask for another boon ". The painter, then, said :-O god ! If you so desire it, give me a boon that simply by looking at a small portion of any part of the body of any human being, a beast, bird, or any object or scenery, I may become able to portray the entire exact faultless picture. The Yaksa, then replied :-"Yes ! It will be so." Having thus gently pleased the Yakṣa with penance purity, politeness, gentleness, and cleverness, and on having received the boons from the Yakṣa, the young painter was honoured by the king, as well as, by the town-people.

The young painter, then, went back to his native place Kauśāmbī. Kauśāmbī was the capital town of King Śatānika.

One day, King Śatānika while sitting in his assembly-hall, and addressing a courtier out of pride for his kingdom and the extent of his military equipment and the prosperous condition of his subjects, said :–"O good man! Tell me what thing I have not got in my kingdom which other kings have.' The man replied:– "My Lord! You have nôt got any hall of paintings, which others have." The king, thereupon, ordered the painters of his town to prepare a hall of paintings. Spaces for paintings to be prepared in the hall, were portioned out to various painters of the town, and the work of preparing the paintings had commenced. The young painter who had received the boons from the Yakṣa, had his working-place near the door of the harem of the king. While doing his work, the painter happened to see the great toe of a foot of Queen Mrigāvatī the chief consort of the king–decorated by the rays of shining rings of precious stones–from a hole in a neighbouring laticed window. From this material to work with, the young painter, through the grace of the deity, painted an exact representation of Mrigāvatī-dévi in all its minute details. Finally, while applying a black paint to the eyes of the picture, a drop of black paint from his brush fell on a thigh of the painting of the queen. The young painter wiped it off. Again, a drop of black paint fell on the exact spot. He removed it. It happened thrice, and thinking that there may be a black mark at the exact spot, he allowed it to remain there.

A few days after the completion of all the painting work, King Śatānika while examining the various paintings in the hall came near the painting of Mrîgāvatî-dévî. On seeing a black mark on the thigh of the painting of Mrigāvatî-devî actually resembling the black mark she naturally had at the exact spot on her thigh the king appearing terrible with his eye-brows raised high and his eyes blood-shot on account of violent anger, thought:— "It is certain that this wicked man has violated the morality of

wife; otherwise, how is it possible for him to see the black mole on her thigh, covered by clothes? We punish persons having illicit intercourse with other females, then, how can I pardon a wicked man who has practised immorality with my own wife? With this idea in his mind, the king ordered the young painter to be hanged to death. On hearing this order, a deputation of chief painters of the town approached the king, and requested him thus :—"O Mighty King! This young painter has received a boon from a Yakṣa, and through the grace of the deity, he is able to prepare the entire exact-representation of a living or dead being, or an object, or any natural or artificial scenery simply on seeing a very small part of it. He is perfectly innocent. You need not be angry with him. If you cannot believe in our statement, just convince yourself about the veracity of our appeal." At their entreaty, only the face of a hump-backed maid-servant was shown to the young painter, and the king ordered him to prepare the entire exact likeness. The painter did it to the entire satisfaction of the king. When the king was thoroughly convinced of his innocence, the young painter was set free alive. The king, however, ordered the thumb and the indexfinger of the right hand of the painter to be cut off, and he was banishsed from his kingdom.

The young painter again went to the Yakṣa and sat near him, observing a fast. The Yakṣa told him :—O good man! Leave aside your sorrow. By my grace, you will be able to do all the work as before, with your left hand." The young painter, having, again, received a boon from the Yakṣa, maliciously thought —Ah! Although I was perfectly innocent, the impudent king, has unnecessarily reduced me to this miserable condition. I will any how teach him a lesson for his evil conduct.'

The dishonoured painter, however, went to Avantī-déśa (Mālwâ) with the object of taking revenge and having drawn a beautiful and perfectly accurate painting-with costly well-fitting garments and dazzling ornaments-of Queen Mrigāvati of King

Śatānika, he presented it to the licentious King Caṇḍa Pradyota of Avanti. King Caṇḍa Pradyota was greatly delighted. The picture had its desired effect. Immediately on seeing the painting, his lotus like eyes became wide, the pride of his family - fame disappeared, his sense of morality vanished, mental agitation took possession of his mind, his breathing became rapid, a fire of love spread over his entire body, and within a short time, he became fixed and actually pegged to one spot. In this state King Caṇḍa-Pradyota remained with his eyes closed for some time and then he asked the painter :--"Have you drawn this painting after actually seeing and critically examining a goddess or the wife of Kāmadéva (God of Love) or any celestial damsel of the pātāla (lower regions)? If this is the handsome form of a goddess then, the saying, that the gods possess the greatest prosperity in the three worlds, turns out to be perfectly true If she is the wife of Kāmadèva, then, Kâmadéva can easily win the hearts of the people of the three worlds. If she is a celestial damsel of the lower regions, then, let the pātāla (lower regions) appear beautiful by the pervading darkness removed by the rays of her moon-like face. See the splendour of gold becomes lessened by the brightness of her body. The loveliness of the blue lotus becomes dim before the loveliness of her eyes. The luster of pravāla (coral) and of the new blossoms of the Aśoka tree, becomes destroyed by the radiance of her lower lip Even the charms of the celestial beauty-Rambhā-become common before the radiance of her charming beauty. What else can I say ? By separation from such an excellent female, the enjoyment of worldly pleasures becomes vexatious, the happiness of a human being becomes miserable, Therefore, O good man ! Tell me, whose wife is she ? Also, let me know how she can be secured without much trouble. The painter told the king :-My Lord ! As you say, she is not a divine female. She is Mrigāvatı-dévî-chief consort of King Śatānika. I have only drawn her painting without proper attention. Even Prajāpati (Brahmā) can with difficulty, portray her painting in all its details. On hearing this, the king said :--If she is the

wife of King *Śatānika*, O Vajrāngua dūta (messenger), you speedily go to *Śatānika*, and, in my name, tell him to send Mrigāvati immediately to me. What right has he in marrying such an excellent female ? Deliver her over immediately to me or be prepared for a tough fight." The messenger went saying Just as your Majesty orders.'

The messenger went to King *Śatānika* and informed him about the order of King Caṇḍa Pradyota. Becoming greatly enraged, King *Śatānika* told him, O ! vile messenger ! Leaving aside all his family-traditions, your king, may, any how, utter insolent words, but is it proper that you should also use them ? Is it not the duty of a faithful servant, to cast away the dust of infamy of one's master, by judicious intellect ? The pure fame of one's family is defiled simply by thinking of such an immoral act, then, what to say when it is loudly announced before a large multitude of people. O messenger ! Have you ever seen or heard of such an immoral act done by any other king out of so many kingdoms of the country ? When kings adopt such an immoral behaviour, morality, it seems, has completely .disappeared from this world. You deserve to be killed on the spot for having uttered such filthy words, but I am not going to kill you. But I leave you alive, not because I am afraid of you or your king, I simply do not like to kill you."-Having thus insulted the messenger, the ordered his officer to drive the messenger out by the hind-door.

The messenger returned to King Caṇḍa Pradyota, and gave him an exaggerated account of his ill-treatment. King Caṇḍa-Pradyota was very angry, and he commenced a march towards Kauśāmbī with all his extensive army. On hearing that Caṇḍa-Pradyota was rapidly advancing towards Kauśāmbi, with a very large army, King *Śatānika* suddenly died of acute diarrhoea caused by severe shock, as he possessed poor means of resisting the attack. Queen Mrigāvatī, now, thought.-In the first place, King *Śatānika* has died on account of shock. My son Udayana is yet a boy and unable to meet with the disaster. By not acting

in strict accordance with the desires of King Caṇḍa Pradyota, my life, the life of my son Udayana, and the existence of our kingdom, are in great danger. Besides, if I were to act in accordance with his desires, my heinous act will bring an enormous black stain to the bright fame of my family. So, for the present, let me do what is most desirable. and let me pass over the circumstance with pleasing words. But, then, I will do the best." With this idea in her mind. Mrigāvatī-dévî sent word to King Caṇḍa-Pradyota, saying.-"By the recent death of my husband King Śatānika, we are under your protection. My son, Udayaṇa is yet quite a boy and if I leave him alone, some one of the frontier kings may kill him and take away his kingdom." Becoming greatly pleased with these words King Caṇḍapradyotana sent word to her:-"Who will ever think of raising his hand against your son Udayana, without meeting with an unnatural death, when your son is so nicely protected by my powerful arms? The queen again sent word:-O king! What you say quite true. But there is a serpent on the pillow just near the head, and its physician is at a distance of 100 yojans (400 miles) that is to say, the enemies are quite near and you are very far off. After everything is destroyed, how can you possibly help us?

So, if you are at all willing to develope friendly social relationship with me, you should have a very high strong fortress surrounding my capital city on all sides prepared with strong bricks of Ujjain. The king very willingly accepted her proposal and he ordered his fourteen fendatory kings to arrange their armies between Kauśambî and Ujjain in such a way that the bricks can be easily brought by them from Ujjain. A strong and high fortress was built around Kausâmbî. Queen mrigâvatî, then, sent word to Caṇḍapradyota Now, there be ample provisions of corn. The licentious king, full of high desires of acquiring sexual relations with her, did whatener was told by her. When all arrangements for the defence of her capital town were completed, the pious Mrigāvati with the object of escaping from the defilement of her morality, had the gates of her town tightly locked-

up and she became ready for a fight with Caṇḍa Pradyota. King Caṇḍa Pradyota was greatly disappointed, and he laid a seige around Kausāmbî.

One day, having mentally renounced the world, noble Mrigāvati thought :--Happy are the people of the villages and towns frequented by Śramaṇa Bhagavāna Mahāvîra, where the Venerable Lord instructs the masses in the principles and practice of the lotus like True Religion with his sweet far reaching speech. If the Worshipful Lord comes here, I will take dîkṣâ at His blessed like hands.

Śramaṇa Bhagavāna Mahāvīra accompanied by Gaṇadhara Mahārāja Indrabhûti Gautama and numerous sādhus and surrounded by a large retinue of gods and goddesses, happened to come to Kausāmbî placing His feet on the nine golden lotuses placed in front of his feet by the gods. The gods prepared a samavasaraṇa outside the town. The Lord of the Three Worlds took his seat on the lion-seated throne. By the presence of the Tîrthañkara there, all feelings of mutual animosity disappeared, as if by a miracle. When Mrigāvati-dévî was informed of the arrival of the Jinèśvara, she gave very valuable presents to the persons carrying the glad news to her. City-gates were laid open. Mrigāvatî-dévî went to Śramaṇa Bhagavāna Mahāvīra, along with a large retinue of attendants. Having done obeisance with due forms and ceremonies, to the Venerable Lord, she took her seat at an appropriate place. King Caṇḍa-Pradyota also, went there. Religious preaching commenced.

At that time, a man with a bow and an arrow in his hand, on hearing from hearsay, that an omniscient was there, came and having stood near-by, he asked a mental question to Śramaṇa Bhagavāna Mahāvîra about his doubt. The Worshipful Bhagavāna replied :--"O Beloved of the gods ! You ask vocally about your doubt, so that other devout persons my listen to it, and may benefit thereby." Although the man was thus instructed by Lord

Mahāvīra, out of shame only, he inquired :—Bhagavan ! Is she the same that she actually was ? My sister The Worshipful Bhagavāna again replied :--Yes, It is actually so." Now Gaṇadhara Mahārāja Indrabūti who was sitting on the foot-stool asked a question for the benefit of others, although he knew the true meaning through the medium of his śruta jnâna. Bhagavāna ! what is the meaning of the answer " She is the same that she actually was ? The Venerable Bhagavāna said :—The story is rather long. You all listen carefully.

Story of the Gold—Smith

At Campā Nagarī in this Jambū-dvîpa, there lived a gold-smith. He was licentious, and whenever he saw a handsome girl to his taste, he would give her five hundred gold coins and make her his wife.

By marrying in this way, he made five hundred wives. He gave bracelets, necklaces, anklets and costly garments to each one of them, with this condition, that on the day when he would like to have sexual enjoyment with any particular girl, she should have sweet-smelling anointment over her body after a clean bath, and should put on nice clothes and costly ornaments, but on other days all of them must have simple dress. The gold-smith was invariably insulting any girl who tried to go against his orders. He was envious, and he kept a strict watch on the door of his house. He did not allow any of his relatives to enter the house, and he did not go anywhere else. When all his wives were passing their days in this way, an opportunity occurred-the gold-smith was, against his own wish and with very hard persuation, taken to his house for dinner by an intimate friend.

On getting a suitable opportunity after a very long time, the wives of the gold-smith thought-"What is the earthly utility of leading such a miserable life ? Of what use are these ornaments of gold and precious gems ? How does this extensive use of money

benefit us ? We are enslaved by this wicked demon-like husband for his sensual enjoyments, but we are never at liberty to amuse ourselves freely as we like. Let us, therefore, enjoy some momentary happiness during the period that he has gone out of the house after a very long time." With this idea in their mind, all of them had a bath; they anointed their bodies with a fragrant paste; put on excellent clothes; wore various ornaments; made a tilaka on their fore-heads; applied red pigment to the central portion of their head created by equally separating their hair; dressed their cheeks with an ointment of musk mixed with other perfumes, and they coloured their lips by chewing betel-leaves mixed with chunam and catechu. When all these females, well-dressed and with their bodies decorated with precious ornamanents, were individually looking into a mirror, their husband hurriedly returned home. Angered at seeing such strange pranks of these females, he punished one of his wives so severely that she died immediately. The bodies of the rest of the females began to quiver with fear, and all of them thought:-This wicked man will some-day kill all of us, as he did this poor girl. Let us, therefore, kill him with our looking-glasses. What is the use of keeping him alive ? With these words, they simultaneously threw all their mirrors towards him.

Accurately hit by the mirrors of his four hundred and ninety-nine wives, the gold-smith died immediately. The females repentingly thought:-Ah ! We have killed our husband. What will now, be our state ? People will blame us; the king will punish us; our relatives will shun us; and wicked persons will harass us It is, therefore, appropriate that all of us should die". Thinking thus, they closed all the doors of the house, collected together fuel, dry grass, and chaff; set fire to the accumulated mass and all of them entered the blazing fire, and died simultaneously. Associated collectively by repentence and compassion, all the four hundred and ninety-nine females, having died without any desire of worldly gains, were born as so many male human beings. Being born under the influence of similar circumstances and

identical Kārmic actions, they became four hundred and ninety-nine thieves assembled in one locality and they lived in a rugged mountain-range.

The gold-smith, after death, was born as a tiryanca (brute). His wife who was killed first, was, after spending one life as a brute, born as a boy in the family of a Brāhmin. When the boy became five years old, the soul of the goldsmith, coming out from his life as a brute, was born as a girl-a sister of the five-year old boy-in the family of the same Brāhmin. The boy, being five years old, was made a play-mate of the girl. The girl being wicked, was crying constantly One day, while gently shampooing the lower part of the girl's abdomen, the boy accidently passed his finger into the vaginal orifice of the girl, and she, at once, ceased crying. The boy thought that he had found out the best method of quieting the girl. So, whenever the girl cried, he at once poked his finger into the girl's vaginal orifice to quiet her.

When, one day, the parents of the girl, saw him doing the prank, they beat him and turned him out from their house. He went away to the secret colony of robbers where the four hundred and ninety-nine thieves were living, and joined the gang.

Now, the girl also, became unchaste before attaining her youth, and wandering here and there at her own will and uncontrolled by anyone, she went away to another village. One day, that village was plundered by the gang of five hundred thieves, and that girl was made a captive and brought to the colony. She was made the common wife of all the five hundred thieves. One day, the thieves thought :-"Being the wife of so many, persons, she may some day die of exhaustion; if we get another woman, she may get some rest" With this idea, they, one day, brought another woman to the colony. From the moment, the other woman was brought there, the Brāhmin girl was burning with malice, and she was always finding out opportunities of killing her.

One day, when the thieves went to plunder a village, the Brāhmin girl thought:–'This is a suitable opportunity, let me, therefore, try to remove her." With this idea in her mind, she took the poor woman to the parapet-wall of a deep well and told her:–"O good woman! See, there is something wonderful in this well.' As soon as she began to look fearlessly into the well, the Brâhmin girl at once threw the poor woman into the well. When the thieves returned home and made inquiries about the poor woman, she said :–"Why do you not take care of your own wife? How am I to know it?" The thieves indirectly knew that the poor woman must have been killed by her. The Brâhmin boy conjectured:–"By such criminal acts, she seems to be my own wicked sister. It is heard that Śramaṇa Bhagavāna Mahāvīra Swāmī–the omniscient and omnipotent–is moving about in the neighbouring district, let me, therefore go to him and get my doubt solved." With that intention, he came here and began to ask me mentally out of shame. I told him:–'O Beloved of the gods! Put me a verbal question." He asked me:–"Is she the same that she was." I then replied:–"She is the same–your sister."

इय गोयम ! एवंविहविडंबणाजालमूलगिहभूया ।
विसया विसं व विसमं दिंति विवागं मणुस्साणं ॥ १ ॥

खणदावियसोक्खाणं भवोहसंवड्ढियासुहनिहीणं ।
भोगाण कए मुद्धा जुत्ताजुत्तं न पेच्छंति ॥ २ ॥

चोज्जमिणं रागंधा पुरिसा अणवेक्खिऊण परमत्थं ।
जं अत्थि तं विमोत्तूण नत्थि जं तं विभाविंति ॥ ३ ॥

तथाहि–मंसलवमेत्तनिअत्तियं पि अहरं पवालखंडं व ।
जलबुब्बुयसच्छहमवि नयणजुयं नीलनलिणं वा ॥ ४ ॥

चम्मावणद्धअट्ठियमयंपि वयणं मयंकबिंबं वा ।
मंसुच्चयमेत्तंपि वि थणजुयलं कणयकलसं व ॥ ५ ॥

वेल्लहलमुणालं पिव बाहुजुयं अट्ठिमंसमेत्तं पि ।
सोणियमुत्तविलीणं रमणंपि वि अमयकूवं व ॥ ६ ॥

मन्नंति विसयमूढा अवियारियमत्थिथसरूवा ।
अच्चंतनिंदियाणि वि एवं अंगाणि जुवईणं ॥ ७ ॥

इय एवं करुणासायरेण सिरिवद्धमाणनाहेण ।
कहिए वत्थुसरूवे समग्गभुवणप्पईवेण ॥ ८ ॥

1 Iya Goyama ! Evamviha-vidambaṇā-jāla-mūla-gihabhūyā
Visayā visam va visamam dinti vivāgam maṇussāṇam. 1.

2. Khaṇa dâviya sokkhāṇam bha voha samvaddhiyâsuhanihīṇam
Bhogāṇa kaé muddhā juttājuttam na pécchanti. 2.

3 Cojjamiṇam rāgandhā-purisâ aṇavékkhiûṇa paramattham
Jam atthi tam vi-mottūṇa natthi jam tam vibhāvinti 3.

4. Tathâhi maṃsalavamétaniattiyam pi aharm pavāla khaṇḍam va
Jala bubbuya sacchamavi nayaṇa juyam-nīla-naliṇam vâ 4.

5. Cammāvaṇaddha-atthiyamayam pi vayaṇam mayanika-bimbam vâ
Mamsuccaya-méttam pi vi thaṇa juyalam kaṇaya-kalasam va 5

6. Véllahala muṇālam piva bāhujuyam aṭṭhimamsamettam pi
Soṇiyamutta viliṇam ramaṇam pi vi amayakûvam va 6.

7 Mannanti visaya-mūḍhā aviyāriya matthi sarūvā
Accanta nindiyāṇi vi évam angāṇiya juvaīṇam. 7.

8. Iya évam karuṇāsāyarèṇa sirî Vaddhamâṇa nāhéṇa
Kahié vatthusarūvé samaggabhuvaṇa ppaîvéṇa 8

1 In this way, O Gautama ! The pleasures of the various organs of sense which are playing the part of the original abode of the mass of such misdeeds, result in serious consequences, like a poison, to human beings

2. For the sake of worldly enjoyments which give a momentary pleasure, and which are like a disagreeable treasure, in

increasing wanderings in the world, foolish persons do not look to what is appropriate or what is not.

3 It is strange that persons blinded by love, without knowing the real nature of things, leave aside objects which are evidently genuine, and accept those which are not genuine.

4-8 It is in this way-The lower lip of the female which is made of fragments of flesh is looked upon as a piece of coral; the pair of eyes which is composed of fluids is looked upon as blue-lotus; the face which is formed of several bones covered with skin is compared with the disc of the Moon; the pair of breasts which are formed with masses of flesh and fat, are compared with goblets of gold; the pair of arms formed with bones and strips of flesh are compared with smooth stalks of a lotus plant, and the generative organs of the female from which urine and blood are oozing out, are looked upon a well of nectar. The parts, of the body of a young female are extremely contemptible, yet foolish persons ignorant about the real nature of objects, and deluded by sensual pleasures, are eager to derive pleasure from them'—Śramana Bhagavāna Mahâvîra Swāmī-the ocean of Mercy and the ornament of the three worlds-thus explained the true nature of worldly pleasures.

The thief (son of the Brāhmin) under the influence of disgust towards worldly enjoyments took Bhāgavatı Dîkṣā and the whole assembly of gods, demons, human beings, and sub-human beings also became free from passion.

At this time, Mrigāvatî-dévī with her lotus-like eyes expanded by the intensity of extreme joy, bowed down near the feet of Śramana Bhagavāṇa Mahāvîra, and said -Worshipful Bhagavān! I shall take permission from King Caṇḍa Pradyota, and then, I am desirous of having Bhāgavatî Dîkṣā." With these words, she went to Caṇḍa Pradyota, and said:-O Great King! If you give me permission, I am desirous of taking Bhāgavatî Dikṣâ Being

ashamed to refuse permission in such a big assembly, the king gave his assent. Mrigāvatî-dévī entrusted her son Udayana Kumāra to the care of King Caṇḍa Pradyota and became a nun. Eight queens of King Caṇḍa Pradyota viz Queen Aṅgāravati and others, took Dîkṣā at the same time.

The thief (Brahmin boy) who had taken Dîkṣā went to the colony of robbers, and having instructed the remaining four hundred and ninety-nine thieves to the Right Path, brought them to Śramaṇa Bhagavāna Mahāvīra for Dīkṣā. All of them were received into the Order of Monks. Numerous other persons were instructed on religious matters. The continuity of revenge having been perfectly stopped by the supernatural powers of Śramaṇa Bhagavān Mahāvīra, King Caṇḍa Pradyota, with his own hands, installed Udayana Kumāra on the throne of Kauśāmbi, and he himself returned to Ujjain. Sādhvî Mrigâvatî was given instructions in the duties of a nun and she was placed under the care of Pravartinî Caṅḍana Bālā.

2

Jayantî Śrāvikā-Dikṣâ of Jayantî

Śramaṇa Bhagavāna Mahāvîra came to Kauśāmbî. Hundreds of citizens went for his darśaṇa. Prince Udayana Kumāra, his mother Mrigāvatî-dévi, and his father's sister Jayanti also went for darśaṇa. After darśana and the hearing of Dharma-kathā (religious preaching) all the people, Udayana Kumāra, and Mrigāvatî-dévî returned home, but Jayanti remained with the Bhagāvān for the purpose of having some of her doubts solved. She was a firm believer in the Teachings of the Jinèśvaras and she always had very pure intentions. She is spoken of as the first śayyātara (bestower of place of residence) to Śramaṇa Bhagavāna Mahāvîra.

With the object of creating interest on the subject of Nava Tattvas (nine) padārthas-nine categories i-e Jîva (Soul) A-jîva (Non-soul) etc. Śramaṇa Bhagavāna Mahāvîra preached the sub-

ject in some detail* and addressing Jayanti, He said:-"O Jayantī ! Those who are desirous of knowing the true nature of Nava Tattvas (nine categories) and of investegating Sacred Knowledge from point of reasoning of various theories, become speedily free from Karmas." At that time, Jayantī who was always ready to do service to Sādhus became joyful and contented and doing homage to the Venerable Jineśvara, she asked a number of questions.

Ques. O Worshipful Lord ! How do living-beings acquire a heavy burden of evil karmas ?

Ans-Jayanti ! By indulgence in any of the Aḍhāra pāpa-sthā nakas (eighteen places of sinful acts) From Prāṇātipāta to Mithyā darśana śalya.

---

*तए णं सा जयंती समणोवासिया समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा निसम्म हट्ठतुट्ठा समणं भगवं महावीरं वंदित्ता नमंसित्ता एवं वयासी–कहिन्नं भंते ! जीवा गरुयत्तं हव्वमागच्छन्ति ? जयंती ! पाणा इवाएणं जाव मिच्छादंसणसल्लेणं, एवं खलु जीवा गुरुयत्तं हव्वं० एवं जहा पढमसए जाव वीयीवयंति। भवसिद्धियत्तणं भंते ! जीवाणं १क सभावओ परिणामओ ! जयंति ! सभावओ नो परिणामओ। सव्वेवि णं भंते ! भव-सिद्धिया जीवा सिज्झस्संति? हंता । जयंती ? सव्वेवि णं भवसिद्धिया जोवा सिज्झिस्संति। जइ भंते ! सव्वे भवसिद्धिया जीवा सिज्झिस्संति तम्हा णं भवसिद्धियविरहिए लोए भविस्सइ ? णो तिणट्ठे समट्ठे, से केणं खाइएणं अट्ठेणं भंते ! एवं वुचइ सव्वेवि णं भवसिद्धिया जीवा सिज्झिस्संति नो चेव णं भवसिद्धियविरहिए लोए भवस्सइ ? जयंती ! से जहानामए सव्वागाससेढी सिया अणादीया अणवदग्गा परित्ता परिवुढा साणं परमाणुपोग्गलमेत्तेहिं खंडेहिं समयेर अवहीरमाणीर अणंताहिं ओसप्पिणी अवसप्पिणीहिं अवहीरंति नो चेव णं अवहिया सिया तेणट्ठेणं जयंती ! एवं वुच्चइ सव्वेवि णं भव-सिद्धिया जीवा सिज्झिस्संति नो चेव णं भवसिद्धिय विरहिए लोए भवि-

Ques–O Worshipful Lord ! Is bhāva-siddhitva (attainment of Liberation after a number of worldly existences) svabhâvika (innate) or pariṇāmika (subject to development ?

Ans O Jayanti ! It is innate; not subject to development.

Ques :––Will all bhava–siddhyā Jīvas (living beings fit for Liberation after a number of worldy existences) attain Liberation ?

Ans ––Yes, All living beings fit for Liberation will attain Salvation.

Ques. O worshipful Lord ! When all the living beings fit for Liveration will attain Liberation will the Loka (the world) become emptyed not ?

Ans No, It will not happen.

Ques O Worhipful Lord ! Why do you say that when all the living beings fit. for Liberation will attain Liberation, even, then, the Loka will not become empty ?

Ans–No Jayantī. It is not possible. Just as, by removing one particle out of a heap of all the ākāśa–pradéśas (of loka, as well as, of a–loka) at every samaya of time, all the particles of a heap of ākāśa–pradeśas, cannot be removed as they are anantānanta, in the same way, all the living beings fit for Libera-

---

स्सइ ॥ सुत्तत्तं भंते ! साहु जागरियत्तं साहु अत्थेगइयाणं जीवाणं जागरियत्तं साहु ? से केणट्ठेणं भंते ! एवं वुच्चइ अत्थेगइयाण जाव साहू ? जयंती ! जे इमे जीवा अहम्मिया अहम्माणुया अहम्मिट्ठा अहम्मक्खाई अहम्मपलोइ अहम्मपलज्जमाणा अहम्मसमुदायारा अहम्मेणं चेव वित्तिं कप्पेमाणा विहरंति एएसि णं जीवाणं सुत्तत्तं साहू, एएणं जीवा सुत्ता समाणा नो बहूणं पाण-भूयजीवसत्ताणं दुक्खणयाए सोयणयाए जाव परियावणियाए वट्टंति एएणं जीवा सुत्ता समाणा अप्पाणं वा परं वा तदुभयं वा नो बहुहिं अहम्मियाहिं संजोयणाहिं संजोएत्तारो भवंति, एएसिं जीवाणं सुत्तत्तं साहू, जयंती ! जे इमे जीवा धम्मिया धम्माणुया जाव धम्मेणं वित्तिं कप्पेमाणा विहरंति

tion cannot be removed from the loka (they being anantānanta), and hence, the loka (including a-loka) cannot become empty.

Ques. O Worshipful Lord! Which is better, sleepiness or wakefulness?

Ans–Jayantī–Sleepiness with some individuals is desirable, and with some wakefulness is proper.

Ques:—O Worshipful Lord! Why do you say so?

Ans—Jayantī! For those living beings, who are fond of un-righteousness, who are adharmiṣṭha (doing evil), who are talking of sinful acts, who are living on evil deeds, who have an eye towards doing injury to others, who reap consequences of their evil deeds, who are of immoral conduct, and for those who fill their bellies by doing heinous acts, sleep is better. When they are asleep, they do not injure or torment others. Besides, when they are sleeping, they cannot engage themselves or others in various devices of evil work. Therefore, sleepiness with such persons is preferable.

Also, Jayantī! For those meritorious persons, who are religious and who maintain themselves by following noble professions and trades, wakefulness is better, because when these people are awake they earn their livelihood without doing any harm or injury to any living being, and when they are wakeful they invaria-

---

एएसि णं जीवाणं जागरियत्तं साहू, एए णं जीवा जागरा समाणा बहूणं पाणाणं जाव सत्ताणं अदुक्खणयाए जाव अपरियावणियाए वट्टंति ते णं जीवा जागरमाणा अप्पाणं वा परं वा तदुभयं वा बहूहिं धाम्मियाहिं संजोयणाहिं संजोएत्तारो भवंति, एए णं जीवा जागरमाणा धम्मजागरियाए अप्पाणं जागरइत्तारो भवंति, एएसि णं जीवाणं जागरियत्तं साहू, से तेणट्ठेणं जयंती! एवं वुच्चइ अत्थेगइयाणं जीवाणं सुत्तत्तं साहु, अत्थेगइयाणं जीवाणं जागरियत्तं साहू ॥ बलियत्तं भंते! साहू दुब्बलियत्तं साहु? जयंती! अत्थे-

bly try to engage themselves or others or both in very meritorious undertakings. Besides, when they wake up during night, they will observe dharma-jāgarikā (wakefulness for religious meditation) in the latter part of the night. Therefore, wakefulness for such noble souls is better. And for that very reason, I say that "Sleepiness is good for some individuals and wakefulness is better for some."

In the same manner, one should know what is suitable for those who are strong and for those who are weak. Those who are strong try to increase their spiritual development by austerities like one day's, two days', three days', ten days' or more days' fasting, and by methods of religious meditation

Similarly, one should judge about those who are industrious and for those who are lazy. Such industrious persons engage themselves in rendering service to Ācāryas, Upādhyāyas, sthavira-

---

गइयाणं जीवाणं बलियत्तं साहू अत्थेगइयाणं जीवाणं दुबलियत्तं साहू, से केणट्ठेणं भंते! एवं वुच्चइ जाव साहू ? जयंती ! जे इमे जीवा अहम्मिया जाव विहरंति एएसि णं जीवाणं दुब्बलियत्तं साहू, एए णं जीवा एवं जहा सुत्तस्स तहा दुब्बलियस्स वत्तव्वया भाणियव्वा, बलियस्स जहा जागरस्स तहा भाणियव्वं जाव संजोएत्तारो भवंति, एएसि णं जीवाणं साहू, से तेणट्ठेणं जयंती ! एवं वुच्चइ तं चेव जाव साहू ॥ दक्खत्तं भंते! साहू आलसियत्तं साहू ? जयंती ! अत्थेगइयाणं जीवाणं दक्खत्तं साहू अत्थेगइयाणं जीवाणं आलसियत्तं साहू, से केणट्ठेणं भंते! एवं वुच्चइ तं चेव जाव साहू ? जयंती ! जे इमे जीवा अहम्मिया जाव विहरंति एएसि णं जीवाणं आलसियत्तं साहू, एए णं जीवा आलसा समाणा नो बहूणं जहा सुत्ता आलसा भाणियव्वा, जहा जागरा तहा दक्खा भाणियव्वा जाव संजोएत्तारो भवंति, एए णं जीवा दक्खा समाणा बहूहिं आयरियवेयावच्चेहिं जाव उवज्झाय॰ थेर॰ तवस्सि॰ गिलाणवेया॰ सेहवे॰ कुलवेया॰ गणवेया॰ संघवेयाव॰ साहम्मिय वेयावच्चेहिं अत्ताणं संजोएत्तारो भवंति, एएसि णं जीवाणं

śiṣya (an aged disciple), a diseased sādhu, a tapasvin (an ascetic practising penance) to a Kula (a community of saints), to a gaṇa (a group of Sādhus under one âcārya), to a saṅgha (a corporation of Sâdhus, Sādhvis, Srāvakas, and Śrāvikas) and to sâdharmikas (co-religionists).

Jayantî Śrâvikā was thus drinking with relish the nectar of detailed explanation from the lotus-like mouth of the Jinéśvara like an eager bee. Now Jayantî whose samyaktva (faith) was steady, became perfectly free from all worldly desires, and with the permission of King Udayana, and Mrigāvatī-devī, she renounced all sinful acts and took Bhāgavatī Dīkṣā. She studied the Eleven Aṅgas of Jaina Āgamas under Āryā Candanā and having completely destroyed the ties of evil Karmas by excellent faith and pure ascetic life, she attained Mokṣa Pada (the Path of Final Emancipation.

The dèsa (country) as well as the Kâla (time) in which pious females like Jayantî who were competent to understand the intricate meanings of Jaina Siddhāntas and who by leading exemplary chaste lives, perseveringly did the noble work of elevating their Soul, is really speaking highly civilized.

दक्खत्तं साहू, से तेणट्ठेणं तं चेव जाव साहू ॥ सोइंदियवसट्टे णं भंते ! जीवे किं बंधइ ? एवं जहा कोहवसट्टे तहेव जाण अणुपरियट्टइ। एवं चक्खिदियवसट्टे वि एवं जाव फासिंदियवसट्ठे जाव अणुपरियट्टइ । तए णं सा जयंती समणोवासिया समणस्स भगवओ महावीरस्स अंतियं एवमट्ठं सोच्चा निसम्म हट्ठतुट्ठा सेसं जहा देवाणंदाए तहेव पव्वइया जाव सव्वदुक्खप्पहीणा। सेवं भंते ! रत्ति (सूत्रे ४४३) ॥ १२-२ ॥

श्री भगवती सूत्रे-१२ शतके २ उद्देशः

(Śrī Bhagavatī Sûtra-12th-Śataké 2 Uddéśah)

3.

3 Sumanobhadra and Supratistha.

From Kauśāmbī Nagarī, Śramaṇa Bhagavāna Mahāvîra went in the direction of Kośala-dèśa (name of a country with Ayodhyâ as its capital)

When Śramaṇa Bhagavāna Mahāvîra came to Śrâvasti Nagarî, a large multitude of males and females of the town, went to him for darśana. Two wealthy merchants named Sumanobhadra and Su-pratiṣṭha also went there. On hearing the preaching at Kostaka Caitya, both Sumanobhadra and Su-pratiṣṭha declared their willingness to renounce the world. So, having entrusted their eldest sons with the management of all their affairs, both of them took Dîkṣā at the pious hands of the Bhagavān.

After Dīksā, they always acted strictly in accordance with the instructions received from Śramaṇa Bhagavāna Mahavîra with regard to walking-living-sitting-sleeping-eating-talking etc. They had great compassion for all living beings They were very careful in all their bodily, mental and vocal activities; they kept their mind, speech, and body in perfect subjugation; they had unique control over all their sense-organs; and they always observed exemplary celibacy They were liberal, straight-forward, lucky, forgiving, self-restrained, very careful in observing stainless vows, destitute of the least expection of any reward for their meritorious deeds and they were constantly attentive to the observance of Right Conduct and self-restraint during their entire ascetic life They studied the Eleven Aṅgas of the Jaina Scriptures from the sthaviras (venerable learned ascetics) of Śramaṇa Bhagavāna Mahāvîra.

One day, Sumanobhadra and Su-pratistha approached the Omniscient Bhagavān and said O Worshipful Lord! With your permission we both of us, are desirous of practising "Guṇa Ratna Saṁvatsara" Tapa. Bhagavān replied:-"Do as you think best. Do not delay.

With the permission of Śramaṇa Bhagavāna Mahāvîra, both the sādhūs viz Sumanobhadra Muni and Supratiṣṭha Muni commenced the Guṇa Ratna Saṁvatsara Tapa which is to be practised in the following way—

Guṇa Ratna Saṁvatsara Tapa

गुणरत्नं षोडशभिर्मासैः संपूर्यते पुनस्तत्र ।

मासे चैकादिषोडशान्ताः स्युरुपवासाः पञ्चदश ॥ १ ॥

1. Guṇa-ratnam ṣoḍaśabhi-r-māsaiḥ saṁpūryaté punastatra ।
Mâsé caikādiṣoḍaśântâḥ syu-r-upavāsāḥ pancadaśa 1.

1. Guṇa-ratna (tapah) is completed in sixteen months. With the increase of one fast in the series, every month till there are sixteen fasts in one series (1+15 i-e one in the beginning and fifteen more) the period of the entire tapah lasts for 480 days or sixteen months. Thus.—

1 During the first month, one fast and a break-fast; altogether fifteen (15) fasts and fifteen (15) break-fast days.

2 During the second month, a series of ten-two days' fasting and break-fast at the end of each series; altogether twenty fasts and ten break-fast days.

3. During the third month, a series of eight, three days' fasting and a break-fast at the end of each series; altogether twenty-four (24) fasts and eight break-fast days 24+8=32 days.

4. During the fourth month, a series of six, four days' fasting and a break-fast at the end of each series; altogether twenty-four fasts, and six break-fast days 24+6=30 days

5. During the fifth month, a series of five, five days' fasting and five break-fast days; altogether twenty-five fasts and five break-fast days (25+5) days.

6. During the sixth month, a series of four, six-days' fasting and four break-fast days; altogether twenty-four fasts, and four break-fast days (24+4)=28 days.

7. During the seventh month, a series of three, seven-days' fasting and three break-fasts; altogether twenty-one fasts and three break-fast days (21+3)=24 days.

8. During the eighth month, a series of three, eight-days' fasting and three break-fast days; altogether twenty-four fasts and three break-fast days (24+3)=27 days.

9. During the ninth month, a series of three, nine-days' fasting and three break-fast days; altogether twenty-seven fasts and three break-fast days (27+3)=30 days.

10. During the tenth month, a series of three ten-days' fasting and three break-fast days; altogether thirty fasts and 3 break-fast days (30+3)=33 days.

11. During the eleventh month, a series of three, eleven days' fasting and three break-fast days; altogether thirty-three fasts and three break-fast days (33+3)=36 days.

12. During the twelvth month, a series of two, twelve-days' fasting and two break-fast days; altogether twenty-four fasts and two break-fast days (24+2)+26 days.

13. During the thirteenth month, a series of two, thirteen-days' fasting and two break-fast days; altogether twenty-six fasts and two break-fast days (26+2)=28 days.

14. During the fourteenth month, a series of two, fourteen-days' fasting and two break-fast days; altogether twenty-eight fasts and two break-fast days (28+2)=30 days.

15. During the fifteenth month, a series of two, fifteen-days' fasting and two break-fast days; altogether thirty fasts and two break-fast days (30+2)=32 days.

16. During the sixteenth month, a series of two, sixteen-days' fasting and two break-fast days; altogether thirty-two fasts, and two break-fast days (32+2)=34 days.

All these days added together make a total of 480 days or sixteen months.

By practising such exalted, extensive, noble, auspicious, splendid, excellent, brilliant and magnanimous austerities continuously for sixteen months, both the sâdhus-Sumanobhadra and Supratiṣṭha attained a very high Stage of Spirituality.

During the day, they kept their eyes fixed towards the Sun, and sat in a place exposed to the rays of the Sun, with a posture in which the lower portion of the body did not touch the ground. At night, they kept sitting in a posture known as vîrā sana*, without covering their bodies with any cloth.

By exposing themselves to various inclemencies of weather, keeping their bodies in in-convenient postures, and by observing a continuous series of fastings with very frugal break-fasts taken at long intervals, the bodies of the two sādhus became dried up, withered, destitute of fat and flesh and with bones covered only with skin. When they walked about, all their bones made a crackling sound. The arteries and veins of their bodies became very prominent. They did walking, sitting and other physical acts mostly under the exertion of will-power. They became so enfeebled that they were feeling exhausted just after finishing their speech, or even while they were talking. Although there was wasting of their fat and flesh, yet like fire embeded in ashes, their bodies had the luster and calmness of austerities.

At last, both the sâdhus, knowing that they were greatly enfeebled and yet so long as they had the vigour and ability to walk, they thought it advisable to approach Śramaṇa Bhagavāna Mahāvîra. Coming to the Worshipful Bhagavāna, they

---

*Vîrāsana is a kind of sitting posture assumed by ascetics, imitating a man sitting in a chair, and maintaining the same posture even when the chair is removed.

requested him to grant permission for anasanā[1] vrata. Having received the permission, they took the Five Great Vows of ascetic life again, and having requested sâdhus and sādhvis to forgive them for any want of courtesy towards them, they went to Vipula Giri, accompanied by a few excellent venerable sâdhus, and very carefully examining a big slab of black-stone, they spread a bedding of, day Darbha grass and having abstained from food and drink, they commenced Māraṇântika Samlékhanā Vrata.[2] They remained in this state for one month, and having carefully thought over all their previous faults and having atoned for them, both the Sādhus-Sumanobhadra and Supratiṣṭha died with perfect tranquility of mind.

Knowing that both the sādhus had died, the venerable saints who had accompanied them, did religious meditation in memory of their meritorious death. Then, having taken the the clothes and utensils of the two dead sādhus, they came back to Śramaṇa Bhagavāna Mahāvīra and having given the news of the death of Sumanobhadra and Supratiṣṭha, they placed the clothes and pâtras (utensils) of the two sādhus, before him.

Now, Gautama Swāmī with a low salutation asked Śramaṇa Bhagavāna Mahāvîra:-'Bhagavān ! These two sādhus-Sumanobhadra and Supratiṣṭha were honest, polite, calm, and free from anger, pride, deceit, and greed. They were extremely unboastful, desirous of living always under the grace of the Guru; they were very devout, and they never had the least idea of harassing any one. Now where have they gone and where are they born after death ? The Worshipful Lord replied.- Gautama ! Going beyond Āraṇa and Acyuta déva-loka, they are born as gods in the excellent Vimāna (aerial car) named, Vijaya of the Nava

---

1. Anasana Vrata-A vow of abstaining from food and drink.

2. Mâraṇāntika Samlékhanā Vrata is a vow of religious contemplation till the end of one's life by death.

Graivéyaka Dèva-loka. Descending from Vijaya Vimāna, they will be born in Mahā Vidéha Kṣétra and will become Siddha-Buddha and Mukta (Liberated).

Śramaṇa Bhagavāna Mahāvîra gave Dikṣā to several other individuals besides Sumanobhadra and Supratistha. The account of these two sādhus is given under one heading because their ways were similar. The only distinction was that the period of asceticism of Sumanobhadra was many years, while that of Supratiṣṭha Muni was twenty-seven years.

Śramaṇa Bhagavāna Mahāvīra then went in the direction of Vatsa-déśa. Having gone to Vâṇijya-grāma he put at the pleasure-garden named Duiyapalāsa of that town.

4

4 Ānanda Grihapati.

Having given dīkṣā to Sumanobhadra, Supratiṣṭha and others, Śramaṇa Bhagavâna Mahāvīra went in the direction of his native place-Vidéha-déśa (country in the vicinity of Gaṇḍaki River-the place now known as Tirhut). Coming to Vāṇijya-grāma, Śramaṇa Bhagavāna Mahāvīra, had lodged in a temple named Duipalāsaya outside the town.

At Vāṇijya grāma, there lived a very wealthy and competent merchant named Ānanda who had four crore gold-coins in his treasure, four crore in commerce, and four crore gold-coins in house-hold estates, ornaments, furniture etc. Besides, he possessed four vrajas (cowpens) each consisting of 10000 cows. He was a happy adviser to all the members of his family, as well as to numerous traders. He afforded protection to numerous individuals and peace to all. He lived very happily along with his wife Śivanandā.

In a dwelling-place, named Kollaka Sanniveśa in the north-east of Vāṇijya-grāma, the friends, caste-people, and relatives of Ānanda lived. Ānanda Grihapati was a jñātri kṣatriya, and being a follower of the doctrines of Jaina Tīrthaṅkaras he carried on all his business concerns as an honest merchant. It is needless

to say that Śramaṇa Bhagavāna Mahāvīra was also a jnātri kṣatriya, and he was born in this country.

On receiving the news of the arrival of Śramaṇa Bhagavāna Mahāvīra there, numerous persons went for his darśana, Ānanda Grihapati also went. On hearing the preaching, he became joyful, contented, and greatly delighted. He approached the Bhagavāna and said:-"O Worshipful Lord! I have perfect faith in your Teachings. I like them. I love them. Whatever you say, seems to me perfectly true. On listening to your preaching, many devout individuals become your disciples but I am unable to do so. I am eagerly desirous of practising grihastha-dharma (the duties of a house-holder consisting of five minor vows and seven sikṣā vratas-disciplinary practices)." Bhagavāna replied:-"Do, as you like the best."

Ānanda Grihapati, then, received the undermentioned five minor vows, from Śramaṇa Bhagavāna Mahāvīra namely Abstinence, by mind, speech, and body, during the rest of his life, from 1. Sthūla himsā (gross injury to living beings. 2. Sthūla Mriṣāvāda (gross telling of lies, false-hood) 3. Sthūla astéya (gross stealing, robbery etc) and not having these things done by others. 4. Abstinence of maithuna (sexual intercourse) except with his own married wife, and 5. of Parigraha-parimāṇa (limitation of one's belongings).

With regard to the limitation of his belongings, Ānanda Grihapati had the undermentioned limitations viz. 1. He will not make any change, by way of increase in the property invested, viz four crore gold coins in safe treasury, four crore in commerce, and four crore in house-hold estates etc.

2. He will not keep more cultivable ground than that which can be tilled by 500 (five hundred) nivartana śatika * ploughs.

* One nivartana is 40000 square hands. A nivartana śatika plough is capable of tilling 40000×100 square hands of cultivable ground. Such 500 ploughs.

3. He will not keep more than (a) 500 five hundred carts for conveyance to various villages and towns, and (b) 500 five hundred bullock-carts for the purpose of carrying commodities.

4. He will not keep more than four passenger-boats, and four cargo-boats for his use.

Besides this, with regard to Bhogopabhoga-parimāṇa vrata (a vow of limitation of the number and quantity of the articles of bhoga (which can be used only once) and upa-bhoga (which can be used repeatedly) for daily use, Ānanda Śravaka limited the use to a certain number of clothes, shoes, conveyances, tooth brushes, garlands, anointments, ornaments, and to a certain weight of quantity of boiled drinking water, oils, ointments.

Similarly, with regard to food and drink-articles, Ānanda Śrāvaka applied limitations to the variety, number, quantity etc. of rice, wheat, sweet-meats, pulses, ghee, vegetables, fruit-syrups, condiments, drinks, fruits, savouries etc.

Also, Ānanda Śrāvaka carefully witheld himself from the undermentioned four kinds of *anarthadaṇḍa* (acts deserving of punishment) namely,

1. He should abstain from evil contemplation. 2 He should not do careless acts, like slander. 3. He should not give destructive weapons to others, and 4. He should not instruct people in sinful deeds.

Śramaṇa Bhagavāna Mahāvīra, then, told him–You should always carefully avoid the undermentioned five aticāra (transgressions) in the practice of the vow, as they are destructive to the Right Faith, which you have acquired in the True Religion. They are:—

1. *Śaṅkā*–(doubt)-i.e. raising of unnecessary doubts in the true nature of the principles and practices of the religion as to whether such things can possibly exist or not.

2. *Kāṅkṣā*—an eager desire for the adoption of evil doctri-

nes and practices of wrong believers as they may be easy of accomplishment, but they eventually result in harmful consequences.

3. *Vicikitsā* :-uncertainty about the acquisition of the good results of meritorious deeds, such as virtuous conduct, self-control, penance etc.

4. *Para-pākhaṇḍa-prasaṃsā*. Praise of heretics.

5. *Mithyāmati* Saṃ*sarga*-Association with wrong believers.

Śramaṇa Bhagavâna Mahāvîra, then, explained the aticāras (transgressions of all the vows of a house-holder to him. Ānanda Srāvak, then, bowed down low at the feet of the Venerable Lord and requested him to give him the undermentioned minor vow.

I shall, henceforth, try to provide Nirgrantha Śramaṇas (possessionless ascetics) with pure faultless food and drink-materials, fruits, perfumes to scent the breath, clothes, woollen shawls, wooden utensils, woollen chowries, wooden back-rests, wooden couches, beddings, dwellings etc. Having asked a few questions to Śramaṇa Bhagavāna Mahāvîra and having received their satisfactory explanations, Ānanda Śrāvaka went home. There, he told his wife. O Beloved of the gods! I went to Śramaṇa Bhagavāna Mahāvîra and heard his preaching. I liked it and was greatly delighted with it. You also go to him and having done homage to him, request him to give you the vows of a householder.'-On hearing these words, Śivanandā became greatly delighted and contented, and she hurriedly went to Bhagavāna. She heard the preaching of the Venerable Lord, and she took all the vows of a house-holder suitable for a female.

Becoming perfectly sanctified by the constant practice of all the vows, Ānanda Śrāvaka thus passed fourteen years. During the middle of the fifteenth year, an idea came into his mind "Many persons of the town came to me for advice, and I am repeatedly consulted by them. Besides I am the main prop of my family. On account of these distractions, I am unable to act faithfully in strict accordance with the religious precepts promul-

gated by Śramaṇa Bhagavân Mahâvîra. I will therefore, entrust all this burden to my eldest son, and having gone, with his permission, to the Pausadhasâla (a building specially meant for religious practices such as Scriptural reading and teaching, meditation etc.) located near the dwelling houses of jñāta kṣatriyas in Kollāka Sanniveśa, I will live there and strictly observe the religious precepts of the Tîrthaṅkara." Ānanda Śrāvaka immediately put the idea into action. He went to the Pausadhasâlā and lived there. He then practised the following eleven pratimās (Stages of spiritual Advancement) of a house-holder :

Stages of Spiritual Development for house-holders.

1. *Darśana Pratimā*-Strict observance of Samyaktva for one month without the slightest aticâra (transgression).

2. *Vrata Pratimā*-Strict observance of the aṇuvrats (minor vows) taken by oneself, for two months.

3. *Sāmāyika Pratimā*-Practice of sāmāyika vrata without the slightest transgression for three months.

4. *Pauṣadha Pratimā*-Strict observance of Pauṣadha (religious ceremonies which nourish the spiritual development of the Soul) on the 8th, 14th, 15th and 30th day of the month for four months

5. *Kāyotsarga Pratimā*. For five months, he should meditate on the virtuous aspects of Jinéśvaras. He should not have a bath and should not take his meals after Sunset. He should observe perfect celibacy and he should have a critical retrospection of his own faults.

6. *Abrahma-varjana Pratimā*-For six months, he should abstain from a dress suited for amorous intercourse. He should avoid frequent association with females. He should avoid sexual intercourse.

7. *Sacita-āhārā-varjana Pratimā*-For seven months, he should abstain from taking living food and drink-materials.

8. Svayam-ārambha-varjana Pratimā-For eight months, he should not do any sinful act.

9 Bhrtaka-pēśya-ārambha-varjana Pratimā-For nine months, he should not have any sinful act done by a servant or a messenger.

10 Uddista-bhakta-varjana Pratimā-For ten months he should abstain from food and drink materials specially prepared for himself. He should have his head regularly shaved.

11. Śramaṇa-bhūta Pratimā-For eleven months he should lead the life of a true ascetic.

While adopting any pratimā, he should also continue the practice of all the previous pratimās.

By the practice of such extensive, noble, and severe austerities for five years and a half, the body of Ānanda Śrāvaka, became feeble, emaciated, and skeleton-like. Even in such an enfeebled state, Ānanda Śrâvaka thought :—" So long as I possess some strength, faith, and courage, it is desirable that I should adopt apaścima māraṇāntika saṁlēkhanā vrata (The Final Vow of Expiatory Rites to be performed on Death-bed) during the lifetime of Śramaṇa Bhagavāna Mahāvīra, before the expiry of my term of life." He accordingly took the vow.

Even with the abandonment of food-and drink-materials, Ānanda Śrāvaka was passing his days happily with an equanimity towards the present living condition and approaching death With further purification of his mind, while thus calmly passing his days, and with the destruction and subsidence of his Jñānāvarṇīya (Knowledge-obscuring) Karmas, Ānanda Srāvaka acquired Avadhi Jnâna (Visual Knowledge) and he was able to see from where he was, an extent of 500 yojanas of Lavaṇa Samudra in the East, the West, and the South, upto the Culla-himavanta Varṣadhara in the North; above as far as the Saudharma dèva-loka, and below as far as the Loluyaccuya hell of the Rat-

na-prabhā earth It seems rather strange that a house-holder can have such extensive Avadhi Jnāna.

After a lapse of twenty-one years, when, Śramana Bhagavāna Mahāvîra-during the 36th year of his Ascetic Life and the 24th year of the Acquisition of Kévala Jnāna had gone to Vāṇijya-grāma, and had put up at Dūiyapalāsaya Caitya of Kollāka Sanni-véśa, Gaṇadhara Mahārāja Indrabhuti Gautama, who had gone to Ānand's house for alms, had some doubt about the extent of the Avadhi Jnāna acquired by Ānanda Srâvaka, when he heard about his Avadhi Jñāna.

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama coming into his house, Ānanda Śrāvaka was greatly pleased. With a low bow, "Ānanda Śrāvaka, gently requested him :—"O Swāmin ! owing to religious austerities, only bones, arteries, and skin are left in my body I am unable to come to you. You will, therefore, do me the favour of coming to me." Gaṇadhara Mahārājā Indrabhūtl Gautama went to the place where Ānanda Śrāvakā was staying.

Bowing down thrice at the feet of the Gaṇadhara Mahārāja the greatly delighted Ānanda Śravaka asked him :— Swāmin ! Can a house-holder surrounded by his dometic environments, attain Avadhi Jñāna ? Gautama Swāmi replied :—Yes, he can.

Ānanda Śrāvaka, thereupon, told him :—Mahārāja ! I have attained Avadhî Jñāna. I am able to see as far as 500 yojanas of Lavaṇa Samudra in the East, 500 yojanas in the South, and as far as 500 yojanas of Lavana Samudra in the West. In the North, I can see as far as Himvanta Varṣadhara, in the Urdhva-loka (Upper World) I can see the Saudharma-dèvaloka and in the Adho-loka (Lower World) I can see and know the events of the Lolucya hell-region. Gautama Swâmi becoming a little suspicious about the words of Ānanda Śrāvaka, said :—" O good man ! A house-holder can have Avadhi Jñāna; but it cannot be of such a wide extent. You should, therefore, make amends and practise penance, for saying so, Ānanda Srâvaka then asked :—"O Swāmin ! Can there be any expiation for saying out

the true meaning of the words of the Jinèśvaras? On Gautama Swamî saying 'No' to his question, Ānanda Srāvaka said:–O Mahārāja then, you should do expiation.

Having some doubt as to who should do the expiation, Gaṇadhara Mahārāja Gautama Swâmî returned to Śramaṇa Bhagavāna Mahâvîra and bowing down respectfully at the feet of the Venerable Lord, he inquired:–Bhagavān! Who should do the expiation? Either I or Ānanda Śrāvaka? When Śramaṇa Bhagavāna Mahāvīra told him that he himself should do the expiation and should ask pardon from Ānanda Śrāvaka, highly obedient Gaṇadhara Mahārāja Indrabhûti Gautama went to Ānanda Śrāvaka and having asked his pardon, he said that whatever Ānanda Śrāvaka had told him was quite true.

One must really admire the straight-forwardness of Gaṇadhara Mahārāja Gautama Swāmî and extol his obedience in respectfully carrying out the orders of Śramaṇa Bhagavāna Mahāvîra. The very fact that a man like Gaṇadhara Mahārāja Gautama Swāmî occupying the exalted rank of the Chief Disciple of Śramaṇa Bhagavāna Mahāvîra amidst a congregation of 14000 sādhus and numerous nuns, goes to the house of a house-holder to ask his pardon with respectful deference to his eagerness in carrying out the orders of his Guru–Śramaṇa Bhagavân Mahāvîra–is a visible evidence of the uprightness of Gaṇadhara Mahārâja Indrabhūti Gautama. Persons desirous of higher stages of spirituality should always aim at such uprightness and obedience.

After carefully practising for 20 years, the house-holder's dharma preached by the Jinéśvaras, Āṇada Srāvaka abstained from food and drink, and died in Māraṇāntika saṁlekhanā vrata (a vow of religious meditation till death) After death, he was born as a god in Aruṇa Vimâna (aerial car) in Sandharma-déva-loka. Descending from Saudharma-déva-loka, he will be born in Mahā-videha kṣétra and will become a Siddha Buddha and Mukta (Liberated one).

(From Upāśaka daśāṅga Sûtra Adhyayana I.)

CHAPTER III.

Sixteenth Years of Ascetic Life (B. C. 553-52)

1. Kâla-pramāṇa 2. Dīkṣā of Śālibhadra, 3. Dîkṣā of Dhanya Śeṭha.

During the winter, Śramaṇa Bhagavāna Mahāvîra left Vāṇijya-grâma, and went in the direction of Magadha-déśa. After going to a number of villages and towns and preaching religion, he came to Râjagriha Nagarī, and stayed at Guṇa-śîla caitya outside the town. The king, queen, princes, and other members of the royal family, as well as, towns-people assembled there for hearing religious discourses.

I.

1. Kāla Pramāṇa.

At that time, Indrabhūti Gautama asked a question with regard to Kāla (time calculation):—Bhagavān! How many respirations take place in one Mûhurta?

Bhagavāna:—Gautama! The following list gives the measure of time-calculation.

A-saṃkhyāta (innumerable) samaya (moments)
= one âvalikā

4446$\frac{2}{3}$ āvalikas	= one Respiration or Prāṇa
7 Respirations or prāṇas	= One Stoka.
7 Stokas	= One Lava.
77 Lavas	= One Muhūrta

During one Muhūrta there are 3773 respirations of a strong healthy human being:—

30 Muhūrtas	= One Aho-rātra (day-night).
15 Aho-rātra	= One Pakṣa (fortnight).
2 Paksas (fortnights)	= One Māsa (month).
2 Māsas (months)	= One Ritu (season).
3 Ritus (seasons)	= One Ayana (solstice; half year).

2 Ayanas (solstices)	= One Saṃvatsara, Varsa (year).
5 Saṁvatsara	= One Yuga.
20 Yugas	= 100 Varṣa (years).
10 Hundred years	= 1000 (thousand) years.
100 Thousand years	= 1 Lac (100000) years.
84 Lac varsa	= 1 Pūrvāṅga
84 Lac pūrvaṅga	= 1 Pûrva.
84 Lac pûrva	= 1 Truṭitānga.
84 Lac Truṭitānga	= 1 Truṭita.
84 Lac Truṭita	= 1 Aḍaḍāṅga.
84 Lac Aḍaḍāṅga	= 1 Aḍaḍa.
84 Lac Aḍaḍa	= 1 Avavāṅga.
84 Lac Avavāṅga	= 1 Avava.
84 Lac Avava	= 1 Hûhûkâṅga.
84 Lac Hūhûkāṅga	= 1 Hūhūka
84 Lac Hūhûka	= 1 Utpalāṅga.
84 Lac Utpalāṅga	= 1 Utpala.
84 Lac Utpala	= 1 Nalināṅga
84 Lac Nalınâng	= 1 Nalina.
84 Lac Nalına	= 1 Achanikurâṅga.
84 Lac Achanikurāṅga	= 1 Achanikura.
84 Lac Achanikura	= 1 Ayutānga.
84 Lac Ayutaṅga	= 1 Ayuta.
84 Lac Ayuta	= 1 Prayutāṅga.
84 Lac Prayutāṅga	= 1 Prayuta.
84 Lac Prayuta	= 1 Nayutāṅga.
84 Lac Nayutāṅga	= 1 Nayuta.
84 Lac Nayuta	= 1 Cūlikāṅga.
84 Lac Cûlikāṅga	= 1 Cūlikā.
84 Lac Cūlikā	= 1 Śîrṣa-prahélıkāṅga.
84 Lac Śirṣa-prahélikāṅga	=1 Śirsa-prahèlikā.

Bhagavāna:—"Gautama! The above is a mathematical calculation. Further Calculation is aupamika (by comparison).

Gautama :--Bhagavân! What is aupamika calculation of time?

Bhagavāna :—Aupamika calculation is of two kinds-viz palyopama and sāgarapama.

Gautama :—Bhagavan ! What is the nature of palyopama and sâgaropama.

Bhagavāna :—Gautama ! A paramāṇu (an atom) is an infinitismal portion that cannot be cut and separated by a very sharp cutting instrument.

A mass of ananta (infinite) paramānus
(atoms) = One Ut Ślakṣṇaślakṣṇikā

8 Utślaksnaślakṣnikā	=	1 Ślakṣṇaślakṣnıka
8 Ślaksnaślakṣnika	=	1 Ūrdhva-réṇu.
8 Urdhva-réṇu	=	1 Trasa-réṇu.
8 Trasa-réṇu	=	1 Ratha-rèṇu
8 Ratha-rèṇu	=	1 Vālāgra
8 Vālāgra	=	1 Likṣā (nit; egg of a louse)
8 Liksā	=	1 Yûkā (louse)
8 Yûkā	=	1 Yava-madhya (barley-corn)
8 Yava-madhya	=	1 Aṅgula (breadth of a thumb as a measuer=$\frac{1}{24}$ hasta
6 Angula	=	1 Pāda Foot (of men or animals)
12 Aṅgula	=	1 Vitasti=about nine inches
24 Angula	=	Hasta (fore-arm or cubit about 18 inches)
48 Aṅgula	=	1 Kukṣi (2 hastas).
49 Aṅgula	=	1 Daṇḍa; dhanu; yûpa

Nālikā; akṣa; muṣala (4 hastas)

2000 Dhanu	=	1 Gavyūta=1 Gāu=1 kośa.
4 Kośa	=	1 Yojana.

If from a circular pit one yojana long and one yojona broad, resembling a large cup, filled densely with fine hairs of the length of innumerable parts of an aṅgula, in such a way, that

neither water nor air can pass through it, any one takes one piece of hairfrom the pit at the end of one hundred years and goes on taking out the hairs at that rate, the time taken to remove all the hairs from the pit is called Palyopama Kāla. Such koṭākoṭi palyopamas. One Sāgaropama.

"Time is infinite; but there are in it, kāla-cakras (econs or cycles). Each cycle has two eras viz. the avasarpiṇi or descending era of ten koṭākoṭi sagaropams-in which piety and truth etc. (dharma) go on decreasing until in the end, chaos and confusion, reign over the earth; and 2. the utsarpiṇi or ascending era also of ten koṭakoṭi sāgaropamas in which there is an ever-growing evolution of piety, truth etc. Each of these two equal eras, is divided into six arakas (spokes or divisions or sectors of a wheel) of unequal length, which have their distinguishing features fixed for them for ever. The arrangement of two eras is as follows :—1. First araka named suṣama susamā of Avasarpini of four koṭakoṭi sāgaropams-period of great happiness. 2. Second araka named susamā of three koṭā-koṭi sāgaropams -period of happiness. 3 Third araka of named suṣama-duṣamā of two koṭā-koti sāgaropamas-age of happiness and misery. 4. Fourth araka named duṣama-susamā of one koṭā-koṭi sāgaropama minus forty-two thousand years-age of misery and some happiness 5. Fifth araka named duṣamā of twenty-one thousand years -age of misery. This is the particular period in which we are living; we have passed through 2476 years of it. 6. Sixth araka named duṣama-duṣamā of twenty-one housand years-age of great misery.

The six arakas of the *utsarpini* era are, as follows viz. 1. First araka named dusama-dusamā of twenty-one thousand years -age of great misery. 2. Second araka named duṣamā of twenty one thousand years-age of misery. 3. Third araka of named duṣama-suṣamā-of one kota-koṭi sāgaropama minus forty-two thousand years age of misery and some happiness. 4. Fourth araka named suṣama-duṣamā of two koṭā-koṭi sāgaropamas-age of happiness and misery. 5 Fifth araka named suṣamā of three

koṭâ-koṭi sâgaropamas age of happiness and 6. Sixth araka named suṣama-suṣamā of four koṭā-koṭi sāgaropamas-age of great happiness.

Thus, the *avasarpini* era is of the duration of ten koṭā-koṭi sāgaropamas and the utsarpîni era is also of ten koṭā-koṭi sāgaropamas duration.

During this year, the wealthy merchant Śalibhadra, and his brother-in-law Dhanya śeṭha, had Bhāgavati dīkṣā at the hands of Śramaṇa Bhagavāna Mahāvira and several other persons of Rājagriha had minor vows of house-holder life

2.

2. An account of Śālibhadra śeṭha.

In Râjagriha Nagara there lived a very rich merchant named Gobhadra He had a wife named Bhadrā śeṭhānī During their previous life, they had given a meal of rice-pudding to a very pious muni (ascetic) who had fasted for one month, although they themselves were very poor. Now Bhadrā śeṭhāṇî gave birth to a very fortunate boy. As she saw a dream of a śāliksétra (rice-field) during her pregnancy, the boy was named Śpâlibhadra) During his boyhood, Śālibhadra learnt several arts and sciences. With the advent of mature youth, there were offers to Gobhadra śèth for marriage with his son Śālibhadra from various wealthy merchants for their thirty-two daughters. Gobhadra śèṭha accepted the offers, and Śālibhadra Kumāra was married with thirty-two handsome girls. Śālibhadra then began to enjoy worldly pleasures with his young wives,-like an Indra in his dévaloka, in his lovely palace resembling a divine aerial car, and engrossed in great delight he could not even know how happily he passed his days and nights

Thinking that his son was now able to manage his house-hold affairs, Gobhadra śeṭha having renounced worldly pleasures, took Bhāgavtī diksā at the blessed hands of Śramaṇa Bhagavāna Mahāvîra with the object of attaining his own spiritual advance-

able to give one kambala to each of the thirty-two wives of Śālibhadra, the affectionate Bhadrā śéṭhāṇi asked the merchant. Are these the only kambalas that you have?" On hearing this, the merchant was greatly astonished, O! When the king of the town was unable to buy even one of them, this fortunate śéthāni is asking for many more! How wealthy she must be? The merchant respectfully replied:—Mother! I have not got any more of these shawls." Bhadrā śéṭhâṇi, now, told the merchant to say out the actual sale-price. Having known the correct price, she did not like to deduct a single pie from the amount asked by the merchant, and she ordered her cashier to pay the amount to the merchant. She bought all the ratna-kambalas the merchant had. The merchant becoming greatly delighted and praising Bhadrâ Mātā-the mother of Śālibhadra śétha-that she was the only person in the whole of Rājgriha Nagarî who was able to give him the sum of money asked by him.

Now, Queen Célanā-wife of King Śréṇika-having come to know that a travelling merchant had gone to King Śrèṇika with a number of excellent ratna-kambalas and that the king had refused to buy any one of them owing to its high price, perseveringly requested King Śréṇika to buy one ratna-kambala for her. The king called the merchant to his presence and told him to give him one ratna-kambala. The merchant respectfully told the king, that all his ratna-kambaias had been bought by Bhadrā śéṭhaṇi-Mother of Śālibhabrâ Śèṭha-and that he had not any one of them in stock. King Śréṇika, then, sent one of his servants with the amount of sale-price of one ratna-kambala, to Bhadrâ śéṭhāṇî to get one for Queen Célanā. Bhadrā Śéṭhāṇî said:–" I have not got any ratna-kambala remaining entire with me that I can give it to you. I have divided all the ratna-kambalas into pieces and have distributed them among the thirty-two wives of my son Śālibhadra śèṭha, for cleaning their feet. If the used pieces of ratna-kambalas, are of any use to you, you can ask the king and take them away."

The King's servant informed him accordingly. Queen Célanā told the king. The difference between us and Śālibhadra is like that between brass and gold

King Śrāṇika did not even know that such wealthy merchants lived in his town. With the object of having acquaintance with such a wealthy merchant, King Śréṇika sent word to Śālibhadra śéṭha to see him The house-hold management of the family rested with Bhadrâ śèṭhāṇi. Owing to her great affection towards Śâlibhadra śéṭha, she had not entrusted him with the care of any commercial or social function Śâlibhadra śéṭha was passing his days in enjoying divine pleasures with his wives on the seventh storey of his excellent palace resembling a celestial aerial car. With a desire to avoid the trouble of going to see the king for her son, Bhadrā śéṭhāṇi went to the king's palace and respectfully requested the king:--"My son has never gone out from my house, you will, therefore, be pleased to come to my house." The king out of curiosity, accepted her request, and Bhadrâ śéṭhāṇi returned home. She, then, gave orders to her servants to beautifully decorate the roads from her house to the king's palace by which the king was expected to arrive and when all the preparations for the reception of the king were completed, the king was requested to come.

Joyfully viewing the splendour of the roads decorated for his arrival, King Śréṇika came to the house of Śālıbhadra śéṭha. In the house, garlands of sapphire-gems were hanging from gold trays There were rows of svastika (auspicious marks of Cross with ends bent round) of pearls at its entrance. There were yawnings of divine clothes at various places, and the whole building was made sweet-smelling with the burning of various fragrant substances. The whole palace was decorated in such a sumptuous manner that it was as it were an exact copy on the earth, of a celestial aerial car King Śrèṇika came to the fourth storey of the building where an excellent lion-seated throne

had been arranged for him. Bhadrā Mātā informed Śālibhadra Śéṭha about the arrival of King Sréṇika at the house, and requested him to come down to the fourth floor for the purpose of meeting the King. Śālibhadra said :-Mātāji (mother)! You are clever in all matters. Why do you want me to come down personally? If there be any commodity worth buying, you give the actual price and buy it."

Bhadrā Śéṭhāṇi said.—'My child! Śréṇika is not a merchant. He is the master of the entire population, and he is also your master. He is the king of this town.' On hearing this, Śālibhadra Śèṭha sorrowfully thought:—"Fie on this worldly affluence of mine! I have, as yet, a swāmî (master, lord) over me! Enough of these pleasures resembling the hood of a venomous serpent. I will seek shelter of the lotus-like feet of Śramaṇa Bhagavāna Mahāvîra Swāmî and take vows at his blessed hands. At that time Śālibhadra Śéṭha had a violent agitation of indifference to worldly pleasures; however, at the request of his mother, Śâlibhadra, accompanied by his wives, went to King Śréṇika and respectfully saluted him. The king lovingly embraced him and made him sit on his own lap as if he were his own son. Both of them were greatly delighted. After a moment, Bhadrā Śéṭhāṇî told King Śréṇika :-O great king! You allow my son Śālibhadra to go away. Although he is a human being, he is greatly distressed by the odours from human beings. His father has been born as a déva (god) in déva-loka, and he has been every day supplying fresh divine garments clothes, anointments etc. and enjoyable articles for the use of Śâlibhadra and his wives". The king allowed Śālibhadra to go to the seventh storey. Śâlibhadra Śéṭha and his wives used to put on new divine garments and ornaments every day. The ornaments removed from their bodies were deposited in a griha-vāpikâ (household oblong water-tank). Bhadrā Śéṭhāṇî requested King Śréṇika along with his retinue to take meals at her house. Her invitation was readily accepted. Then, the king's body was gently rubbed with fragrant pastes and scented oils, and he had a refreshing bath with flavoured

waters by her servants. At that time, a ring from the king's fingers dropped down into the household tank. When the tank was emptied of all its water by Bhadrā Śéṭhāṇi's order, the king's ring looked quite lusterless on a heap of excellent dazzling divine ornaments in the tank. The king was greatly amazed, and he made inquiries. A maid-servant explained him about the lusterless appearance of his ring. The king thought :-" This Śālibhadra Śéṭha is very fortunate; and I am also fortunate that such wealthy merchants reside in my kingdom. The human lot of puṇya (meritorious deeds) is indescribable. What a difference between the puṇya of a master and of a servant ! The Jinéśvara Bhagavān's saying that " Religious practices done with various internal notions, produce different results " is perfectly true. Then having worn his ring and having put on clean garments, the king took his seat on an excellent state-chair in a beautiful dining-hall furnished with various seats suitable for diners of a royal party. Bhadrā Mâtā ordered excellent delicacies of food-articles of various kinds prepared by clever cooks, to be served before the king and his retinue, and the king and the party, becoming greatly delighted by taking savouries of new articles of food of various kinds and asking the cooks " What is this ? " came to the assembly-hall Packets of betel-leaves containing fragrant substances of five kinds,* served in gold-plates embossed with precious gems were distributed, and having honoured them by the sprinkling of fragrant oils and scented waters, the guests were presented with gifts of garments and ornaments of various kinds. King Śrèṇika was presented with gold plates filled with costly garments prepared in various countries, with ornaments embossed deeply with precious gems and filled with numerous divine precious stones. He was given excellent well-bred horses, beautiful chariots etc. Besides these, the king was also presented with gold plates filled with élaci (cardamoms), lavinga (cloves),. jāvantri (mace', drākṣa (grapes akharota (walnuts), badāma (almonds),

*Cardamoms (elaci) cinnamon (tajas', cloves (lavinga), Fennel seeds (variāli), mace (jāvantri).

pistā (pistachio nuts) etc. The king was greatly pleased. With a delighted heart, the king told Bhadrā Séṭhāṇî:—"O fortunate lady! Protect your illustrious son with great care If there be any work fit to be done by me, you immediately send word to me. Do not at all think that the relation between myself and your family is that of a master and his servant. Reckon my whole kingdom as yours. Śālibhadra Śétha is an ornament of the town, my kingdom, and of the whole country. He is dearer to me than my life itself". Saying these praise-worthy words to the Séṭhāṇî, King Śréṇika went away.

King Śrèṇika went; but Śālibhadra had intense emotion of renouncing worldly enjoyments in his mind. With a sad heart, he thought I may not have done meritorious deeds in large numbers during my previous lives. I may not have faithfully obeyed the commands of the Jinéśvaras. Therefore, I have acquired happiness mixed with dependence on others like sweet-meats combined with poison. Happiness combined with dependence on others is a misery. I never before knew that I had no other master except the Jinéśvara who is the donor of Mukti (Final Emancipation). But today I came to know that I have another master also. Living as a dependent on others, is futile. Let me, therefore, make me master of my own self and let me try in the accomplishment of eternal independent Bliss." When Śālibhadra Śéṭha was meditating thus, he heard the sound of the beating of dundubhi (kettle-drum). He made inquiries and he was told - Śramaṇa Bhagavāna Mahāvīra Swāmî-capable of dispelling the darkness of Moha (infatuation) like the Sun, removing the darkness of the night-has very fortunataly arrived on Vaibhāra giri, and so, the gods are beating divine kettle-drums.

On hearing the news of the arrival of His Most Exalted Holiness, Śramaṇa Bhagavāna Mahāvîra, the pious Śālibhadra Śéṭha was greatly pleased. Filled with a burden of joyful devotion, Śālibhadra Śéṭha put costly garments and precious ornaments, and accompanied by a large retinue he ascended Vaibhāra-

giri in a comfortable palanquin with the object of doing homage to Śramaṇa Bhagavāna Mahāvîra As soon as he saw the Venerable Bhagavāna from a distance, he got down from his palanquin and having carefully observed the five abhigamas* of a śrāvaka, he went round the Bhagavāna three times in the form of pradaksinā and bowing down respectfully at Bhagavân's feet, he took his seat at a suitable place for the purpose of hearing the preaching.

Śramaṇa Bhagavāna Mahāvîra, then gave the following deśanā (preaching) capable of destroying the terror arising from unrestricted worldy enjoyments.

अनंतक्लेशकल्लोलनिलयो भवसागरः ।
तिर्यगूर्ध्वमधो जंतून् क्षिपत्येष प्रतिक्षणम् ॥ १ ॥

एकं निबन्धनं तस्य क्रियते प्राणाभि रतिः ।
अशुचौ कृमिभिरिव यदत्रापि शरीरके ॥ २ ॥

रसासृग्मांसमेदोऽस्थिमज्जशुक्रांत्रवर्चसाम् ।
अशुचीनां पदं कायः शुचित्वं तस्य तत्कुतः ? ॥ ३ ॥

नवस्रोतस्रवद्विस्ररसनिःस्यंदपिच्छले ।
देहेऽपि शौचसंकल्पो महामोहविजृंभितम् ॥ ४ ॥

शुक्रशोणितसंभूतो मलनिःस्यंदवर्द्धितः ।
गर्भे जरायुसंछन्नः, शुचिः कायः कथं भवेत् ? ॥ ५ ॥

मातृजग्धान्नपानोत्थरसं नाडीक्रमागतम् ।
पायं पायं विवृद्ध सन्, शौचं मन्येत कस्तनोः ? ॥ ६ ॥

---

*The five abhigamas of a house-holder are 1. Sacittadavvamujjhaṇam (Leaving outside of a living object). 2. Acitamaṇujjhanam (Non-abandonment of a lifeless object.) 3. Maṇegattam (Concentration of mind) 4. Igasādi ujjarâsangur-(Wearing the upper garment in the form of ekasādi as adopited by Jains going to temple). 5 Angali sirasi Jina dittha-(Anjali immediately on seeing Jinéśvara Bhagavāna.

दोषधातुमलाकीर्णं कृमिगंडूपदास्पदम् ।
रोगभोगिगणैर्जग्धं शरीरं को वदेच्छुचिः ? ॥ ७ ॥

सुस्वादून्यन्नपानानि क्षीरेक्षु विकृतीरपि ।
भुक्तानि यत्र विष्टाय तच्छरीरं कथं शुचिः ॥ ८ ॥

विलेपनार्थमासक्तः सुगंधिर्यक्षकर्दमः ।
मलीभवति यत्राशु क्व शौचं तत्र वर्ष्मणि ? ॥ ९ ॥

जग्ध्वा सुगंधि तांबूलं सुप्तोनिश्युत्थितः प्रगे ।
जुगुप्सते वक्त्रगंधं यत्र तत्किं वपुः शुचिः ? ॥ १० ॥

स्वतः सुगंधयो गंधधूपपुष्पस्रगादयः ।
यत्संगाद्यांति दौर्गंध्यं सोऽपि कायः शुचीयते ॥ ११ ॥

अभ्यक्तोऽपि विलिप्तोऽपि, धौतोऽपि घटकोटिभिः ।
न याति शुचितां कायः शुंडाघट इवाशुचिः ॥ १२ ॥

मृज्जालानलवातांशुस्नानैः शौचं वदंति ये ।
गतानुगतिकैस्तैस्तु विहितं तुषकंडनम् ॥ १३ ॥

तदनेन शरीरेण कार्यं मोक्षफलं तपः ।
क्षाराब्धे रत्नवद्धीमानमसारात् सारमुद्धरेत् ॥ १४ ॥

1. Ananta kléśa kallola nilayo bhavasāgarah
   Tiryagūrdhvamadho jantūn kṣipatyéṣa pratikṣaṇam. 1.

2. Ekam nibandhanam tasya kriyaté prāṇibhī ratiḥ
   Aśucau krimibhiriva yadatrāpiśarīraké. 2.

3. Rasâsrigmānsamédo's sthimajjaśukrān travarccasām
   Aśucînām padam kāyah sucitvaṁ tasya takkutaḥ 3.

4. Navasrotasravad-visra-rasa-niḥsyanda-picchalé
   Dehé'pi śauca saṁkalpo mahamohavijrimbhitam 4.

5. Śukra-ś'oṇita-sambhûto malaniḥsyanda varddhitah
   Garbhé jarāyu sanchannah sucih kāyaḥ katham bhavét ? 5.

6. Mātri jagdhānnapânottha rasam nāḍîkramāgatam
   Pâyam pâyam viruddhah san śaucam manyèta kastanoḥ ? 6.

7. Dosa dhātu malākîrṇaṁ krimigandū padāspadam
   Rogabhogigaṇai-r-jagdham śarîram ko vadécchuciḥ ? 7.

8. Susvādūnyannapānāni kṣîréksu vikritîrapi
   Bhuktāni yatra viṣṭhāyai taccharîram kathaṁ śuciḥ ? 8.

9. Vilépanārthamāsaktah sugandhi-r-yakṣa kardamaḥ
   Malībhavati yatrāśu kva śaucas tatra varṣmaṇi ? 9.

10. Jagdhvā sugandhi tambulam supto niśyutthitaḥ pragé
    Jugugpsaté vakragandham yatra tatkim vapuh śucih ? 10

11 Svatah sugandhayo gandha-dhûpapuspa-sragādayaḥ
   Yatsaṅgādyānti daurgandhyam, so'pi kāyah śucîyaté. 11

12. Abhyakto'pi vîlipto'pi dhauto'pi ghaṭa-koṭibhih
    Na yāti śucitām kāyaḥ śunḍâghaṭa ivāśuciḥ

13. Mrijjalānala vataamśusnânaih śaucam vadanti yé
    Gatānugatikaistaistu vihitam tuṣakanḍanam 13

14 Tadanéna śarīréṇa kāryam Mokṣa-phalam tapah
   Kṣārābdhé ratnavaddhimānasârāt sāramuddharét. 14.

1. This bhava-sāgara (ocean of worldly existence)-the lurking place of waves of innumerable miseries-throws living beings sideways, upwards, and downwards, at every moment

2. The attachment which is created by living beings even to this body, is its sole bondage like the one done by worms to a filthy object.

3. The body is the dwelling-place of filthy substances such as lymph, blood, flesh, fat, bones, marrow, semen, intestines, foecal matter; where, then is purity for it ?

4. The idea even of purity in a body slimy with the trickling down down of decaying fluids from the nine apertures of the body, is a manifestation of *mahā—moha* (great infatuation)

5. How can the body-which is produced from semen and blood, which is nourished by the stream of dirty substances, and which is completely covered by foetal membranes-be pure?

6. Who can think of the purity of :the body nourished by repeatedly drinking the fluid derived from the food and drink taken by the mother and arriving there successively through blood-vessels?

7 Who can say, as pure, the body-which is full of morbid bodily humours, semen and foecal matter-which is the dwelling-place of krimi (intestinal worms) and gaṇḍû-pada (stomach worms) and, which is consumed by multitudes of diseases and voluptuous enjoyments?

8. How is that body pure in which even highly delicious articles of food and drink-materials-such as milk-pudding, sugar-candy, vikriti *(vigai-articles such as 1. Butter, 2. Oils, 3. Milk, 4. Curds, 5. Sugar-candy, Molasses, 6. Fried articles of food-which arouse various passions and which are impediments to spiritual advancement) when eaten become converted into foeces?

9. Where is purity in that body, in which the fragrant Yaksa-kardama (a paste consisting of musk, ambergris, sandal, olibanum, benzoin, and other sweet-smelling substances) suitable for besmearing the body, becomes instantly dirty?

10. How is that body pure, where, having slept during night after partaking of fragrant packets of betel-leaves and having risen in the morning the smell of the mouth becomes disgusting?

11. Can that body become pure by whose contact, fragrant powers, sweet-smelling incense, flowers, garlands and other fragrant substances which are by nature sweet-smelling become foul-smelling?

---

*Mahāvigai -The undermentioned articles are called Mahāvigai-viz 1. Madyam (wines). 2. Maṇsam (flesh). 3. Madhu (Honey). 4. Māṅkhaṇa (navanita-fresh butter).

12. The impure body does not become pure, like suṇḍā-ghata (an earthen-pot full of wine) even if it be rubbed with oils, anointed with fragrant substances, and even if it be washed with millions of earthen-pots (filled with water)?

13. By those, who, following precedents, say that purity is done by mud, water, fire, wind, cloth, bathing, etc, tuṣa-khanda nam (pounding of husks=fruitless endeavour) is done.

14. Therefore, tapaḥ (austerity) which results in Moksa (Final Emancipation) should be done by this body.

A wise man should draw out the most Excellent (Liberation) from this worthless body, like precious gems acquired from the salt-sea.

Also,

"The passing away of Life, resembles an increase and decrease indicated daily by the Rise and Setting-in of the Sun. Persons rendered heavy by the burden of multifarious undertakings do not really realise how time passes away. They do not really realise how time passes away. They do not become terrified on experiencing the miseries of birth, old age, misfortunes, and death. Ah! the whole world has become intoxicated by the poison of Moha (infatuation) and pramâda (carelessness).

The soul enveloped on all sides; by the pramāda (acts of carelessness) of five kinds,—the non-controlling and non-curbing of the passions and the senses-associated with it from time immemorial, does not differentiate between what is appropriate and what is not. Individuals coming from different conditions of existence during previous lives and born in the family. are considered as one's own through ignorance. He invariably thinks that they are beneficial to him, and he employs all the aḍḍhāra pâpasthānakas (eighteen varieties of sinful acts) for their nourishment

He becomes unhappy on seeing them in misery, and he becomes pleased when he sees them happy. Under the false hope that my sons, my brothers, and my family-members will prove beneficial to me in future, he wastes time in nourishing and protecting them, and earns for himself, the evil Ķarmas of suffering miseries for immense periods of time. The acquisition of happiness or misery depends chiefly upon the performance of meritorious or evil deeds. Under the benign influence of meritorious deeds, persons who are quite unfamiliar with us, who are not in the least acquainted with us, and of whom we have not the least idea or imagination or the wish that they can ever be expected to do anything for us, willingly come and serve us. Under the miserable influence of evil deeds, persons who are perfectly familiar with us since a very long time, and who have been nourished and carefully protected, even at personal sacrifice, do not in the least help us but they invariably bring on our destruction Although Su-bhūma Cakravartin was the supreme sovereign of the six continents, besides although he was the possessor of the fourteen gems (precious articles) and nine treasures of a Cakravartin and although two thousand Yakṣas (demi-gods) were constantly ready for rendering him service, he met with death by being drowned in sea. Besides, a single arm of Su-bhūma Cakravartin possessed strength equivalent to that of forty hundred thousand aṣṭāpada animals, he was able to walk as safely in sea as he was able to do on land, he possessed superhuman powers, he was able to make jurneys in whichever direction he liked *He had in his treasure-room numerous excellent medicinal substances, mantras (incantations) tantras (spells, charms). The great goddesses-Gaurī, Gāndhārī Rohini, Prajnapti etc. the presiding deities of the North and South-were constantly in his service. The divine pilots of his vimānas (aerial cars) always did their work like so many faithful servants. He had numerous clever horses who were able to walk dexterously even

*An astāpada animal is said to possess strength equivalent to that eight lions.

through masses of water. He possessed a carma-ratna (an excellent leather canopy by means of which, as if securely placed on very big steamers, he was able to make long voyages on high seas with the greatest ease. He was being constantly attended by twenty-five thousand presiding deibies of the fourteen gems (precious articles) and of nine treasures. Although Subhūma.Cakravartin possessed an enormous retinue of gods and materials, at the time of his evil karmas, he could not get any help from any of his extensive possessions, owing to his pride of possessions when he was drowned in sea.

During the continuance of the influence of his meritorious deeds, the divine cakra (discus) by which he conquered the six continents, became manifest readily without any mantric prayoga (use of incantations rituals etc) in a way that could not even be imagîned and came into his hands uninvited, but during the influence of his evil Karmas, although the same divine Cakra (discus) was in his possession, it was not able to help him in any way.

When Jarākumāra heard from a question to Tîrthaṅkara Bhagavâna Śrī Neminâth by Krisṇa Vāsudéva, that "Kriṣṇa Vāsudéva's death will be caused at the hands of Jarākumâra" he became greatly afflicted and with the noble idea that such a heinous act should not be done by him, he renounced the happiness of his kingdom and secretly went away into a neighbouring forest. However, it so happened that under evil stars the death of Śrî Kriṣṇa Vāsudéva was caused by an arrow thrown by Jarākumāra.

Keen affection towards one's family-members is useless, and a constant effort for increasing it is fruitless. The supreme authority–the matured result of one's own good or evil karmas (deeds) —the elder brother of Moha (infatuation)—makes the soul dance like a monkey in the hands of a monkey-dancer from times immemorial without a pause even for a moment. Their associated

agencies viz moha (infatuation), mithyātva (wrong belief) ajñāna (ignorance) etc, entangle the sole in meshes of bandha (bondage), udaya (rise), udīraṇā (maturation) etc, and produce immense miseries. An accurate knowledge of the entire extent of the innumerable conditions of misery caused by Karmas can be realised only by Siddha Bhagavāns (the Blessed Emancipated Souls); it cannot be described by them as they are formless.

Those who are desirous of acquiring this Happines, should carefully study the Sacred Scriptures of the jainas, and get an accurate knowledge of the various conditions of the bandha (bondage) udaya (rise), udîraṇā (maturity) etc. of Karmas Varieties in conditions of life are caused by the inflow of puṇya (meritorious) or pāpa (evil) karmas Owing to innumerable relations, and innumerable aspects of intensity and also owing to a preponderating influence of thought -activities, one acquires varieties of consequences of fruition of Karmas which are either beneficiat or detrimental to one's Soul.

The happiness or misery experienced by all living beings in this world is the result of one's own karmas. There is no other causal elements. Persons ignorant of the nature of karmas, attribute the acquiction of their happiness or misery to other agencies; and it is due to their ignorance and mithyātva (wrong belief). They have not got an deep insight into the real nature of the True Religion. They are under an erroneons impression from times immemorial. One should, therefore, clearly understand the real natur of the various karmas for the benefit of his own Soul and should act accordingly.

In the first place, one should constantly contemplate upon the twelve noble ideals which, being full of aversion to worldly objects are chiefly instrumental in subjugating moha (Infatuation). While wandering in the four gatis* (existences of this samsāra,

---

*The four gatis (existences) are :--Dèva (celestial) 2. manuṣya (human) 3. Tiryanca (Lower animals) and 4. Nâraka (hillish)

which transformations are not undergone by living beings on account of varieties of karmas ? A king becomes a pauper; a pauper becomes a king. A penniless man becomes wealthy; a wealthy man becomes penniless. Gods on death become either a tiryance or a still lower being; a tiryanca may become a déva (celistial being) on death. An ant during the next life becomes an elephant and an elephant on death becomes an ant. In this way there are numerous transformations during future lives, but one does not remember, what he had experienced during his previous lives. People move about with the pride of the prosperous condition acquired by them during this life. A king who during his present life as a king, has obtained imperial authority over the entire world through the medium of his powerful army of seven components and who has been menacing millions of people only by his angry look; who over-powers numerous kings by this powerful army; whose orders are never disobeyed; who kills thousands of lower creatures during his past time of hunting; and who becoming engrossed in the pleasures of singing, dancing looks upon other persons as a piece of straw-the same king, after death, is born as a Nāraka (hellish being) and he alone endures the agonies of pain generated in hell; he alone unwillingly bears the punishments inflicated upon himself by paramādhami's (menial gods who torture hellish beings in various ways); and he alone suffers injuries caused by other hellish beings who my have formed animosity towards himself and who are born in the same hell. Having encountered death a number of times, the same individual is born as a tiryance (a lower animal)

There also having killed numerous creatures he is again born as a hellish being In this way, he keeps on wandering. Leaving aside the question of the miseries of the next life, even during the present life one experiences numerous vicissitudes of life caused by the fruits of different karmas. Even a cakravartin is reduced to poverty and he wallows in terrible misery.

A living being always keeps on wandering in this world as

as he is under the influence of Karmas. As long as, one, becoming well-versed in the Teachings of the Jinésvaras, does not destroy his Mohanīya (Infatuating) Karma, how can he possibly have Perfect Happiness? This visible happiness is like a dish of delicious sweet-meats offered to a thief, who is doomed to be hanged to death. Just as a thief doomed to death, does not relish highly delicious sweet meats, over-powered as he is by the terror of imminent death, in the same manner, one, who knows the miseries of hell and nigoda to be the bitter consequences of momentary pleasures of senses, through his hearing of Jaina Scriptures, has no relish for worldly pleasures; but to him, they become immediate causes of indifference to worldly objects. Just as, there is watering in the mouth on seeing a delicious object for one who is passionately fond of tasteful substances, in the same way, there is a shedding of tears from the eyes of persons who are indifferent to worldly objects on thinking about the disastrous consequences of evil Karmas.

On listening to the most excellent and nighly illuminating preaching of Śramana Bhagavāna Mahāvira, the aversion of Śālibhadra Śétha towards worldly enjoyments began to increase. Having respectfully bowed down at the feet of Śramaṇa Bhagavān Mahāvira, he quickly returned home, and having got down from his palanquin, he immediately went to his mother and with a low bow he told her:-"Mother! To-day I had gone to give my respects to Śramaṇa Bhagavāna Mahāvira Swāmī. I heard his preaching, and I liked it'. Bhadrā Mātā said:- Darling! You are fortunate. You have done meritorious deeds. You have done well that you went to do obeisance to the Venerable Bhagavān." Then, Śālibhadra requesting his mother for permission of his Bhāgavati Dīkṣā and explaining his reasons for his renouncing the world, said:- "Mother! On hearing the preaching of Śramana Bhagavāna Mahāvīra, my delusion of endless worldly existences has disappeared. I have known the

precise causes of innumerable wanderings in all the four gatis (existences) of this saṁsāra. I have fully realised that sensual pleasures result in great miseries. I have now clearly recognised that this world is full of troubles of birth, death, disease, sorrow etc. I have not in the least, any love for this Saṁsāra. I do not like the sensual pleasures which look pleasant, because they turn out to be miserable for an endless period of time. There is none who can afford shelter, when one is over-powered by calamities of old-age, death etc. At the time of experiencing the disastrous consequences of evil Karmas, the individual wandering in the Saṁsāra, alone acquires the gati (the condition of existence) suitable to the rise of the prevailing Karmas Although there may be millions of servants and family- members, the individual goes alone to the next world, and he is born alone. At that time, nothing else than the mass of good or evil Karmas, comes with him or goes with him. One is never happy, unless he becomes free from the fears of birth, death, disease etc. The sensual enjoyments appear pleasing like the licking of a sword besmeared with honey, but they are agonizing in the end. They are positively terrific like a spear-point to a thief or wicked person. With your permission, I am desirous of taking Bhāgavati Dīksā which is like a marvellous remedy for destroying the miseries of birth, death, disease etc. Innumerable persons have already attained the Blissful State through the medium of that wonderful remedy. I am desirous of having Bhāgavatî Dīkṣā. Please, therefore, give me your permission for it.'

On listening to these words of Śālibhadra, his highly affectionare mother instantly fell down on the ground in a swoon. Her maids and attendents at once ran to her, and she was brought to her senses by cooling winds and cold applications

Lamentations of Bhadrā Séṭhâṇi

On regaining her full senses, Bhadrā Śèṭhāṇī, with her heart pierced by the agony of separation from her only son,

began to lament loudly, and she said:-" Why do you utter the words which are as painful to the ear as the forcible dropping of molten lead into the ears ? Why do you at all talk of taking vows ? Vows will be taken by your neighbours who may be thinking ill of you. Why should you think of ascetic life ? Śālibhadra said, "Mother ! Do not say so. Persons adopting ascetic life, do not ever think ill of others They always have a feeling of intimate friendship with all the living beings of this world. They being intent on doing good to all living beings, deserve to be worshiped by the whole world.

Bhadrā Mātâ, then tried to remonstrate with Śālibhadra in a variety of ways saying .-Darling ! Your body is extremely tender With this body, you will not be able to lead strict ascetic life, The observance of ascetic like is hard like adamant and sharp like the blade of a sword Even those whose bodies are robust, find it difficult to pull on with the strict regime of Bhāgvati Dîkṣā. Now, how will you pull on ? Śālibhadra told her :- There are several kings who are more tender than myself, who having abdicated entire kingdoms and having adopted strict ascetic life are in attendance at the lotus-like feet of Śramaṇa Bhagavāna Mahāvîra." Bhadrā Mātā, then, tauntingly said:' "O child ! Do you not remember that the firmness of your body became evident, when King Śrenika paid us a vasit ? Your body is so delicate that only by the touch of the king's body, streams of perspriation, resembling water-streams from high mountains, began to flow from it Now, you are ready to take Bhāgavati Dîkṣā To whom will that not be an object of ridicule ? How can a small insect lift up a large vessel filled with molasses ?

In this manner, Bhadrā Mātā tried to persuade him with a number of arguments in a variety of ways, but all her arguments and persuasions proved futile. As a final decision, Śālibhadra told his mother :--"I am firmly resolved to have Bhāgavati Dīksā at any risk. There is absolutely no doubt in my final decision.

Bhadrā Mātā now thought :—This is his final decision. He will

no longer remain as a house-holder. He is sure to renounce the world. It is, therefore, advisable to cause delay in the matter.' She accordingly said :--Darling ! If you are decidedly bent upon dīkṣā, do not be hasty. Observe the rules of ascetic life for ten days. Gradually go on renouncing something every day, so that, we may be able to form some idea about your powers of resisting obstacles. You can then earnestly fix your attention towards religious duties and you will be able to achieve your object successfully.

On hearing these affectionate and encouraging words of his mother, Śālibhadra Śéṭha thought:- My mother will not readily give permission as she is extremely affectionate towards me. Besides, it is not desirable for me to adopt ascetic life without my mother's permission. Let me, therefore, act in accordance with the instructions of my mother for ten days, and let me renounce something every day. My mother will be pleased. I am not going to miss my point. I will positively do it at the right moment". With this idea in his mind, Śālibhadra Śétha did a respectful salution to his mother, and then he went into his palatial apartment.

Bhadrâ Mātâ became pleased and she thought:-My obedient excellent son has accepted my word. He has not contradicted it at all."

Now, Śālibhadra Śéṭha, whose mind had become passionately devoted to Saṃyama Dharma (Ascetic Life) by the preaching of Śramaṇa Bhagavāna Mahāvîra and whose devout thought had been firmly resolved, passed the whole night in deep meditation about the frailty of world caused by enjoyments.

Commencing with the next day, Śālibhadra Śéṭha began to abandon one wife every day, and he ordered his abandoned wife, that she should remain in the dwelling apartmenls and that she should not enter his enjoyment apartments. In this way, Śâlibhadra Śétha completely abandoned all his thirty-two wives who were in the chief dwelling places and the constant source

of Moha (infatuation). As soon as Bhâdrā Māta came to know about his son's behaviour towards his wives, she went to Śāli-bhadra Śéṭha and she began to entreat him with various affectionate and suitable words supported by numerous arguments. But the mind of Śālibhadra Śèṭha did not, in the least, become un-steady, as he had made a firm determination of adopting ascetic life.

Dhanya Śèṭha.

Dhanya Śèṭha-the husband of Sālibhadra's sister Subhadrā-was also living at Rājagriha Nagara.

One day, when Śālibhadra's sister Subhadrā was applying scented oils to the head of her husband Dhanya Śéṭha after washing his hair with perfumed waters and carefully cleaning them with a comb, and when her co-wives were sitting at appropriate places, a few drops of warm tears, caused by bewilderment resulting from imminent separation from her brother Śāli-bhadra Śéṭha, fell from the eyes of Subhadrā, on both the shoulders of Dhanya Śéṭha. Becoming astonished, Dhanya Śéṭha looked at her, and told her :—You are born in a wealthy family as a beneficent result of a mass of meritorious deeds acquired in your previous lives. Besides, you are living in my house which is full of all the objects of pleasureable enjoyments. Then, how is it at all possible that you should have an agonising painful feeling in your mind that has produced an uninterrupted flow of tears from your eyes, resembling the current of rainwater appearing at an unseasonable time?

Subhadrā, with a faltering voice, said :—"My lord! I have not in the least, any cause of trouble in your house. But the mind of my brother Śālibhadra Śéṭha has become greatly dejected from the time that King Śreṇika paid a visit at my brother's house. He has now a strong inclination towards renouncing worldly pleasures on hearing the preaching of Śramaṇa Bhagavāna Mahāvîra. He is desirous of taking Sarva-virati Vrata (renoun-

cing worldly objects and adopting ascetic life), and he is abandoning one wife every day. Within a month, he will be abandoning all his thirty-two wives, and then, he will take Bhāgavatī Dīkṣā (ascetic life recommended by Tīrthaṅkaras). Without my brother, my father's house will appear like a dreadful forest. The flow of tears from my eyes is really caused by the agony of imminent separation from my brother I have no other cause of distress. "

On hearing these sorrowful words of Subhadrā, the highly adventurous Dhanya Śétha smilingly said :-"By abandoning one wife every day, it seems to me that Śālibhadra Śéṭha is a coward. Timid persons become glad on hearing the accounts of bold persons. They desire and become ready to act accordingly, but they eventually become sluggish as they possess only a slight amount of energy. Otherwise, how is it possible that a man, whose mind has been soaked into the nectar of the preachings of Śramaṇa Bhagavāna Mahāvîra, and who has become ready to, renounce divine pleasures, should be so slow ? A brave man always acts in strict accordance with his firm resolution. He does not forsake his determination even at the cost of his life. In the beginning, people become desirous of accomplishing their work within a short time, but being destitute of courage they postpone their undertakings, and they do not accomplish their wished-for object. Vigorous persons, knowing the True Essence, particularly believe in accomplishing their work without delay. They always try to accomplish speedily whatever work they have thought of doing. They do not delay at all "

On hearing these some-what boastful words of Dhanya Śéṭha, all his wives, becoming astonished at worldly indifference of Śālibhadra Śéṭha, told him :-" Dear husband ! Courageous persons can easily cross an ocean with their hands, but it is difficult to take Bhâgavati Dīkṣā in accordance with the commandments of the Jinéśvaras with a pure heart, and to practise severe

austerities. Because it is heard that even ascetics who were well-versed in the Fourteen Pūrvas and all Scriptural knowledge, have fallen morally from the True Path; then what to say about others? Persons distressed, in this world, by the agonies of want of proper means of living become dejected, and although they know, that ascetic life and penance are chiefly instrumental in the acquisition of the happiness of Final Emancipation, still however, they are not desirous of leading an ascetic life. Then, how is it that you call Śālibhadra Śéṭha a timid man-a fortunate man who is enjoying divine happiness even during this life; at whose house, ornaments of precious gems and gold which are not available at the palaces of a Cakravartin or a Tīrthankara-the Lord of the Three Worlds-are considered as worthless and thrown away without the least care; at whose house, celestial garments of divine cloth studded with gold and gems are thrown away like mucous discharges from nose and throat; whose house has a flooring at each storey, of precious stones, out of which, even one cannot be obtained by jewellery-merchants after wandering over the whole world for a long time; at whose feet, masses of such precious gems are found scattered every-where; and who has very handsome thirty-two wives who are clever in all the arts of females and who are always ready in his service? Why do you thus call him coward as he has been abandoning one wife every day? But dear husband! It is extremely difficult to observe the strict rules of ascetic life of Bhāgavatī Dīkṣā as it is as perilous as entering a blazing fire. The mother of Śālibhadra Śétha has given birth only to him that he has become ready to take such strict vows. If, however, you think that ascetic life is an easy matter, why do you not renounce worldly pleasures as if they were so many maladies, and why do you not accept Bhāgavatī Dīkṣā?

Dhanya Śéṭha was a fortunate man with a very little period of worldly existence. He possessed very a strong character He would not miss the auspicious opportunity he fortunately acquired even by a jest from his wives. He was a devout follower of the

Religion preached by Śramaṇa Bhagavāna Mahāvīra. On hearing the excellent instructive words uttered by his wives even in joke, Dhanya Séṭh earnestly said:-"O, You are fortunate. You are very lucky that by uttering such praiseworthy words at the appropriate time, you have clearly manifested the excellent usage of your noble families. My name Dhanya has today become actually deserving. I have now become more fortunate than Śālibhadra Séṭha, because those who would have obstructed my progress, have now become helpful to me. On listening to your auspicious words, I have become diligent in adopting ascetic life. With your co-operation and with your valuable advice, I am desirous of accomplishing the welfare of my Self. O Virtuous ladies! you, also, calmly become the receptacle of noble ideals". Arousing, thus all his obedient wives with pleasing words, Dhanya Séṭha prompted them to accept Bhāgavati Dīksā (ascetic life promulgated by the Tīrthankaras). Dhanya Séṭha who had become ready to renounce the world and lead an ascetic life, possessed immense wealth. He was the proprietor of fifteen hundred rich and prosperous villages. He had five hundred beautiful chariots, five hundred well-bred horses, five hundred excellent palatial buildings, five hundred firms in different localities, and five thousand clerks who were competent in commerical transactions. Also, he possessed five hundred big boats, and five hundred aerial cars In the town, he had eight delightful well furnished seven-storeyed palaces. He had eight handsome wives, and each one of them had one go-kula (a herd of ten thousand cows) for personal use- Besides these, Dhanya Séṭha had riches worth five hundred and sixty million gold mothars invested in business concerns, money-lending, and cash in treasury. Each of his eight wives had gold worth one crore gold mohars each as personal property. In addition to these he possessed thousands of big granaries out of which numerous alm-houses were erected at various places in different towns and villages for the benefit of the disabled, needy, poor persons. Above all, Dhanya Séṭha possessed an auspicious miraculous gem capable of giving all wished-for pleasurable objects Dhanya Séṭha thus possessed immense wealth indicative of excellent merit.

Extremely fortunate Dhanya Śéṭhá was now firmly determined to renounce this extensive immense wealth, as if it were a small piece of straw, and to adopt ascetic life. It invariably happens that meritorious persons do not in the least, delay in accomplishing their excellent desires.

With the object of removing all obstacles to the acquisition of Bhagavati Dīkṣā, Dhanya Śeṭha had celebrated a religious festival lasting for eight days at all sacred places. He gave large sums of money for 1. Preparation of Images of Tīrthaṅkaras. 2. Building of Temples for Images of Tīrthaṅkaras. 3. For writing and preservation of Jaina Scriptures; and for the use of materialas for 4. Sādhus (monks) and 5. Sādhvis (nuns), and for the maintenance and up-lift of 6. Śrāvakas (Jaina lay-men) and 7. Śrāvikās. (Jaina females). Some of his wealth he spent for the uplift of disabled, needy, poor persons. A portion of his wealth, he liberally gave to his family-members and near-relatives To his personal attendants, he gave sufficient wealth that will last them for the whole life, so that they may not be obliged to remain in service of any other person. Some of his wealth was alloted for the up-lift of the Jaina community, some for wandering mendicants, and some of his wealth was given away for the maintenance of his caste-fellows. A portion of his wealth was presented to King Śréṇika for the purpose of making its use on suitable occasions, and of making carless individuals diligent. In this manner, Dhanya Śéṭhá spent much wealth in religious undertakings, meritorious deeds, in public welfare, and in works which might spread his fame to distant countries. Having made adequate arrange-ments, for the rest of his wealth Dhanya Śeṭhá became perfectly free from worldly anxities.

Dīksā of Dhanya Śéṭha

Dhanya Śéṭh's wife Subhadrā was the sister of Śéṭha Sālibhadra. She went to her mother Bhadrā Śéṭhāni and informed her, of her own intention of renouncing the world. Bhadrā Mātā

said :—Darling ! I am for the present, greatly afflicted by the fire of separation on hearing about the intended dîksā of my only son, and how is it that you are also ready to renounce the world and take Dîkṣā so soon ? Why do you thus afflict me like the pouring of salt on an open ulcer ? Who will be my support when both of you go away ? On whom can I depend ? How is it that you unexpectedly behave thus ? Subhadrā replied —"Mother ! We all the eight sisters (I and my co-wives) have firmly resolved to take Dîkṣā along with our husband. We are not going to withdraw our vow even if the entire conditions of this world were to be completely changed. We shall look upon every one who tries to prevent us from accomplishing our Dîkṣā, as our chief enemy. Also, you should not, under any circumstance, prevent my brother Śālibhadra who is very eager to take Dîksâ." With these words, she went away to her husband's house.

Bhadrā Mâtā overpowered by the tight bondage of deep affection at once went to Dhanyā Śéṭh's house, and addressing her son-in-law Dhanya Śéṭha, she said, " O worthy man ! Imm-inent separation from my only son is already tormenting me, and you are also afflicting me by renouncing the world like one applying a burning cautery to an ulcer caused by a burn. None of you cares for me. I have already become old. It is your sacred duty and that of Śālibhadra, to protect me carefully.

"It is not justifiable that all of you have become ready to take Dīksā leaving your old mother to rot in affliction. Who will take care of innocent and blameless thirty-two wives of my son and your own eight virtuous wives ?" With these words, an in-cessant flow of tears rushed from her eyes, as she portrayed a vivid picture of her sorrowful state before him.

Dhanya Śétha listened to her very calmly and replied to her, thus, with pacifying words full of disgust towards worldly plea-sures. He said :—" Who is able to protect any one in this wor-ld ? Meritorious deeds of all, done in previous lives, have the

power of rendering protection to people against the ravages of misfortunes. Protection afforded by others, is only complimentary. All living beings show affection towards others out of selfish motives. Only Sādhu Mahārājas have a regard for Salvation. None else except these noble souls, has any regard. You are creating an impediment for your son against his taking the Five Great Vows of ascetic life for your own self-interest. But you are not at all thinking about the terrible agonies that he will have to suffer in hell as a result of evil Karmas, acquired by enjoying worldly pleasures during his wanderings as a vowless individual, in the four gatis, (conditions of life) as a god, as a human being, as a lower animal, or as a denizen of hell-in this world. This woeful union as a mother and her son, has been created innumerable times, but we never had the auspicious occassion of requesting your permission for our taking Bhāgavati Dīksā under the guardianship of the lotus-like feet of a Jînéśvara Bhagavân. You have now acquired a fit opportunity, why do you not take advantage of the blessed moment? Why do you not at all think that a son born from your own womb is fortunate in renouncing all his worldly belongings and accepting Dîksā at the hands of Śramaṇa Bhagavâna Mahāvîra-the chief bestower of protection to life? What danger faces your son if he becomes the Lord's disciple? He will quite easily cross the worldly ocean. What harm is there in it, that you are so sorrow-fully grieved? Although you are familiar with the Teachings of the Jinéśvaras, how is it that such unclean words come out from your mouth? You have organised great festivals, a number of times, in celebration of marriage-ceremonies of your sons-you are not satisfied with them-then, how is it that you are not willing to celebrate a festival in honour of our Dīkṣâ-which is a source of great happiness to you during your life? All these worldly relations are illusive. Therefore, you go home, and satisfy the wishes of your son with a joyful heart, so that, your worldly existence may become very short. I am firmly determined to

accept Dīksā. My mind is not likely to be unsteady on hearing your mean affectionate words which may drag me into the abyss of worldly sins".

On hearing these words of her son-in-law, Bhadrā Śéṭhāṇi was greatly disappointed She then returned to her own house

With his heart full of extreme joy, Dhanya Śeṭha came out with great pomp for the purpose of taking Bhāgavati Dikṣâ. At that time, like Laxmī-Wealth-following puṇya (meritorious deeds), like the planets following the Sun, and like prosperity following Truth, the virtuous wives of Dhanya Śèṭha accompanied by their retinue, took their seats in palanquins and followed him. They also went with him for Dīksā.

Dhanya Śèṭha giving gifts to the poor and needy persons, and keeping all his passions under perfect control, started from his palace along with his eight wives and being praised and honoured by thousands of citizens, he went to Śramaṇa Bhagavâna Mahāvīra in the Guṇaśila Udyāna of Rājagriha Nagara.

On hearing the account of Dhanya Śéṭha from the citizens, and his own family-members, Śālibhadra Śéṭha became at once ready to take Dīksā. He immediately went to his mother Bhadrā Śéṭhāṇi and explained to her his firm determination about renouncing the world with sound reasonable arguments. Bhadrā Mātā was not able to reply, but looking to the final opinion of her son, she said:-My darling! Do as you like. I am helpless when both of you-yourself and your sister's husband-are of one ideal. Now accomplish your wished-for object"

Having received permission from his mother, Śālibhadra Śéṭha abandoned his thirty-two beautiful wives, and he also went to Śramaṇa Bhagavāna Mahāvīra in the Guṇa-śila Udyāna. At that time King Śreṇika and Gobhadra dèva celebrated a festival in honour of his Dîkṣā.

Now, Śālibhadra Śéṭha and his sister's husband Dhanya Śéṭha

-both of them-approached Śramaṇa Bhāgavāna Mahāvīra and having done due adoration, they requested the Worshipful Lord thus:-O Bhagavan! All the people in this world, are being burnt by the terror of janma (birth), jārā (old age) and mrityu (death). Just as, a man during a fire catastrophy to his house, picks up a very valuable article of light-weight from the blazing flames and goes away with it to a solitary place, and just as, that valuable article conduces to his welare, happiness, and prosperity in future, in the same way, we have picked up from the burning flames of this worldly existence, an unique object-our Soul-which is greatly desirable, charming, agreeable, pleasing, and which is agreeable to our mind, and we have now come under your shelter. We are fully confident that our wanderings in this world, will be greatly curtailed. O Lord! Give us Bhāgavati Dīksā. You initiate us with your lotus-like hands. You teach us Sūtras (religious compositions) and give us a gift of knowledge. And please show us the Rules of Conduct-of Polite manners-of going out for alms-of purity or otherwise of articles of food and drink-materials etc, and other matters which may become serviceable to us in our ascetic life". The Worshipful Lord said:-'Do everything for the welfare of your Soul. There will no obstruction from any one".

With the permission of Śramaṇa Bhagavâna Mahāvīra, both of them went under an Aśoka tree in North East. They themselves removed their ornaments. The elderly females of the family took the ornaments in a white clean cloth and then they gave both of them, the following piece of advice:-O good men! you are born in noble families. It is easy to take a vow; but to preserve it carefully is extremely difficult. It is like going against the full current of water in a river. It is like chewing iron-beads with an ordinary set of teeth. It is like removing itching sen sation with the pointed end of a sharp lance. O good souls! you should not, in the least, be negligent in accomplishing your much-cherished desires. May you have continuous good fortune

and may you be blessed with Moksa-a place of extreme happiness, Having, thus, admonished both of them with a faltering voice, the elderly females of the family with their hearts full of sorrow, went away, shedding an incessant flow of tears from their eyes.

Both of them-Dhanya Śéṭha and Sālibhadra Śéṭha-removed the hair of their head and beard-in five handfuls with their own hands. King Śréṇika, Prince Abhaya, Kumāra, and others gave them Muni-vésa (an ascetic's apparel). Putting on ascetic-apparel with hearts full of extreme joy, both of them went near Śramaṇa Bhagavāna Mahāvira. The Worshipful Bhagavāna gave them Bhāgavatı Dikṣā with the repetition of the sūtras of the Five Great Vows of Ascetic Life.

The eight wives of Dhanya Śéṭha i-e Sālibhadra's sister Subhadrā and others were also given Bhāgavatī Dîksâ and they were entrusted to the Chief Nun by whom they were taught sūtras and rituals. They led excellent spiritual life.

Both the sādhus-Dhanya Muni and Śalibhadra Muni-were entrusted to well-trained Sthaviras (venerable ascetics) from whom they carefully learnt sūtras and rituals of daily use. They studied the Eleven Aṅgas completely, and being absorbed in the meanings of the sūtras, they became well-versed in Scriptures. They practised numerous minor vows for abandoning sins. By restraining their desires, they practised austerities by abstaining from food for one month, two months, three months, and four months at a time and both the sādhus went along with the Sthaviras to different countries on foot, for twelve years, and at the end of that period of time, they went to Śramaṇa Bhagavāna Mahāvira who was at Rājagriha.

After a period of twelve years, Śramaṇa Bhagāvāna Mahāvira sanctifying various places, again came to Rājagriha. On the day when both the sādhus-Dhanya Muni and Śālibhadra Muni-went to the Worshipful Lord, they were to have a break-fast,

after a continuous fasting of one month. Both of them, went to Śramaṇa Bhagavāna Mahāvira without any trace of pride and with out any desire for food, and they requested permission to go out for alms When both of them bowed down at the feet of Śramaṇa Bhagavāna Mahâvîra, the Worshipful Lord, looking attentively at Śālibhadra muni said :—To-day you will get your alms from the hands of your mother

Soon after hearing these words and receiving permission, Dhanya Muni and Śālibhadra Muni went to Rājagriha for seeking food. With unflinching faith in the words of Śramaṇa Bhagavāna Mahāvīra, both the sâdhus, leaving other houses, went to the palace of Bhadrā Mātā They stood at the portico of the place uttering Dharma Lâbha (benedictory utterance indicative of the Jaina maxim, that there is always a gain by doing meritorious actions). But no one heard it; no one replied. None gave them due respects. Like an ordinary mendicant, they stood at the portico, but they did not enter the house. They did not utter a word. But with the object of proving the veracity of the words of the Worshipful Lord, both of them assumed silence, which is the accomplisher of all desired objects and stood at the door a little longer. Both the sādhus being eager in observing the rules of ascetic life, returned back. They did not have the slightest trace of anger on their faces, nor did they show any. With a firm faith in the words of Śramaṇa Bhagavān Mahāvîra they were returning back without a desire for going to any other place for alms. On their way back, a cow-herdess on seeing both the Munis, was greatly pleased. With great devotion, she bowed down near the feet of the sādhus, and with affectionate words, she requested them to accept the milk-curds free from any contamination-that she had with her, saying "O Munirāja ! This poor woman has nothing else to offer. She has only pure milk-curds. Please accept it and deliver her from sins."

Seeing that she was very anxious to give the milk-curds as alms, both the sādhus thought :—The Worshipful Lord has said "The woman who gives us the alms must be our mother'.

but we are not debarred from accepting alms from any other woman. The Lord's speech has peculiar meanings. We are illiterate persons; how can we know its true sense. We shall go to the Venerable One, and falling at his lotus-like feet, we shall try to to solve our doubt. But when this woman is ready to give the alms with such extreme devotion, how can we possibly disappoint her by flatly refusing her ? We shall go to the Worshipful Bhagavâna and shall do as he orders us to do." With this idea in their mind, they extended their alms-vessel towards her and she gave the milk-curds with great delight. She bowed down low near their feet, and she went away

Dhanya Muni and Śālibhadra Muni returned back to Śramaṇa Bhagavāna Mahāvîra, and having confessed the faults of the gocari before him, they bowed down at the feet of the Lord, and requested him to explain their doubt.

Śramana Bhagavāṇa Mahāvîra then said:— O Śâlibhadra Muni ! the woman who gave you milk-curds as alms, was your own mother of previous birth.

Becoming astonished by these words of Śramaṇa Bhagavāna Mahāvîra, the curious Śālibhadra Muni asked again :—Bhagavān ! How is it possible ?

Śramaṇa Bhagavāṅa Mahāvîra then narrated the whole account of his previous life, and said 'She is your mother of previous birth. She is during the same life of existence, but yours is a second bhava.'

On hearing this explanation of his doubt from the mouth of Śramaṇa Bhagavāna Mahāvîra, the intensity of disgust towards worldly objects on the part of Śālibhadra Muni, went on increasing. With the permission of Śramaṇa Bhagavâna Mahāvîra, he took his break-fast in company with Dhanya Muni.

On recollecting the narration of the account of his mother of previous life stated by Śramaṇa Bhagavāna Mahāvîra, the

intelligent Sālibhadra Muni who had great abhorrence of worldly enjoyments, began to meditate on the strangeness of events happening daily in this world, with a highly noble mind. He thought :-Ah ! A number of strange events of various kinds created by Karmas, do happen in this world. Ah ! what about my life as an ignorant villager without a knowledge of what is right and what is wrong, during my previous bhava, and what about my life as a leading citizen which is an embodiment of greatness and which is emblem of doing things at the right moment 1. During my previous life, I was a servant even of brutes-a status full of numerous miseries, but during this life, I became a person who looked down upon a king as a marketable grocery material. 2. During my previous life, I had not an old, torn, and sufficient piece of cloth to cover my body but now during this life, I gave sixteen ratna-kambala-high class woollen shawls each costing one hundred and twenty-five thousand rupees-to my thirty-two wives who dividing each shawl into two pieces, used them for cleaning their feet, and, then, threw them away into a cesspool. 3 During my previous life, I did not have any ornament even of silver for my body, but during this life I was daily throwing away, like flower garlands, gold ornaments beset with various kinds of precious stones and jewels, as if they had no value. 4. During my previous life no silver coin touched my hand but during this life, I have not even inquired about heaps of gold mohars and diamonds etc. Ah ! Such is diversity of acting on the stage of this world ! Ah ! On the stage of this worldly existence, Moha (Infatuation) under the supreme influence of individual Karmas, makes all the living beings, dance in accordance with the various actings they are forced to perform. None can escape this ordeal except the fortunate person who is familiar with the essential meanings of the Āgamas (Scriptures) of the Jinéśvaras Let me, therefore, conquer by extremely powerful energy and the might of successful action, the terrible wrestler Moha, who has mis-guided the whole world, and let me win the Banner of

Victory not acquired by me till now. Every object becomes easily accessible to well-directed attempts." With these ideas in his mind, Śālibhadra Muni, accompanied by the highly adventurous Dhanya Muni, went to Śramaṇa Bhagavān Mahâvīra and having respectfully bowed down at his lotus-like feet, both the sādhus said:-Swâmin! This body, which is our perpetual enemy, is not able to perform austerities. Your Worshipful Bhagavāna is aware that a living body is known by its life Then what is the use of nourishing this body? With your Worshipful Bhagavān's permission and favour we both of us are desirous af acquiring Salvation by Saṁlēśanā ārādhanâ (ceremonies suitable for meditation on death-bed). Jinēśvara Bhagavān replied:-Do as much as is suitable for the welfare of your Ātmā There is no obstruction from me. Having duly received permission from the Jinēśvara, both the Sādhus, Śālibhadra Muni and Dhanya Muni accompanied by Gaṇadhara Bhagavāna Gautama Swâmī and forty-eight munis (ascetics), ascended Mount Vaibhâra Giri, and having cleaned a suitable slab of stone and having made it perfectly free from small insects and vermin, they atoned for the slightest injury to insects, vermin etc, that may have been unintentionally caused during walking, and having done the ceremony of expiation in thirty-two ways in the presence of the Gaṇadhara Bhagavāna Gautama Swâmiji Mahârāja, both of them practised Pādapopagamana Anaśana (remaining without food and drink, and keeping their bodies straight in a standing position without moving at all like a tree). The two Sādhus-destitute of a desire for living and destitute of any fear from Death-fully engrossed in equanimity and meditation-and contemplating on Śubhadhyāna, stood surrounded by the forty-eight munis (ascetics)

Here, at Rājagriha, during the festival in commemoration of the arrival of Śālibhadra Muni and Dhanya Muni at Rājagriha, Bhadrā Mātā had got her palace beautifully decorated with festoons, portal arches etc. of precious stones and gems. Now Bhadrā Mātā, taking the beautiful virtuous wives of Śālibhadra with her, went to do obeisance to the Venerable One King Śrēṇika

accompanied by his harem and Princes, and other members of his family, also, went to give respects to Śramaṇa Bhagavāna Mahāvìra. All the persons having gone three times round the Worshipful Lord with their hearts full of devotion, and having bowed down before the Lord in such a way that the five limbs of their bodies (viz two hands, two feet and the head) touched the ground, took their seats on the ground at their appropriate places. All of them, heard the religious sermon of the Lord-which was capable of removing various sins. When, however, Bhādrā Mātâ, while hearing the sermon and while looking at the assembly of Sâdhus, was unable to see Śāli-bhadra Muni and Dhanya Muni among them, she naturally thought:-With the permission of the Guru, they may have gone somewhere, or, they must be busy with their study-reading-teaching-repeating their lessons etc. some-where because by doing svādhyāya etc in near vicinity at the time of preaching, there may occur a hindrance in preaching. So that at the close of the preaching, I will ask the Jinéśvara, and having gone to the place where they may be sitting, I will give my respects to them, and will invite them for food and drink-materials'.

When, at the end of the déśanā (preaching) on seeing the absence of Śālibhadra Muni and of Dhanya Muni from the assembly, Bhadrā Mātā asked the Lord:-O Bhagavān! How is it that Dhanya Muṇi and Śālibhadra Muni are not seen here?" Asked thus by Bhadrā Mātâ, Śramaṇa Bhagavāna Mahāvīra said :-O good woman! when, with my permission, both the Sādhus went for gocari (alms) for a break-fast at the end of a fasting of one month to your house, they could not get any food and drink-material from there, and so, they returned back On their way back a cowherdess-mother of previous life of Śālibhadra Muni-gave milk-curds as alms and on their return back, both of them, took a break-fast of milk-curds at the end of a fasting of one month. On listening to the strange events of his previous life, the intelligent Śālibhadra Muni and Dhanya Muni-both of them-accompanied by Gautama Swāmī and some sâdhūs went to

mount Vaibhāra Giri and they practised Pādapopagamana Anaśana". with due ceremony. On hearing this account from the mouth of Śramaṇa Bhagavâna Manāvîra, then Bhadrā Śèṭhāṇi-the wives of Śālibhadra-King Śréṇika Abhaya Kumāra etc, being burnt by indescribable misery as if struck by a thunder-bolt, and lamenting with a broken heart, went to Vaibhāra Giri and on seeing both of them resting on a slab of stone heated by the rays of the Sun,, Bhādrā Mātā falling down on the ground out of great affection towards them, became insensible. When Bhadrā Mātā was brought to her senses by remedies like cool winds etc, she, becoming afflicted by great misery, wept with a shrill voice, and troubled by the non-fulfilment of her long-cherished desires, she began to lament thus:—

Lamentations of Bhadrā Mātā.

Hā ! I-sinful and one whose power of meritorious deeds is lost-did not even consider these two Sādhus as belonging to the category of ordinary ascetics. Because, generally no mendicant has gone back open-handed-without getting alms from my house but I-dull-witted did not even notice my son and my son in-law, who are as if they were walking Kalpadruma (wishing Tree) when they came to my house. Every day, when a mendicant ascetic comes to my house for alms, and when I respectfully invite, him then he acepts food and drink-materials which are free from faults, and he goes away after giving a religious benediction But I a highly unfortunate and silly woman-did not give any thing. when there was food fit to be given to Sādhus; Hā, Hā, I did not give and did cause any one to give it. If food had been given with the intention of giving it to any ordinary ascetic, under a logical inference that it has unintentioually fallen at the right place' it would have been better, but that even has not happened.

Ha what has been done by me ? Hā ! where is my intellect gone ? Hâ ! where did my affection arising from the sight of a

sādhu go away ? Where did my agreeable speaking at the appropriate moment go and where did my cleverness in talks about questions about heart go away ? I did not even ask them any thing even-such questions as :—Whose disciples both of you are ? At what village did you live before ? How many years ago, did you accept ascetic life ? Now, are your mother, father, brothers etc, alive or not ? From which village have you now come ? Have you any acquaintance with my son Śālibhara Muni and with my daughter's husband Dhanya Muni or not ?" I did not even ask such questions. In case, I did not ask such questions, then, all this would not have become known. Hā ! Hā ! Where is my cleverness of speech gone ? Hā ! I have done a wrong action that becoming hard-hearted, I did not even make salutations to ascetics who had come to my house. I disregarded even the established custom of my family. Even if any one stops at the door only for a moment and if the servants inform us accordingly, then, an idea arises that there must be some strong reason for stopping even for a moment, and when asked, everything becomes known. But when both of them came, no such idea did arise. Nothing appropriate was done simply by negligence, two divine gems, almost reaching the palms of my hands, were lost. Hā ! Where is the keenness of the intellect of my son's virtuous wives gone ? That they did not even recognize their own husband ? He was not noticed even by servants who were familiar with him for a long time. A delusion of the intellect of all, has occurred at one moment, that when both of them-donors of un-asked wished-for objects-donors of desired objects of this world and of the future life-creators of immense meritorious deeds-highly desired by many fanciful ideas of several days-came to my house un-invited-came by themselves towards me, but they were not talked to, not saluted, not given alms and not even recognized but they returned back. Like the losing of a morsel of food brought near the mouth or like the losing of a divine gem fallen into the hands of a cowherd, all my fanciful ideas have become friutless. Now, there is no hope of fanciful ideas for the

future. What hope of persons who have practised Anaśana abstinence from food and drink-materials)? Even my four hands have fallen to the ground? i-e. I have become perfectly help -less. When can I see the face of my son and of my son-in-law again? I have become the most unfortunate among all women.

On seeing Bhadrâ Mātā thus over-whelmed with sorrow, King Śréṇika and Prince Abhaya Kumāra having sprinkled her with their nectar-like words, brought her to her entire senses. Then, Prince Abhaya Kumara said :—Bhadrā Mātā! At such a moment, sorrow on your part is not advisable Because, you are great among the greatest. You are honorable among all females Therefore, do not be uselessly sorry. In this world, several females give birth to numerous sons; out of these sons, some, having become clever in seventy-two arts and sciences and having reached the age of youth, marry a number of wives. Having acquireds wealth, corn etc by meritorious deeds of previous lives, they become over whelmed by enjoyments not previously obtained. These persons even, becoming solely desirous of enjoyments, indulge in worldly pleasures. They do not abandon sensual enjoyments even for a moment. Having indulged in sensual pleasures as long as they live, they wander into hells or nigoda, after death. Those others-destitute of meritorious Karmas -paupers from their birth-thirsty with the hope of sensual pleasures-indulge in the eighteen varieties of sinful actions. But without meritorious deeds of previous lives, they do not get Wealth. They also, having acquired much sin wander into hells, or nigoda. Moreover, you are a woman, who has carried a valuable gem in her womb. You are one who has given birth to a migthy person. Because, you have given birth to a son who is an illuminator of your family and who is the only treasure of merito rious deeds Even an excellent person endowed with the dignity of a Cakravartin or of a Jinéśvara has not enjoyed the pleasures experienced by your son No where is it heard that any body has abandoned gold, diamonds etc as objects to be thrown away

as useless; no where has such an event happened, which your son has undoubtedly done. Pleasures have been enjoyed in accordance with his desires, and getting a suitable opportunity, they have been abandoned like a piece of straw. The great king Moha -who gives immeasurable misery to people of this world. and who is conquerable with difficulty by crores of series of Suréndras (Indras of gods) and of kings-has been vanquished sportively (with great ease) by your son. Such is the might of your son; of none else. Again after having destroyed Moha and having accepted ascetic life like a lordly lion and having carefully observed all the rules in their minutest detail like a lion, he has commenced this Ārādhanâ ceremony for the destruction of the remaining varieties of his Karmas. With the help of the Gaṇâdhīśa (chief of the the Congregation) Gaṇadhara Bhagavāna Śrî Gautama Swâmî, he will attain the ajara-amara-pada i-e Mokṣa where there is no old age and no death. Why do you entertain affliction at this ? In case, however, he had fallen into the well of this Saṁsāra, then, only you can have anxiety for him. He has acquired the Eternal Place of Permanent Happiness which is free from all kinds of birth-old age-death-disease-sorrow etc. Why do you indulge in grief ? Your son has illuminated the Venerable Jaina Śāsana, and his own family.

Besides, your son-in-law, Dhanya by name-is fortunate by actions-is fortunate by Right Intellect-is fortunate by performance of unique religious duties and he is fortunate in respectfully maintaining through his own well-behaved disposition, his relatives who are wicked in imputing blemishes of wickedness on others and who have done haughty actions several times. How often, can I praise the boldness of Dhanya ? Because he has abandoned his eight wives, at a time, without any strong reason except religious preaching etc. and having abandoned the material anxiety which is capable of furnishing the fanciful ideas about the pleasures of this world, he has accepted with the greatest ease the most precious Cintāmaṇi Ratna (the ekcellent gem capable of fulfilling the possessor's all desires) i-e Cāritra Dharma (ascetic

life), and he has observed the rules of ascetic life with noble motives which go on increasing at every moment. Besides, with the idea of destroying all the varieties of Karmas completely, he has commenced this Ārādhanâ ceremony. He is, therefore, fortunate and he has become extremely fortunate among fortunate individuals. He who remembers the name of this ascetic is also fortunate Fortunate is the moment during which his account comes forth in the path of recollection. Therefore ! O old woman ! why do you become sorry at a time of delight. Formerly whatever numerous relations as a mother and a son have been established they are all fruitless, as they have not put stop to wanderings in this world. But this relation of yours with him is praiseworthy, since after having been born from your womb, Śálibhadra, having completely destroyed his enemy Moha, in the presence of gods and kings, has become fearless. Therefore, with the object of praising his ascetic life, you should joyfully do salutations, bowing down before him-praising etc. with great devotion. So, that, this becomes a proof of your possessing immense wealth. In this way, by the pouring of the nectar of his words, Abhaya Kumāra removed the spread of the poison of her terrible Moha, and having lessened her sorrow, she was made more ready for religions actions. Then King Śréṇika, Abhaya Kumāra, and Bhadrā Mātā accompanied by the wives of Śalibhadra, having given respects with great devotion to both of them-Sálibhadra Muni and Dhanya Muni and remembering their virtuous qualities went away to their respective déstinations.

These two sādhus-Dhanya Muni and Śalibhara Muni-by the excellent gifts of four kinds attained the Exalted State. 1st Firstly-They gave the supreme dāna (gifts of food etc). Because the milk-rice pudding which was obtained with difficulty was meant for their own use. They had no experience of giving such an article of food to a mendicant sādhu-But immediately on seeing a sādhu, with an anxious desire and forgetting their own miserable state, and having stood up with their hearts filled with great

devotion they said:-Swāmin ! Please direct your foot-steps this way and do us the favour of accepting this pure food', Having invited the Sādhu with words full of devotion, they took up the dish of the rice-pudding and gave the entire rice-pudding with one effort. With their desires completely satisfied, they followed the sādhu seven or eight paces and having again saluted the sâdhu with their hearts filled with joy, they repeatedly praised the sādhu Coming into the house they stood near the dish, and knowing it to be untimely, they did not say anything to their mother owing to their virtuous quality of Right Thinking, Such a dāna (gift of food etc) was not given by any one *Secondly*-Their tapaḥ (austerity) is excellent. Because when both of them returned to Bhādrā Mātā's house for alms after a lapse of twelve years, they were not recognized by Bhadrā Mātā or by the wives of Śālibhadra or by the servants who were daily rendering them service. So severe was their tapas (austerity). *Thirdly*-When Śālibhadra was only requested to give a salutation to king Śréṇika by Bhadrā Mātā, then, disregarding the immense divine pleasures that he had been enjoying from his birth, he thought:-Even now, dependence on others is not gone. Happiness dependent on others is only a form of misery, Therefore, for the protection of my own honour and for the acquisition of happiness which is in one's own hands, I will accept cāritra (ascetic life) which is respected by hordes of gods, demons, and of human beings. In the same way, Dhanya also, on hearing from his wife that Śālibhadra was abandoning his wives one by one at a time, and saying that abandoning of wives one by one was a sign of timidity and accepting the taunts of his wives in pleasing tones, he abandoned his eight wives all at a time Disregarding immense wealth and prosperity as a piece of straw, he became eager in accepting câritra (ascetic life). This also is their excellent act. *Fourthly*-Even till now, the dimdim of their fame prevails in laukika (general masses) as well as in lokottara (persons who are eager for doing religious duties) in this world. If any one becomes elated with pride, on getting some wealth, then another says to him":-Are yon a

Dhanya or a Śālibhadra, that you entertain pride in your heart in this way? Even till now all the merchants, on the Divâli holidays, write their names and remember them at the auspicious moment of commencing new account-books for the year. Such is the fame of these two sādhus; of none else.

Four Strange Events of Śālibhadra.

Four strange events happened with Sālibhadra. They are:- *Firstly*-Enjoyment of celestial pleasures during his life as a human being *Secondly*-Śālibhadra, who was deeply engrossed in enjoying divine pleasures thinking Śrēṇika who had come to his house, as a marketable merchandise, orders his men to buy the article and keep it for sale. Whose else's prosperity can it be? *Thirdly*-He daily threw away like an ordinary flower-garland ornaments of gold, gems etc-which cannot be had at any other place-This also is a strange event-*Fourthly*. If a king looks at a person, and, telling him "Come", gives him a slight honour only by words, then that man becomes greatly elated at heart and says:-O! To-day I am very respectfully talked to, by the king. I have good luck. My good fortune will go on increasing etc In this way, that man becomes greatly pleased at heart. But when King Śrèṇika, accompanied by his retinue, himself went to the house of Sâlibhadra and honoured him greatly, Śālibhadra thinking it to be a sign of disrespect towards himself thought:- Ah! I am unfortunate During my previous lives I have not earned sufficient meritorious Karmas and therefore. I am born as a servant of the King. For so many days I was getting elated at heart that I am happy in all ways, but my this idea that I am happy in all ways, becoming spoiled by the blemish of dependence on others like a pierced gem, proved fruitless in every way. Ah! this Saṁsāra is full of such crooked arrange-ments. He who gets intoxicated by prosperity is a great fool. Therefore, having abandoned worldly pleasures as if they were a mirage, I will be busy in accomplishing the happiness which is in my own

hands'. With this idea in his mind, he became disparaged from taking delight in all worldly pleasures. One becomes intoxicated for the whole life, on receiving the slightest honour from a king but Śālibhadra became discouraged as if dishonoured. This also should be known as a strange event.

Strange Events of Dhanya Śéṭha

Out of the strange events of both the Sādhus-Śālibhadra Muni and Dhanya Muni, I especially praise those of Dhanya Muni because they are full of meritorious deeds. *Firstly*-Because, at the time of his birth when ground was dug out for the purpose of placing into the ground his umbilical cord after it was cut, wealth valued at one hundred thousand rupees was obtained from the ground. This is due to an excellent weight of the mass of his meritorious deeds. *Secondly*-During his boy-hood, although he had never done any business transactions, and although he was ignorant about buying and selling, on the very first day, he earned one hundred thousand rupees through the cleverness of his intellect and came home. *Thirdly*-When at another time, he was sent by his father for business-transactions, he did betting and having conquered a royal prince. he earned two lakhs of rupees and returned home-*Fourthly* On a third occasion, when he was sent by his father, he did a transaction of buying a dead man's bed-stead-a dealing suitable for a poor and means person-but he earned precious stones and gems worth sixty-six crore coins, hidden in the interior of the bed-stead and returned home Who can ever think that sixty-six crore worth precious stones and gems can be obtained from a dead man's bed-stead. This is due to a heavy mass of meritorious deeds. *Fifthly*-On seeing elderly merchants bearing enmity towards himself when they came to know of the immense wealth acquired through the bed-stead transaction, Dhanya Śéṭha went out from his house.

Becoming fatigued with hunger and thirst, he sat under a banyana tree near a field. The owner of the field, on seeing

that he was a fortunate man invited him for dinner. Dhanya Śéṭha said.—I do not eat of any body without rendering him any service–The owner of the field said:—If such is your vow, then you do the work with my plough. After going for a call of nature, I will come back and then both of us will dine together." Saying so, he gave him the plough and went away Dhanya Śèṭha drove the plough for seven or eight paces and then the plough got stuck into the ground. When however Dhanya Śéṭha tried to pull out the plough with great force, a heavy clod of earth came out with it and there was a large opening in the ground. On bending down, he saw gold worth several crores in a pit on the ground. Dhanya Śéṭha gave the entire gold-wealth to the farmer but he did not have the least desire for it. Then, after repeated requests Dhanya Śéṭha took dinner with him and leaving the entire gold-wealth with the farmer, he went away. *Sixthly*-The king called merchants of the town, to his presence with the object of selling to them, the unclaimed merchandise of traders who had gone on long distance voyages, saying to them "You take away the merchandise and pay to me at the the market rates of the town :—The merchants met and after mutual consultation they decided that the merchandise should be divided into as many parts as there were merchants on the list and each merchant should pay accordingly. An invitation was sent to Dhanasāra to take charge of his part. Dhanya Śéṭha was sent by his father-Dhanya Śéṭha carefully examined all the different articles of the merchandise add by his knowledge of various arts and sciences and by his own cleverness of intellect he noticed that there several hundreds of pots filled with tejamaturi-(alkaline gold-dust) but the merchants who had dealings of various kinds of merchandise, and who were proud of their keen intellect of the source of produce and sale of various articles of merchandise did not notice them They thought that those pots were only filled with some alkaline earth and through cunningness and a feeling of animosity they tried to cheat Dhanya Śétha with sweet words by giving him the pots which they tho-

ught, were filled with ordinary dust. Having known their roguish tricks by his superior keenness of intellect, Dhanya Śéṭha gave them a befitting answer. Having made all the merchants objects of mockery, and having, so to say, thrown dust into their eyes, Dhanya Śéṭha had all the pots of tejaṁturı (gold-dust) placed into a cart, and he came home with them. All this is due to his excellent mass of meritorious karmas. *Seventh*-When Dhanya Śéṭha slept only for one night in a cottage of dry grass, the grass of the whole cottage was converted into green verdure resembling Nandana Vana, by the unique mass of his meritorious Karmas. It is a miracle-*Eighth*. When Dhanya Śéṭha had gone to Kausāmbî Nagari, the king of Kauśāmbi, had a proclamation in his town for three days, for a person who had a knowledge of careful examination of various kinds of maṇi (gems) and of the noble qualities or faults of these gems. None came to the king, but Dhanya Śéṭha went to him. He carefully examined the gem and knowing by his deep insight in various arts and sciences, and by the excellent keenness of his intellect, he described the jāti (variety) of the mani (gem), its excellent qualities, and also, the good or bad effects to the possessor. The king and all the members of the kings assembly were astonished All the above-mentioned events happened, owing to Dhanya Śéṭh's excellent mass of meritcrious Karmas.

Both these excellent sādhus-Śālibhadra Muni and Dhanya Muni having carefully observed the Saṁlékhanā Ārādhanā (Death -bed meditation) for one month, died with perfect calmness, and with their minds deeply engrossed in religious thoughts; and they were born as excellent gods in the vimāna (aerial car) named Sarvārtha Siddha-the chief among the Five Anuttara Vimānas-complete with unique celesetial happiness. There, the gods have an age-limit of thirty-three sāgaras. These Anuttara Vimāna gods have a desire of taking āhāra (food) at an interval of thirty-three thousand years and at that time they experience an eructation (belching) of nectar-symptomatic of satiation of appetite. They have one respiration at an interval of thirty-

three fortnights. If they have an age-limit of seven lavas in excess of their prescribed limit, or if they are able to observe an austerity of two days' fasting, then only, they can attain Mukti (Liberation). There is no happiness superior to that of Anuttara Vimāna, any where else except at Mukti Pada (The Abode of Final Liberation).

Now, Śālibhadra Muni and Dhanya Muni-having completed their life-limit as an Anuttara déva in Sarvārtha Siddha Vimāna will be born in a happy family in Mahā Vidéha. Having enjoyed the pleasures of worldly life, they will take dīksâ at the hands of a good preceptor at a right moment and having destroyed a dense mass of ghātiya karmas (destructible Karmas) they will attain Kévala Jnāna (Perfect Knowledge) After the attainment of Perfect Knowledge, they will lead numerous individuals to the Right Path. At death time, they will have calmness of mind, and having completely destroyed bhavopagrāhi aghātiya Karmas, they will remain in a state destitute of activities of mind, speech, and body, for a period taken in uttering the five words अ इ उ ऋ लृ a i u ṛ l and within a samaya (moment), they will reach the Mukti Kṣetra (The Abode of the Liberated Souls), and they will attain the Happiness of Perpetual joy.

3 Prasanna Candra Rājarṣi

वीरजिणकहिअसत्तम-पुढवीसव्वट्ठासिद्धिगइजोगो ।
नंदउ पसन्नचंदो तत्कालं केवलं पत्तो ॥ ६३ ॥

पिउतावसउवगरणं पमज्जयंतस्स केवलं नामं ।
उपन्नं जस्स कए, वक्कलचीरिस्स तस्स नमो ॥ ६४ ॥

Vīra-Jiṇa-kahia-sattama-pudhavī Savvaṭṭha-Siddhi-gai-jogo
Nandau Pasanna Cando tatkālam Kévalam patto 63.

Piu-tâvasa uvagaraṇam pamajja-yantassa Kèvalam nāmam
Upannam jassa kaé Vakkalacīrissa tassa namo. 64.

1. Let Śrī Prasanna Candra Rājarṣi-who was foretold by Śrī Vīra Jinéśvara (Śramaṇa Bhagavāna Mahāvīra) to be fit, at one time, for the Seventh Hell, and, a moment later, fit for the Sarvārtha Siddha Vimāna and who immediately attained Kévala Jnāna (Perfect Knowledge)-rejoice.

2. Obeisance to Valkalacīri who attained Kévala Jnāna when he was cleaning the utensils of his father tāpasa (permit).

Story of Prasanna Candra Rājarṣi

One day Śramaṇa Bhagavān Mahāvîra came to Rājagriha Nagara and he stayed at Guṇa-śila Caitya of that town. The delighted gods arranged a Samavasaraṇa and taking his seat on the lion-seated throne in the Samava-saraṇa, Śramaṇa Bhagavān Mahāvîra preached the True Religion. Immediately on knowing the arrival of Śramaṇa Bhagavān Mahâvîra in the Udyāna, King Śrèṇika greatly delighted at heart, went out of the town with his retinue, for darśana. In front of his army, there were two soldiers named Su-Mukha and Du-r-Mukha walking with the infantry. They saw a Muni standing on one leg, gazing towards the Sun, with his arms up-raised, and appearing like incarnate tranquility on account of his control over sense-organs, and also entirely destitute of passions.

On seeing the Muni, the benevolent Su-Mukha said :-Aho! This pious excellent Sādhu deserves to be worshipped He has been practising such severe penance. His austerities are certainly very difficult. But standing on one leg only, he has been exposing himself to the intense rays of the Mid-day Sun. The happi ness of celestial life and of Mokṣa is not distant for him. Even inaccessible objects can be easily acquired by severe penance. On hearing these words, the evil-minded Dur-Mukha said :-O brother! Do you not know that he is king Prasanna Candra? All his penance is worthless. He has placed his child as an infant king under the care of his crafty ministers. But they are plotting against him, and they will drive him out or will kill him.

This work of entrusting the government of his infant's kingdom to his ministers, is just like deputing young kittens for the duty of preserving a quantity of milk When the ministers will kill the king's infant, know that there will be an end to his dynasty. Can he not, therefore, be held responsible for destroying the name of his ancestors? Besides, that unwise king has suddenly abandoned his beloved wives, now tell me, what will be the condition of these helpless women in this world?

On hearing this dialogue, the auspicious religious meditation of the great sage, was disturbed, and he thought:-"The work of trusting these ministers has proved to be just like throwing oblations into dust or ashes. Fie on those wicked and hard-hearted ministers who have thought of usurping my infant's kingdom, as they are murderers of their own master. However, if I go there I will punish those wicked persons with various chastisements Now what is the use of these severe austerities and even this life when I have been hearing the frustration of my own child created by these bad ministers?" Now under the influence of increasing wrath, Prasanna Candra Rājarṣi, with a heart defiled by evil meditation, forgot his accepted vow, and with the valour deserving a well-bred noble Kṣatriya, he commenced war only mentally with his wicked ministers who, as if, were actually in his presence, and having mentally killed all of them by his sharp-edged dagger, he was also mentally cutting their bodies into small pieces Prasanna Candra Rājarṣi, thus, amassed a huge amount of evil Karmas by wicked thoughts King Śrénika whose mind had become pure by the nectar of his sincere devotion towards Śramaṇa Bhagavāna Mahāvîra, now happened to pass by the place where Prasanna Candra Rajārṣi was standing. On seeing the Muni in Kâyotsarga, King Śréṇika immediately got down from his elephant, and, bowing down at the feet of the Muni, with the crown on his head touching the ground, he paid homage to the pious Muni. Besides, the king was greatly delighted on beholding the Muni standing on one leg in deep religious medi-

tation, with his face exposed to the rays of the mid-day Sun and with his arms raised up. King Śrèṇika, thinking all the while on the way, about the greatness of the wonderful austerities of the Muni, went to Śramaṇa Bhagavāna Mahāvîra. Bowing down before the Worshipful Lord with the five parts of his body (viz two arms, two legs, and the head) touching the ground, the king took his seat at a suitable place At a suitable opportunity, after paying respects to the Jinéśvara, King Śréṇika, keeping the closed fist of the palms of his hands in the form of an anjali in front of his forehead, asked :-O Venerable Bhagavan ! What will be the future life of Prasanna Candra Rājarsi, if he died at the time when I saw him in religious meditation. Śramaṇa Bhagavāna Mahāvîra replied :--Prasanna Candra Rājarṣi will certainly go to the the most terrible Seventh Hell, if he died at the time you saw him On hearing this, highly devout and perfectly straight -forward King Śréṇika thought :—'Hā ! How can such a terrible Hell be possible for a Muni practising such severe austerities ?' Thinking so, the king again asked :--Worshipful Lord ! What will be his future life, if the great Muni dies at this very moment ? The Venerable Lord replied :—O great king ! Now, that excellent Muni is fit to be born as a god in Sarvārtha Siddha Vimāna. The king said :--O Venerable Bhagavan ! What is the reason of a difference in your speech on the same subject ? The speech of a Jinéśvara is never false I am ignorant, please explain me in its true light. The Jinéśvara, then, said :-"O king ! When you bowed down before the Rājarṣi, he was in raudra dhyāna (evil contemplation) and being under the influence of wicked thoughts, he was fit to be a hellish being in the Seventh Hell if he had died at that moment. But now, he is in śukla dhyâna (bright religious meditation) and being now deeply absorbed in excellent Śukla dhyāna, he is fit to become an affluent god in Sarvārtha Vimāna". King Śréṇika, then, asked Śramaṇa Bhagavāna Mahāvîra-Illuminator of the Three Worlds, by brilliant light of Kévala Jnâna :--"Bhagavan ! How did Prasanna Candra Rājarṣi have raudradhyāna, and how did he get śukla dhyāna ? The Worshipful

Lord replied: On over-hearing the conversation between your two infantry-men about the over-throw of the power of his own infant by the ministers appointed for the child's protection, Prasanna Candra Rājarsi being enraged on account of his affection towards his own child, began mentally to have a severe fight with his ministers, with the help of his former warriors, and when all the weapons at his disposal were exhausted, the Rājarṣi became greatly dejected, and finally by girding up all his latent energies, he thought of destroying the weapons of his enemies with the help of the coronet on his head as a king. But, as soon as, he tried to take hold of the coronet from his head, he thought of his vows as an ardent *Śādhu*, the moment he touched his clean shaven head, destitute of his royal crown. Prasanna Candra Rājarsi now thought :—Fie on me! who cherished such evil thoughts! I am without 'mamatva' (anything my own) What have I to do with the minister and the infant-king? Thinking in this way, the darkness caused by Moha (Infatuation) in the mind of the Rājarṣi disappeared, and with disappearance of gloom, a bright Sun in the form of Vivéka (minute discrimination between what is right or wrong) took possession of his mind. He, then, mentally paid devout obeisance to me, as if he were in my presence and having repented for his evil thoughts, and having sincerely expiated, he commenced śukla dhyāna (bright religious meditation) and, O king! having completely destroyed all evil meditations, Prasanna Candra Rājarṣi has now attained Kévala Jnāna (Perfect Knowledge)'. King *Śréṇika*, then, inquired -O Bhagavan! Why did Prasanna Candra Rājarsi get his infant-child installed on this throne in his stead, and why did he himself take Dikṣā? Thereupon, *Śramaṇa* Bhagavāna Mahāvîra narrated his whole account, which is as follows:—

There was a king named Soma Candra at Potanapura. He had a good-natured, virtuous polite, young wife named Dhāriṇî. *Sitting* in a balcony of the palace, when one day she was combing the hair of the king, she saw some grey hairs on the scalp

of the king and she said:-Swāmin! Here is a messenger. The king, looking here and there, said-How is it that the messenger is not seen here?

The queen pointing to a grey hair said :—'Here is a messenger of old age.' The king said :—'This grey hair is an excellent messenger of the extent of life and it is indicative of old age.' Saying so, the king became very sorry. The queen said -My Lord! Why are you grieved on seeing a grey hair and why are you ashamed of being called an old man? I have forbidden all persons to say about your old age even in talk The king replied :—'Dear! I am not, in any way, ashamed of the people by my having grey hairs. But the real cause of my sorrow is that my ancesstors had renounced worldly pleasure before they had grey hairs but I have become blindly attached to sensual pleasures even though my hairs have become grey. Early morning I will renounce this kingdom and will accept ascetic life with a pure heart. But how can I lay the burden of governing a kingdom on my infant son who is at present breast-fed? Or, what have I to do with my kingdom and my son when I adopt ascetic life? I shall very joyfully become a hermit and you take care of your infant son.' Dhāriṇī said--'I am determined not to live without you. Virtuous females always follow their husband.

With auspicious intentions, you enthrone our infant son, but I will follow you like your shadow, to the forest and will live there in your service. Our child Prasanna Candra is an infant. He will grow up by his good actions of previous life. Where is my utility in his growth? Then, King Soma Candra had the installation ceremony of his infant son performed with due pomp, and then, he went to a distant forest accompanied by his wife Dhārinī and a waiting-woman and he became a tāpasa (hermit). Having collected leaves, branches and dry wood from the solitary, dreary forest he prepared a hut suitable for giving shelter, also to travellers and to deer seeking cool shade. Living in the forest, Soma Candra Rājarṣi, maintaining himself on dry leaves

and water, practised severe austerities. Out of affection towards his wife, he used to bring sweet fruits and water from the forest for her Out of love towards her husband, Queen Dhāriṇî used to prepare a soft bedding from tender grass for, the hermit-king and with the king's permission, she was going out in the forest to bring ripe Ingudı fruits during day time and she was using these fruits to prepare lights at night She was smearing the āśrama (hut) with fresh cow-dung and she was using cow dung cakes prepared by herself as fuel. In this way, the husband and wife leading tâpasa life, passed much time in taking care of and rearing young deer also, in their hut.

2.

2. Valkalacirî.

Before her tāpasi dîkṣā, Dhariṇî was pregant. Her foetus steadily grew up without the least mishap. One day, Dhariṇī gave birth to a handsome son endowed with many auspicious marks and signs on his body, The child was named Valkalacirī. Dhāriṇī died of puerperal fever and the child, unfortunately became motherless. Soma-Candra tāpasa entrusted the work of rearing up the child with cow's milk, to the waiting-woman in the āśrama. The waiting-woman after some time died, and the work of feeding the child was then done by Soma-Candra tāpasa himself. In course of time, Valkalacirî began to walk about and play with the young ones of deer. Himself cooking the corn-grains brought from the forest Soma-Candra Rājarṣi was feeding Valkalacîrî. Having carefully brought up the child, with corn-grains, fruits, leaves etc Soma-Candra Rājarṣi made him useful in his own difficult austerities. Now, having attained youth, Valkalacirī became ready in the service of his father by his promptness in doing house-hold work. He was rendering excellent service to his father Soma-Candra Rājarsi by way of shampooing his father's body and bringing fruits, flowers, leaves etc. from the forest Valkalacîrî was self-strained and celibate from his very birth and passionless, because he was living in a forest destitute of a woman, and also

because he did not even know the name of a female.

One day, King Prasanna Candra, having heard about his own brother Valkalacîrî, became very anxious to meet him He therefore, invited a few painters and ordered them to go into the forest where his father Soma Candra tâpasa was living in his hut, and to prepare and bring to him an accurate painting of his younger brother Valkalacîrî who was in constant service of his father. The painters saying 'Just as your Majesty orders' went to the forest sanctified by Somacandra tāpasa. Then, they prepared the exact representation of Valkalacīrī, resembling an image of Viśvakarmā (architect of the Universe) and gave to King Prasanna Candra the picture which was cooling to his eyes like nectar. On minutely examining the painting, the king thought:-'He really appears like my father.' It is true that the son becomes the exact image of the father. Then saying:-'O dear brother! I am very fortunate that I saw you even to-day.' Saying so, the king, embraced Valkalacirī's portrait, smelled it, placed it on his head and near his heart. Also, on seeing his younger brother Valkalacirî clad in bark-garments, tears flowed from the eyes of Prasanna Candra Rājarsi as if from a stream running from a high mountain. He said -'Let my aged father do penance, but my brother, young as he is, is not fit for austerities. I am living here like a god, absorbed in the happiness of this kingdom. Fie on Destiny, that my younger brother is passing a miserable life like a beast in a forest. Ah! What have I to dó with such an extensive kingdom and great prosperity, when my own brother is living in a forest? Deploring the hardship of his brother's dwelling in the forest, the wise King Prasanna Candra called forth a few prostitutes from the town and ordered them:-You adopt the apparel of a female-hermit and go to the hut of Soma-Candra tâpasa in the forest. Having enticed my young brother Valkalacirī, with your bodily touch, sweet enchanting speech, sweet-meats, delicious fruits etc, you bring him here to me. Strictly obeying the orders of King Prasanna Candra, the prostitutes assuming tâpasi apparel went to the forest, and they rea-

ched the hut of Soma Candra Rājarsi. They saw Valkalacirī clad in bark-garments coming to the āśrama with some green vegetables, fresh fruits etc from the forest.

As soon as he saw these females. Valkalacîrî, not knowing the distinction between a male or female, as he had never seen nor heard of any female from his birth, innocently gave respects to these prostitute-hermits, and asked them :—" Who are you ? Where is your āśrama ?" They replied :-We are hermits living in our own āśramas. O Virtuous Hermit ! With what will you render hospitality to us, who are your guests? Valkalacirî said :—'O Munis ! I have brought sweet ripe fruits from the forest. You can eat them ' The pros-hermits, then, replied :-O Pious Muni ! No one in our āsrama eats such insipid fruits. O excellent hermit ! you taste the relish of the delicious fruits of our âśrama.' So saying, they gave him sweet-meats. Then, by partaking of sweet-balls under the impression of fruits, Valkalacîrî had a feeling of repugnance towards Bilva and other fruits of the forest on account of his relish for sweet-meats. Then going to Valkalacirî, who was sitting in a solitary place. the pros-hermits not only came in close contact with his body but they had him place his hand on their well-developed soft breasts. Valkalacirī now inquired :- O Munīśvaras ! How is it that your body is so soft ? What are these two elevated places on your chest ? The pros-hermits touching Valkalacîrî gently with their soft hands, said --By eating fruits of our āśrama, our bodies become so soft, and by eating such delicious fruits, we have these soft places on our chests. You can leave off your āśrama and such insipid fruits, and you can live in our aśrama and can become soft-bodied. Now, the innocent hermit Valkalacîrî becoming enticed by the sweet-meats given by the pros-hermits became ready to go with them and keeping his hermit's utensils at a safe place, he went to a pre-arranged place of meeting When the spies watching from a high tree, informed the pros-hermits about the arrival of Soma Candra Tāpasa from a distance, they ran away, out of fear of a curse from the Rā

jarṣi. Soma Candra Tāpasa went to his āśrama–Valkalacîrī wandered in the forest in search of the pros–hermits, but he did not find them. Moving about here and there, Valkalacirî met a rathika (a charioteer). Thinking him to be a hermit Valkalacīrî told him :--O Tāta ! (addressing elders) I salute you'-The charioteer inquired : O Kumāra ! Where you going ? Valkalacîrî replied :--O Maharṣi ! I want to go to Potana Āśrama'-The charioteer said :--I am also going in the direction of Potana Āśrama' On hearing this, the innocent but extremely virtuous Valkalacirî followed him. On the way, Valkalacirī, addressing the wife of the charioteer who was sitting in the chariot, said :- O Tāta (addressing an elder) I salute you The female told her husband :—This young boy addresses me as tāta (father). How sweet is his speech ? The charioteer replied .–He is the son of a tāpasa (hermit) living a forest destitute of a female. Being perfectly ignorant about the distinctive knowledge about a male and a female, he only knows you as a male.' Besides, on seeing the oxen yoked to the chariot, Valkalacîrî asked the charioteer :-O Tāta ! Why have you tied these deer, thus (as he had seen only deer in the forest) ? It is not fit for hermits to do so' The charioteer smilingly said -O Muni ! These deer have done evil deeds and so they suffer'. The charioteer, then, gave Valkalacîrî some sweet–meats which he liked much. Valkālacirî ate the sweet–balls and becoming greatly delighted by its salubrious taste, he said :– O Muni ! I have before eaten such delicious fruits given to me by Maharṣis (great sages) who were guests at Potana Āśrama.' Saying so, but becoming disgusted with eating Bilva and Āmalaka fruits and becoming delighted by the taste of sweet–meats, Valkalācirī Muni became anxious to go to Potana Āśrama. On the way, the charioteer had a tough fight with a robber, and he dealt a severe blow to the robber. The robber said :--'Even an enemy's stroke is praiseworthy. You are successful by your blow. I am pleased with you. I have much wealth here So, O brother ! you take everything away.' The charioteer placed all the wealth in his chariot, and showing Valkalacîrī the way to the āśrama, saying O Muni ! This is the

way to Potana Āśrama which is so dear to you,' the charioteer gave some money to Valkalacîrī and went home.

Having gone to Potanapura Nagara, Valkalacîrî, asking citizens which way he should go, became a little bewildered on seeing magnificent buildings The innocent Muni, thinking about all males and females as hermits was creating laughter in the minds of the towns-people by saying "O Tāta I I salute you.' After wandering for some time, he happened to go to the house of a prostitute, and saying. 'O Tāta ! I salute you. 'O Maharsi you give me a hut to live in, and you take this money as a hire.' The prostitute said .-O Good Muni ! This āśrama is yours. You accept it' Then she called a barber and told him to make the hermit's body clean. The barber was not willing to touch the Muni's body, but with much persuation, Valkalacîrî's long sharp-pointed spade-like nails were cut short His bark garments were removed and his body was given a good cleaning bath. At the time of removing his bark-garments, when Valkalacîrī said :--'O Tapodhana (a person with whom penance is wealth) you do not remnove the bark-garments which I have put on from my birth', the prostitute said :--Why do you not allow us to do hos pitality, towards you as our guest in this āśrrama of great sages ? O Mahā Muni ! (great ascetic), If you follow the usage of our āśrama, then and then only, you will have a place of lodging in our own āśrama' Then, like a serpent under the mantric influence of a gārudī (senake-charmer) Valkalacîrî, with a desire of getting a lodging there, put on excellent garments. The prostitute, then, applied scented oil to the entangled mass of the hair of the great Muni and gently made them smooth and shining. Then, by the gentle rubbing of oil on his body, the eyes of Valkalacîrî became heavy as if he would have sleept like a cow feeling sleepy after she is well-rubbed Then, Valkalacîrî was given a finishing bath with tepid scented waters, and decorated with valuable ornaments. Finally, Valkalacîrî was married with a daughter of the prostitute The girl standing by the side of the Muni, appeared charming as if she were Lakṣmî (the God-

dess of Wealth) of the house-holders. A number of prostitutes were invited for the celebration of the marriage-ceremony When they were singing marriage-songs, Valkalacîrî thought, they must be uttering some Mantras. But when there was beating of drums and playing on other musical instruments on the auspicious cere mony, Valkalacîrî closed his ears out of bewilderment, as he was not used to such sounds

Now, the pros-hermits who had gone to the āśrama of Soma Candra Râjarsi with the object of enticing Valkalacîrî, under orders from King Prasanna Candra, returned to the king and told him:- O good king! We enticed Valkalacîrî and he came to the pre-arranged meeting place, but on seeing Soma Candra Rājarsi coming towards us from a distance, we became afraid of a curse from him, and we ran away in hot haste as females are naturally timid. But being so strongly enticed, Valkalacîrī must be searching us in the forest. He has not gone to his father s āśrama. He must be moving about somewhere in the forest' On hearing these words, King Prasanna Candra thought "Ah! What have I foolishly done that I caused separation, from my revered father, of my younger brother who was of great help to him in his old age. Separated as he is from my father, how will he live? For what period, can a fish removed from water, live? The king distressed by the sad account, could not get a moment's sleep even on his royal bed, like a fish struggling in very shallow waters

At that time, King Prasanna Candra heard the sound of beating of drums etc in the prostitute's house. He said:-The whole town is greatly distressed by my calamity. However, who is that superhuman being at whose house these sounds of beating of drums and singing are produced? Who is selfishly fond of these sounds when they are like a stroke of a thunder-bolt to me?

The prostitute any how came to know about the king's condition. She hurriedly-went to King Prasanna Candra and with

her hands folded and kept in front of her forehead in the form of an anjali, she said:-Mahārāja! (great king) an astrologer came to my place, and told me that a young Muni will come to my place, and you contract marriage of my daughter with him. Only to-day, a young Muni as innocent about common usage as a child, has come to my house, and I have ceremoniously married my daughter with him. At the time of the marriage-ceremony, there were sounds of beating of drums and of singing at my house I was perfectly ignorant about your Majesty's tale of misery. Please pardon my fault'

King Prasanna Candra now ordered the painters who had seen Valkalacîrî in the forest to go to the prostitute's house and make inquiries about the Muni at her house. They recognized Valkalacîrī Muni. They went to the king and narrated the true account. The king was greatly pleased. King Prasanna Candra had his brother Valkalacîri and his newly-wedded wife brought to his palace riding an excellent elephant with due pomp. The king taught him all the necessary customs of general usuage. Valkalacīrī was then married with many princesses and he was given a large share of the kingdom. He was now enjoying sensual pleasures with his beloved wives and passing his days merrily.

One day, the charioteer-the fellow-traveller of Valkalacīrī-was caught by the police-authorities when he was selling the stolen articles which he had received from the robber, and brought to the king. Valkalacîrī looked at him with merciful eyes. King Prasanna Candra-knowing the charioteer to be a benefactor of his younger brother Valkalacîrî when they were in the forest set him free. Good persons do not fail to repay the smallest service done to them

Some Candra Rājarṣi made inquires in the forest for Valkalacîrî but when he could not find him out, he was much grieved by the agony of separation from his son. By constant weeping he had developed corneal opacity and partial blindness But he

was much pleased when he received the news about Valkalacîrī from a messenger sent by his son King Prasanna Candra Then Soma Candra Rājarṣî took his break-fast meal of fruits and tubers in company with other hermits and Brahmacāris (celibates). Twelve years passed peacefully in this way.

One day at midnight, Valkalacîrī thought :--Aha ! How unfortunate I am that my mother died soon after my birth, and my father had to nourish me even in a forest. Then, I, who was constantly sitting on my father's lap, became a source of agony to him When I attained youth and when I was capable of requital of that kindness, I-a sinner-becoming addicted to sensual pleasures, unfortunately came here. Now, how can I redeem my debt to my father who has brought me up with unendurable hardship With this idea in his mind, Valkalacîrî went to his elder brother King Prasanna Candra and told him :--My Lord ! I am very desirous of going to father and of giving my respects to him. Prasanna Candra said :--Dear Brother ! Soma Candra Rājarsī is your father, as well as, mine. I am as much anxious to see him as your are. Then, both the brothers-King Prasanna Candra and his younger brother Valkalacîrî-attended by their retinu, went to the āśrama sanctified by the pious feet of their revered father, with great delight at heart. When they were near the vicinity of the āśrama, both the brothes got down from their conveyance. On the way to the āśrama Valkalacîrî addressing his elder brother King Prasanna Candra said.-On seeing this tapovana (sacred grove in which ascetics practise penance), even the wealth of the kingdom seems to me like a piece of strow Here are the lakes in which I was amusing myself like a royal swan The same are the trees whose fruits I have heartily eaten for many days. These are the young deer-my playmates-with whom I have joyfully played in dust. Ah ! I see the buffaloes who have fed me with their milk like a mother for a long time. O dear brother ! I have only stated some of my recollections in this forest. Besides, how

can I expect in the entire kingdom, the intense pleasure that I experienced in rendering service to our revered father here in this āśrama ? Both the brothers entered the holy āśrama and they saw their father-capable of increasing like the Moon, their mass of joy. King Prasanna Candra respectfully bowing down at the feet of his father Soma Candra Muni, said:-'Father ! I your son Prasanna Candra am paying my respects to you' Then, Soma Candra Muni, becoming free from the agony of separation touched him with his hard Affectionately touched by the hand of his father, King Prasanna Candra was more delighted like Kadamba Flowers than by the joy of prosperity of a kingdom. Then, Valkalacîrî bowing down at the feet of his father, said.-Father ! Your younger son Valkalacîrî who had been brought up here for a long time, pays his respects to you'-Soma Candra Muni then lovingly smelled Valkalacîrî's head as if it was a lotus-flower and embraced his body like clouds embracing a mountain. At this time, partial blindness of Soma Candra Muni disappeared by the rush of fears of joy from his eyes. So, the meeting of his two sons became a source of great consolation to him. Now, Soma Candra Muni very clearly saw his two sons and he lovingly inquired "O children ! Have you been passing all your time happily ? They replied:-O Father ! Under your grace, we have been passing Your days in happiness Then, Valkalaciri entered the hut where he was sitting previously with the object of seeing the condition of his hermit's utensils. He began to clean all the utensils with the aid of his upper garment. At that moment, an idea arose in his mind-'I must have cleaned my utensils as an ascetic with a cleaning woollen brush some day during my previous life By deep thinking on this subject, Valkalacîrî had Jāti Smaraṇa Jnāna (a knowledge of the Recollection of an Event of previous life). He clearly saw his previous human existence and while deeply meditating on the vows he had taken during his previous life, Valkalacîrî had complete repugnance for worldly enjoyments, and with steady meditation in Sukla-dhyāna and Dharma-dhyāna, Valkalacîrî at last, had Kévala Jnāna (Perfect Knowledge). Having duly acquired Kévala Jnāna (Perfect Know-

ledge), the enlightened Valkalacîri now began to preach True Religion to his father and to his brother. Some déva (presiding god of the locality) gave Muni-vèsa (the apparel of a Jaina Sādhu) to Valkalacîrī Muni.

Śramaṇa Bhagavāna Mahāvîra, addressing King Śreṇika said O King! When one day, while moving about from one place to another, we went to the beautiful park near Potanapura, Svayam Buddha Kévala Jnānî (one who had attained Kévala Jnāna by himself without enlightenment by another superior person) Valkalacīrì entrusted his own father to me, and he began to move about alone.'

King Prasanna Candra, went to Potanapura and he became more firm in his repugnance towards worldly pleasures. Having installed his infant son on the throne, he took Dīksā from me.

As soon as Śramaṇa Bhagavāna Mahāvīra had finished the narration of King Prasanna Candra, King Śréṇika saw a number of gods coming from the skies, and bowing down at the feet of the Worshipful Lord, he said·-O Lord! Why is thus multitude of gods, illuminating the skies, coming here? Śramaṇa Bhagavāna Mahāvira said:—"Prasanna Candra Rājarṣi has attained Kévala Jnāna (Perfect Knowledge) and gods are coming here for the purpose of celebrating its Mahotsava."

On hearing the account of Prasanna Candra Rājarṣi and his younger brother Valkalacîrî from the mouth of Śramaṇa Bhagavāna Mahāvîra, greatly delighted King Śréṇika who was becoming more resolute in his determination of observing religious meditation, did respectful obeisance to Śramaṇa Bhagavāna Mahāvîra, and went to Rājagriha Nagara.

CHAPTER IV

Seventeenth Year of Ascetic Life (B. C. 552-1)

1. Dîkṣā of Mahaccandra Kumāra. 2. Dīksā of Kāma-déva Śrāvaka 3. Dîksā of King Udāyana of Vita-bhaya Nagara.

1.

1. Dîksā of Mahaccandra Kumāra.

After having passed the sixteenth rainy season of his ascetic life at Râjagriha, Śramaṇa Bhagavâna Mahâvira, went to Campā Nagarî.

King Datta of Campā Nagarī had a son named Mahaccandra Kumâra by his queen Raktavatî. The young prince, on hearing the preaching of Śramaṇa Bhagavāna Mahâvîra, took from the Worthy Lord, the *Five* Aṇu Vratas and Seven Sikṣā Vratas-the Twelve Vows of a House-holder.

Mahaccandra had five hundred queens including his chief queen named Śrî-Kāntā, all of whom were of similar age, beauty, charm, youth, virtue and noble birth. The king and the queen had given separate beautiful palaces, much wealth, many conveyances, and numerous servants and maids, to each one of them. Young Mahaccandra Kumāra was happily passing his days enjoying worldly pleasures with them

When Mahaccandra Kumāra went away soon after taking the Twelve Vows of a House holder, Gaṇadhara Mahârāja Gautama Swāmî-the Chief Disciple of Śramaṇa Bhagavāna Mahāvīra, asked him :--O Bhagavān ! This Mahaccandra Kumāra seems to me pleasant, lovely, calm, beautiful, affectionate and charming,

To others, also, he seems such. O Bhagavan! How did he acquire this excellence during his human existence?

Śramaṇa Bhagavāna Mahāvîra thereupon narrated the previous life of Mahaccandra Kumâra as follows :--

Previous Life.

O Gautama! There was a king named Jitaśatru in a town named Tigicchā in this Bhārata-varsa. One day a venerable saint named Dharma-vîrya, happened to come there. He was full of strength, beauty, politeness, knowledge, right faith, and good conduct. He was bashful, gentle, energetic, glorious, majestic, and famous. He had overcome anger, pride, deceit, greed, sloth, sensual enjoyments, hardships, and misfortune. He was without eagerness for living and without fear from death. He was a huge treasure of knowledge. He was devout. He was virtuous. He lived on faultless alms-begging. He possessed forgiveness, abandonment, learning, celibacy, self-restrain, truth, purity and good understanding. Besides, that saint was the primary cause of purity, a friend of all living beings and he was without any desire of the fruit of austerities. He was steady, addicted to self-control, and eager for good conduct. He liked faultless questions and answers

One day the saint, moving about in the town for alms-entered the palace of King Jîtaśatru. On seeing him coming into the palace, King Jita-śatru, attracted by the saint's holiness and luster, and greatly delighted at heart, reverentially got up from his seat, and coming down from the foot-stool and advancing seven steps towards the saint, the king went round him three times by way of pradakṣinā, and adored him.

Pleased by getting an opportunity of treating the saint with food and drink-materials, the king at once went into the women's apartments, and personally did hospitality to the saint by giving him faultless food and drink-materials with a pure heart, kind words, and clean body.

By honouring with food and drink-materials with a pure heart and by showing devotion to the pious saint, the king's period of wandering in this world became greatly limited. During the next life also, he was fortunate in having human existence. Gods also take delight in extolling his extremely fortunate human existence.

In due course of time, the benevolent King Jita-śatru, on the completion of his period of life, died and he was born as a son from the womb of Raktavati-dévî-the queen of King Datta of Campā Nagarî. This is the same Mahaccandra Kumâra. He has acquired such human excellence by pious deeds.

Śramaṇa Bhagavāna Mahâvīra and his assembly of Sādhus left the place and went elsewhere.

After the departure of Śramaṇa Bhagavāna Mahāvira from Campā Nagarī, Mahaccandra began to act strictly in accordance with the rules and practices of Jaina Religion He acquired a knowledge of what is jîva, what is a-Jiva, and of other catagories of Jaina Siddhāntás. He also had accurate information about Puṇya (merit) and Pâpa (sin); how Pāpa Karma is acquired, how it can be prevented and, how the particles of Pāpa Karma can be shredded and completely removed. He knew which bodily acts are auspicious and which are in-auspicious; and also which out of the different expedients of worldly customs is acceptable and which is not so. In any business, he never ardently depended on the delusive hope of other persons. He was not a man to be cheated by anyone. He had such a firm belief in Jaina Siddhāntas that even a demi-god would not shake his faith. He did not have the least doubt about the tattvas (fundamental principles) of Jaina Siddhāntas and there was not any uncertainty in his mind about any of them. He had critically studied Jaina Canonical Works, and had very carefully ascertained their correct meanings. Being thoroughly imbibed with a genuine love for Jaina Siddhântas, Mahaccandra used to say :—"Only the

Siddhāntas have a correct meaning or they have the highest or whole truths. The rest are meaningless.

Owing to his liberal-mindedness, the doors of Mahaccandra's house were always open. His court-yards were covered with remnants of food and drink-materials of persons who had taken their meals there. He was such a pious-minded person, that even if he were to go into the women's apartments of any individual, there will not be the slightest doubt about his moral character. He was carefully observing all the vows taken by him, and he was consecrating his own Self with various austerities.

One day, when Mahaccandra was sitting in night-vigil during Pausadha Vrata,* the following idea arose in his mind at mid-night:-Prosperous are the villages, towns etc. frequented by Śramaṇa Bhagavāna Mahāvīra. Fortunate are the kings, wealthy merchants, leaders of corporation etc who have renounced the world and have adopted ascetic life at the pious hands of Śramaṇa Bhagavāna Mahāvîra. If now, Śramaṇa Bhagavāna Mahāvîra comes to Campā Nagarî, I will certainly renounce the world and take Dîkṣá from him.

*Pauśadha Vrata is mostly taken with the object of remaining in religious meditation for 4 prahars (from Sun-rise to Sun-set or Sun-set to Sun-rise) or for 8 prahars (for the day and night). It is effected by (1, Total abstinence from food by observing a fast for the day or by partial abstinence from food by taking only one meal during the day. (2) Total abstinence from sexual intercourse of any kind. (3) Total abstinence from a complete bath or washing parts of the body, as well as, from decorating the body with oils, pigments, flowers, ornaments etc and by (4) Total abstinence from talks or instructions relating to business-matters or talks involving the destruction of living beings. This vow is usually observed on twelve Parva-divasa-Auspicious days of religious merit though it can be done on any day of the week.

By the force of Fate, it so happened that Śramaṇa Bhagavāna Mahāvīra, moving about from one village to another, came to Campā Nagarī. Having heard about his arrival, crowds of people went out for his darśana. Mahaccandra Kumāra greatly rejoiced at heart also went for darśana. On hearing the preaching, Mahaccandra Kumāra, greatly delighted, made repeated salutations to Śramaṇa Bhagavān Mahāvīra, and gently told him with devotion :--Bhagavan ! I am greatly pleased with your preaching. I am very anxious to try to be assiduous in making myself free from the bondage of Karmas. O Worshipful Master ! I shall take my parents' permission, and then, I shall live with you and behave according to your orders."

Having said so, Mahaccandra Kumāra took his seat in his chariot and going home hurriedly, he told his parents with a low bow :—" Dear Father and Mother ! To day, I went to hear the preaching of Śramaṇa Bhagavāna Mahāvīra. I liked his preaching very much. I have a great desire to behave strictly in accordance with his sayings and to live in his company. You give me your permission to accept ascetic life." On hearing these words, the mother of Mahaccandra Kumāra at once fell down in a swoon on the ground. When brought to her senses by cooling treatment, she, in deep sorrow and with her eyes filled with an incessant flow of tears, tried to dissuade him from his intention of renouncing the world and of accepting ascetic life. But Macchandra Kumāra did not in the least swerve from his firm determination. She very reluctantly gave him permission.

Mahaccandra Kumāra went to Śramaṇa Bhagavān Mahāvīra, and he was admitted into his Order of Monks. Rejoicingly accepting ascetic life, Mahaccandra Muni always acted according to the wishes of Śramaṇa Bhagavāna Mahāvīra. He was very care ful in the use of his mental, vocal, and bodily acts. He kept them under rigid control. He restrained his sense-organs, and led a highly-regulated celibate life. He gained knowledge of various Śāstras from highly venerable learned disciples of Śram-

aṇa Bhagavāna Mahāvîra. He made his ātmā (Soul) pure by practising two days,' three days' and more days' fastings, and austerities of various kinds.

When, however, after behaving in this way for many years and leading an exemplary ascetic life, Mahaccandra Muni saw that his body had become greatly emaciated and unable to give any work, he abstained from food and drink-materials and took a vow of remaining in religious contemplation till the end of his life by death. He went to a holy place, spread a bedding of soft Darbha grass on, a place free from vermin, and abstained from food and drink-materials. Abandoning all desires for living or for death, and giving up the slightest expectation of gaining any worldly enjoyments as a reward for severe austerities, he remained in this state for 30 days, without food and drink. At last having asked pardon for all the sins done during this life, and having devoutly atoned for the misdeeds, Mahaccandra Muni died in perfect tranquility of mind and was born as a god.

2

2. Vrata grahaṇa of Kāma-déva Srāvaka

At the time of the Bhāgavatî Dîkṣā of Yuva-rāja (Crown Prince) Mahaccandra at the pious hands of Śramaṇa Bhagavāna Mahāvîra during his residence at Campā Nagarî, a wealthy merchant named Kāma-dèva of that town, also, took the Twelve Vows of a House-holder in the same Samavasaraṇa.

Kāma-déva was very wealthy. He possessed gold worth six crores, in his treasury, six crores in dealings bearing interest, and six crores in house-hold belongings. He had six-cow pens each containing ten thousand (10,000) cows.

Kāma-déva Grihapati, having taken the Twelve Vows of a house-holder from the lotus-like hands of Śramâṇa Bhagavāna Mahāvīra, like Ānanda Grahapati, went to the Pauṣadaśālā of his town, with the permission of his son, friends, relatives, and

caste-people, and lived there doing his various religious practices.

One day, a cruel god assuming the form of a demon, came to Kâma-dèva, with a sword in his hand, with the object of distracting his mind from religious meditation, and told him:-O Kāma-déva ? Desirous of getting the unobtainable and eager for the Happiness of Moksa ! you leave off your Vows, otherwise I will immediately cut you into small pieces with this sword and you will die untimely with a miserable death"

On hearing these words of intimidation, Kāma-déva did not in the least, shirk from his firm determination, but observing silence he remained steady in his meditation. When Kāma-déva gave no attention to his threats although he was told twice or thrice, the demon, closely tightening his lips, and angrily raising up his eye-brows, did him a number of agonising acts with his sword-Kāma-déva suffered all these pains without, in the least, being moved with slightest feeling of displeasure.

At last, the god, assuming the form of a huge elephant, and making loud roarnigs, took hold of Kāma-dèva, with his massive trunk, and tossing him up and down, kneaded him with his feet.

Despairing of all efforts to terrify Kāma-dèva; the cruel god assumed the form of a huge serpent, and entwining himself round Kāma-déva's body, gave him a deep sting with his sharp teeth; Kāma-déva, was, however, very steady in his meditation.

Becoming greatly delighted the god assumed his original divine form and told Kāma-déva:-O Beloved of the gods ! you are fortunate ? you have accomplished everything ! Your birth and living are fruitful that you have made a firm and un-shakeable determination in the religious vows taken by you, On hearing the praises of your firm determination. I have come here to test your forbearance. but you have not become slack. You have remained perfectly firm. O Beloved of the gods ! I entreat your apologies a thousand times for having troubled you so much.

When, however, Śramaṇa Bhagavān Mahāvīra, returned to Campâ Nagarī, twenty years later, and was staying at Purṇa-bhadra caitya of that town, Ḳâma-déva, on hearing the news of the Lord's arrival, put on neat clothes, and went for darśana along with a multitude of people

Soon after the preaching, Śramaṇa Bhagavân Mahāvîra, looking at Ḳāma-déva, narrated the cruel treatment given to the merchant by the god, and addressing his corporation of Sādhus and Sādhvis (nuns), he said -These house-holders, strictly following the Principles of Jainism, suffer with equanimity, great agonies from hassments caused by gods, human beings and lower animals for the preservation of their vows; they do not swerve in the least, but they are steady in their vows. Therefore, you Sādhus and Sâdhvis (nuns) should always remain steady in the careful preservation of your religious rites; you should not be shaky; and you should learn to snffer all the dificulties that you may be put to". The Sādhus and Sādhvis respectfully looking at Kāma-dèva, whose firm determination was so much praised by Śramaṇa Bhagavān Mahāvīra cordially accepted the wordings of praise. Kāma-déva, then, receiving detailed explanations of questions put to the Worshipful Lord, went home.

Kâma-déva Srāvaka, thus carefully observed the religious duties of a house-holder for twenty-years. Like Ānanda Śrāvaka, he practised the Eleven Religious Stages of Spiritual Advancement of a house-holder with great devotion and at the end of his life, he remained without food and drink for thirty days, and having died, was born as god.

3. Udāyana Rājarsi.

Sindhu-Sauvira-deśa with its capital town at Vītabhaya Nagara was governed by King Udāyana. The king was married with Prabhāvati-daughter of king Ceṭaka of Vāiśālī. Udāyana had a son named Abhīti Ḳumāra by queen Prabhāvati, and he had his sister's son named Ḳéśī Kumāra.

King Udāyana was the supreme lord of sixteen (16) provinces, three hundred sixty-towns including vîta bhaya, and a number of mines. He was the master of ten crowned kings including Mahāsēna, numerous other kings and crowned princes, city-guards, mayors, and big travelling merchants.

King Uādayana was a devotee of Jaina Ascetics and he was well-versed in Jîva, Ajîva and other catagories propounded in Jaina Āgamas.

Conversion of Udāyana to Jainism

The following account ofthe conversion of King Udāyana to Jainism and the defeat of king Mahâsena is interesting.

Some marine merchants were on sea-voyage. Their boat was in a sinking condition due a severe tempest in the sea. The mer chants were in a critical danger A deity saved the boat and put it on the safe tract. He at the same time gave the merchants a sealed sandal-wood chest containing a handsome image of a Tīrthaṅkara prepared by himself, saying:-Here is the image of a god of gods and by its superhuman powers you will be able to sail safely" They sailed comfortably without any mishap and they reached the bank of Sidhu-Sanvîra within a few days-The merchants had the image-box landed at Vîtabhaya Nagara Queen Prabhavatî. the chief consort of King Udayâna had a beautiful temple made in her palace and having established the image with due ceremony, she was daily worshipping the image of the Tîrthaṅkara with much devotion.

King Udāyana was a staunch devotee of Tāpasas (hermits) but gradually in course of time, his faith in the Tîrthaṅkar's image became firmly established.

One day when Queen Prabhāvatî was dancing and King Udāyana was playing on a vîṇā (an Indian lute), the king became rather tmpatient on seeing the headless body of Queen Prabhâvatî, and with it, the king's playing on the viṇā suddenly stopped.

On the queen's askings him whether there was any fault in

her dancing, the king gave out the real state of affairs The queen at once realised that the event portended her death in near future For the welfare of her Soul, she thought of renouncing worldly pleasures by becoming a nun and asked permission from King Udāyana. The permission was granted with much relunctance, but there was one condition that if she became a god after death, she should come from heavens and instruct him on the Right Path. The queen accepted the condition, and she became a Jaina nun. On death after a few days, she was born as a god. In accordance with the promise given to King Udāyana, the god used to come to him to advise him on the Right Path. The King became more and more attracted towards Jainism

After the death of Queen Prabhāvatî, a faithful hump-backed maid-s rvant of the queen, was doing the worship of the image of the Tîrthaṅkara, with much devotion. One day, a Śrāvaka from Gāndhāra came to Vîtabhaya Nagara for darśana of this illustrious image. The maid-servant of the queen rendered great hospitality to the merchant, and treated him with sumptuous dishes. The gentleman was greatly delighted, and at the time of returning home, the Śrāvaka gave her some divine pills, of super natural influence by the use of which the hump-backed condition of the maid-servant disappeared, and she acquired exquisite beauty resembling that of a celestial damsel. By the gold like beauty of her body, she came to be known among the public as Suvarṇagulikā.

When however, King Caṇḍa Pradyota of Ujjayinī, heard about the divine beauty of the maid-servant, he became enamoured of her, and he made efforts to win her over. The maid-servant, having known the hearts motive of King Caṇḍa Pradyota through secret spies, became enticed towards him. One day King Caṇḍa Pradyota himself riding his famous Nalagiri elephant, came to Vīta-bhaya Nagara at night and went away with the

maid-servant. While going away, the maid-servant took away the image of the Tirthankara with her.

When, the next morning, King Udâyana came to know about these things, he sent word to King Caṇḍa Pradyota:- You are at liberty to keep the maid-servant with you, if you like; but you must send back the image of the Tirthankara' To this Caṇḍa Pradyota gave no reply. King Udāyana waged a war on Caṇḍa Pradyot's kingdom and in the fight that ensued Caṇḍa Pradyota was made a captive alive. While returning home the monsoon set in with full force, and Udāyan's army, seeing a large area of level ground, systematically encamped for the rainy season.

In the Paryusaṇa Parva during the rainy season, King Udāyana strictly following the Jaina Religious Ṛitual, asked apologies individually, from all the persons in the army's camps for having offended them in the least. Udāyana thought it to be his religious duty to ask apology from King Caṇḍa Pradyta who was a captive in his camp. Caṇḍa Pradyota was set free from his captivity and he was allowed to go home. It was in this way, that Mahāséṇa-Pradyota became the obedient mendatory king of King Udāyana of Vita-bhaya Paṭṭana.

One day when king Udāyana was observing a religious nightvigil, he had the following idea in his mind at mid-night, that is to say:-Fortunate are the towns and villages frequented by Śramaṇa Bhagavān Mahāvîra, and happy are the kings, gentry, and other people who have the darśana of Śramaṇa Bhagavāna Mahāvîra, and who do salutations to his lotus-like feet. If Śramaṇa Bhagāvāna Mahāvîra happens to come here and takes his lodging at Mrigavana outside the town I will make salutations to him, and I am desirous of rendering service to him.

During the present season of the year, Śramaṇa Bhagavāna Mahāvîra was staying at Campā Nagarî instructing Mahaccandra

* The army being arranged in ten camps, the town inhabited on the place is called Daśapur. It is now known as Mandasor.

Kumāra, Kāma déva Śravaka, and others, Now, knowing the thoughts of King Udāyana through Manah Paryava Jnāna (Mental Knowledge) he went in the direction of Vîta-bhaya Nagara. Coming to Vîtabhaya Paṭṭaṇa he had his lodgings at Mrigavana Udyāna King Udāyana greatly delighted at heart went for darśana along with a large multitude of his relatives and citizens. On hearing the preaching, King Udāyana was much pleased, and going round Śramaṇa Bhagavāna Mahâvīra three times from right to left by way of a pradaksiṇā, he said:-' I shall install my son Abhîti Kumāra on the throne and making necessary arrangements for the kingdom, I am dessirous of taking Bhāgavati Dîksā.'

With the permission of Śramaṇa Bhagavāna Mahāvîra, the delighted king returned home. On the way, King Udâyana had an idea.-If I entrust my son Abhîti Kumāra with the supreme authority over the kingdom, he may becoma entangled in the enjoyment of worldly pleasures and he may have to wander in this world for the anādi-antanta kâla (time without a beginning and without an end). Therefore, it is desirable that I should hand over the management of the kingdom to my sister's son Kéśī Kumâra.

Kéśî Kumāra was thus appointed as the King of the entire Kingdom of Sindhu-Sauvîra with Vîtabhaya Paṭṭana as its capital-town, and King Udāyana took Dîksā. Yuva-rāja Abhīti-Kumâra was offended as his right to the throne was neglected. He, there fore, went away to Campā Nagari along with his family-members and attendents and lived there under the protection of King Kuṇik

After his Dîkṣā, Udâyana Râjarṣi did severe penances and fastings By eating dry and un-nutritious food he contracted some chronic malady. The physicians advised him to take curds as food He was, therefore, living near a cow-pen.

One day Udāyana Rājarsi went to Vîta-bhaya Nagara-Kèśī Kumāra was the king there. The wicked ministers of Kèśî Kumāra told him:—This Udāyana has become disgusted with ascetic life.

He has come here to take back your kingdom. Kéśi Kumāra replied:- He has given me the kingdom. I shall hand it over to him if he asks for it" The wicked ministers of Kéśi Kumāra administered some deadly poison to Udāyana Rājarsi in the curds-food through the help of a cow-herdess, and as a result, Udāyana Râjarṣi died.

It is said that as a punishment for such a heinous act, the protecting deity of the town showered heaps of sand over the town, and the entire town became submerged in them. The potter at whose Udāyana Rājarsi was living, was saved Others perished.

After the dîkṣā of King Udāyana at Vita-bhaya Nagara, Śramaṇa Bhagavān Mahāvīra went in the direction of Vidèha-déśa and lived at Vāṇijya-grâma during the raing season of the fifth year of life as a Kévalin. Having finished his living during the rainy season at Vāṇijya-grâma, Śramaṇa Bhagavân Mahāvira went in the direction of Banaras.

From Vītabhaya Paṭṭana, Śramaṇa Bhagavân Mahāvira went in the direction of Vidéha-déśa.

The journey from Vitabhaya Paṭṭana was a very long and tedious one, and during the summer, the disciples of Śramaṇa Bhagavāna Mahāvîra practising different vows, found it to be a very heart-rending one. There was not a single human habitation for several koshas in the dusty land of the desert of Mārwâr (Rajputānâ) A large majority of disciples of Śramana Bhagavāna Mahāvîra were of noble birth, and they were not accustomed to long walks and they were exposed to pangs of hunger and thirst. In the desert, Sramaṇa Bhagavâna Mahāvīra and his congregation of Sâdhus (monks) met with some bullock-carts full of dry sessamum seeds crossing the desert. The carts-men on seeing the Worshipful Lord and his numerous disciples, said:-O Venerable Saints, Please take as many sessamum seeds load as you like, and you can, for the time being, satisfy your hunger." Although the mass of sessamum seeds was acita (free from liv-

ing beings) and therefore, acceptable to sâdhus, and even though, the owners of the sessamum seeds were willingly ready to give them as alms, Śramaṇa Bhagavâra Mahāvîra did not give permission to accept them as alms-material Although Śramaṇa Bhagavāna Mahāvîra knew that the sessamum seeds were acita, how can ignorant sādhus know them to be acita ? If, in case, knowing the sessamum seeds to be acita, the sâdhus are allowed to accept them, Śramaṇa Bhagavān Mahāvîra did not permit them simply because lest sādhus themselves may not be tempted to cite this accident as a guiding example, and to accept sa-cita sessamum seeds as a routine practice.

During this jownery, all the sādhus were troubled with thirst. On the way, there was a large pond full of a-cita water. Śramana Bhagavāna Māhâvīra knew that the water in the pond was a-cita (free from living organisms) and that it was acceptable to the sādhus. But water in all the ponds is not a-cita, Now, if the sâdhus be permitted to take even a-cita water from a particular pond, they may be inclined, some day or another, to take sa-cita water from other ponds as a routina practice in future, and it was with this idea, that Śramaṇa Bhagavāna Mahāvîra did not permit the sādhus to take the water from that pond.

From Vîtabhaya Paṭṭana Śramaṇa Bhagavāna Mahāvîra went to Vāṇijya-grāma in Vidéha-déśa and lived there during the four months of the rainy season.

Eighteenth Year of Ascetic Life. (B. C. 551-550)

1. Vrata-grahaṇa of Cullanipitā and Surā-déva 2. Dîkṣā of Pudg-ala Parivrājaka 3. Vrata-grahaṇa of Cullaśtaka. 4. Dîkṣā of mankātī Kimkrama, Arjuna, Kāsyapa and others. 5 Mét-ârya Muni

Explaining the tenets of the Jaina Religion in different villages and towns. Śramaṇa Bhagavāna Mahāvîra reached Banaras

and had his lodgings at Kostaka Caitya located in the North-East corner outside the town.

King Jitaśatru of Kāśi-déśa received the Worshipful Lord with great pomp and hospitality.

On hearing the preaching of Śramaṇa Bhagavāna Mahāvīra two wealthy citzens of Banaras viz Cullanipitā and Surâdèva took the vows of a house-holder at the lotus-like hands of the Worshipful Lord.

I

1 Vrata-grahaṇa of Cullanipitā

At (Vārāṇasi Nagari) (Banaras) their livied a wealthy merchant named Cullanipitā and his wife named Syāmā Cullanîpitâ possessed twenty-four (24) crores of gold mohars. Out of these eight crores (8) were in his treasury, eight (8) crores in transactions bearing interest and eight (8) crores were invested in merchandise. Besides he had eight (8, cow-pens each containing ten thousand cows.

On hearing the highly instructive preaching of Śramana Bhagavān Mahāvira, the wealthy merchant, Cullanipitā took the vows of a house-holder.

Having entrusted all his business-affairs to his eldest son, Cullanîputā, one day, went to the Pausadha-śālā (a building set apart for religious meditation) of the town and having taken the Pauṣadha Vrata (a vow of abstaining from all sinful acts) he remained with parfect calmnes in religious meditation

At midnight, a demon-god assuming a hideous form came to him with an open sword in his hand and intimidated him saying :—O Śrâvaka! You leave aside all your religious practices. If you will not stop them instantly, I will kill your eldest son-and others with this sword. When after hearing these harsh words, Cullanipitâ did not in the least, swerve from his firm resolution, the god angrily brought his three sons, eldest, younger

and youngest, to Cullanīpitā's presence, and began to beat them. Then, he threw them into a deep vessel full of boiling oil, and he threw the flesh and blood of his three sons on Cullanîpitā. Still however, Cullanīpitā became more steady in his meditation. The god repeatedly told him :—O Śrāvaka ! If yon do not leave off your religious meditation, I will immediately bring your mother Bhadrā Mātā and having beaten her severely and having thrown her into a deep vessel full of boiling oil, I shall throw her flesh and blood on you, and you will meet with an untimely death after suffering terribte pains. Although Cullanîpitā was repeatedly intimidated by the god, he remained perfectly steady. At this moment, an idea occurred in Cullanîpitās mind :—This man seems to be cruel. He has killed my three sons, and he will kill my mother. I shall, therefore, try to catch him by every possible effort. When, with this idea in his mind, Cullanîpitā extended his arm to catch him, the god at once flew away into the skies, and Cullanîpitā taking hold of a pillar, created a very loud noise of alarm. On hearing his voice, Bhadrā Mātā-Cullanîpitā's mother hurriedly went into the Pauṣadhaśālā-and asked Cullanīpitā the reason of his making such a loud noise. When Cullanîpitā narrated the whole account to his mother, she said—O child ! Nothing of the sort has at all happened. It seems to me that some wicked god having created forms resembling those of your sons and also mine, must have done all this by his super-human powers, with the object of testing your firm determination. O dear son ! Śramaṇa Bhagavāna Mahāvīra has ordained that transgressions in accepted vows should be rectified by penance. There is a transgression in your Pauṣadha vrata and you should practise penance for it. Cullanîpitā very gladly did it.

The daily routine of Cullanîpitāns life resembled that of Ānanda Śrāvaka after this accident.

Cullanîpitā had practised the Eleven Stages of Spiritual Development for a house-holder. Having died with perfect

calmness, Cullanīpitā was born as a god with a life-limit of four Palyopams in the Aruṇaprabha Vimāna (aerial car named Aruṇa-prabha) in Saudharma Déva-loka. Descending from the Aruṇa-prabha Vimâna, he will be born in an excellent highly religious Śrāvaka family in Mahā Vidéha Kṣétra and having taken the highly meritorious Bhāgavatî Dîkṣā, he will, in due course of time attain the Eternal Blissful Siddhi Pada

Vrata-grahaṇa of Surâdéva Śrāvaka

There lived at Vārāṇasī Nagarî (Banaras) a rich merchant named Surādéva and his wife Dhanyā. Surādéva had as much wealth and as many cow-pens as Kāmadéva. On hearing the preaching of Śramaṇa Bhagavāna Mahāvīra, Surādéva took the Twelve Vows of a house-holder, like Ānanda Śrāvaka and others. At the time of harassment from any living being-human, celestial, hellish, or any lower animal-he did not leave off his religious practices, but he went on with his religious meditation with great delight.

He had three sons. The same sort of harassment from a god happened to him as was the case with Kâma-déva and Cullanîpitā. A wicked god intimidating him with the killing of his three sons, told him:-'O Surādéva ! You leave off these religious practices.' But when Surādéva did not at all swerve from his firm determination, the god told him.-'Surâdèva ! If you are desirous of saving your life, I again tell you, you immediately abandon all these practices; otherwise, I will produce sixteen most dangerous diseases in your body; you shall have to suffer agonising pains, and you will die with numerous tormentations' On hearing these words of the god, Surādéva made a loud noise of fear. Surādéva's wife Dhanyā at once came thereon hearing noise, and she made the situation clear. Surādéva became calm again Further account relating to Surâdéva was similar to that of Kāma-déva He had practised the Eleven Stages of Spiritual Development of a house-holder, and at the time of his death, he

did expiation for previous transgressions like Ānanda Śrāvaka and others, and having died in perfect calmness, he acquired divine splendour in Aruṇa-Kānta Vimāṇa of Saudharma Déva-loka. Descending from there, after enjoying celestial pleasures for a life-limit of four Palyopams, he will be born in an excellent Śrāvaka family in Mahā Vidéha Kṣétra, and having devoutly practised Bhāgavatī Dîkṣā, he will, in due course of time, attain Eternal Happiness of Blissful Mokṣa-Pada.

2

2. Dîkṣā of Pudgala Parivrājaka.

From Bānaras, Śramaṇa Bhagavāna Mahāvîra came to Ālambhikā Nagarî on his way to Rājagriha.

There was at Ālambhikā Nagari, a parivrājaka (a wandering mendicant) named Pudgala Parivrājaka residing in Śaṅkha-vana Caitya of that town He was well-versed in Rig Véda and other Vèdic Śāstras and he was also attached to strict austerities. He was always having a two-days' fasting and he was daily exposing himself to the hot rays of the Sun, About the preaching of Pudgala Parivrājaka, some praised it, while others entertained doubts about it.

At this time, Śramaṇa Bhagavāna Mahâvīra came to Ālambhikā Nagarî and had his quarters at Śaṅkha-vana Udyāna With the permission of the Worshipful Lord, Gaṇadhara Mahārāja Indrabhûti Gautama went int-o the town for alms- and he heard the public talk about Pudgal's preaching. On his return with the alms, Indrabhūti Gautama narrating the preaching of Pudgala Parivrājaka before Śramaṇa Bhagavāna Mahāvīra, told him :--Bhagavan ! Now-a-days, there are discussions at Ālambhikā about the Knowledge and Theory of Knowledge acquired by Pudgala Parivrājaka through Vibhaṅga Jñāna. Pudgala says : Déva-lokas extend to the highest limit of Brahma-dévaloka, and dévas (gods) exist within that limit The lowest life-limit of gods is ten thousand years, and their highest limit is ten Sāgaro-

pams. Bhagavan ! What is your opinion about this they ro of Pudgala Parivrājaka standing with his face directed to the Sun and with his arms raised up ? As a result of difficult austerities, steady exposure and gentility of heart, Pudgala Parivrâjaka acquired Vibhanga Jnāna and he was able to see the events of the déva-lokas (heavens) including Brahma-dévaloka.

By the acquisition of this much visible knowledge Pudgala now thought that he had Perfect Knowledge of the Self. By Visual Knowledge, he said that he was able to see that the lowest life-limit of gods is ten thousand years, and the highest, is ten sāgaropams. Beyond this limit there is neither a déva-loka nor a dèva (god). From the place of penance Pudgala Parivrājaka went to his hermitage and having taken his tri-daṇḍa (triple staff), earthen-pot, ochre-coloured clothes etc, he went to the Āśrama at Ālambhikā. Having kept his clothes, earthen-pot etc, at the Āśrama, Pudgala Parivrājaka went to market-places, squares and triangular spaces in the town for the publicity of his knowledge acquired by Vibhaṅga jnâna There were discussions in the town.

Replying to the question of Gaṇadhara Mahāraja Indrabhūti Gautama, the Worshipful Lord said :--'What Pudgala Parivrājaka is not true. The lowest life-limit of gods is ten thousand years and their highest limit is thirty-three Sāgaropams Beyond the Brahma-déva-loka there are other déva-lokas, and there are gods residing there.

All the persons in the Samava-saraṇa heard the explanation. When the preaching was over, all the visitors, praising the explanation of Śramaṇa Bhagavāna Māhavīra, went away to their respective homes

The most correct explanation given by Śramaṇa Bhāgavāna Mahāvîra reached the ears of Pudgala Parivrājaka. He became suspicious about the correctness of the knowledge acquired by him. He had already heard that :—"Śramaṇa Bhagavāna Mahā-

vîra is a Sarvajan. He is a Tîrthankara. He is very pious and accustomed to severe austerities.' Now, he became defident about his acquired knowledge. The more doubtful he became of his knowledge, the more steadily he began to lose his Vibhaṅga Jñāna. Within a short time, Pudgala Parivrājaka came to readise that the Vibhaṅga Jñāna that he had acquired was simply a delusion of mind.

Now, Pudgala Parivrājaka went to Śaṅkha-vana Udyāna with the object of taking the shelter of Śramaṇa Bhagavāna Mahāvîra Entering the Samavasaraṇa he made salutations with due ceremony to the Worshipful Lord, and going three times round him from right to left by way of a pradakṣiṇā, he took his seat at a suitable place.

On hearing the preaching, the faith of Pudgala Parivrājaka in Jaina Dharma became more steady. He took Bhāgavatî Dīkṣā at the pious hands of Śramaṇa Bhagavāna Mahāvīra and gladly joined the Order of Monks He studied the Eleven Aṅgas of the Jaina Siddhāntas, and having become free from a majority of Karmas, he died in perfect calmness.

3

3 Vrata-grahaṇa of Cullaśataka.

At this time, Cullaśataka a millionaire of Ālambhikā Nagarî and his wife Bahulā took the Twelve Vows of a House-holder, along with a number of males and females at the blessed hands of Śramaṇa Bhagavāna Mahāvîra.

At Ālambhikā, there lived a millionaire named Cullaśataka, with his wife Bahulā. He possessed wealth and cow-pens similar to that owned by Kâma-dêva Śrāvaka. Now, Cullaśataka accepted the Twelve Vows of a House-holder from Śramaṇa Bhagavāna Mahāvīra and he piously observed the Eleven Stages of Spiritual Advancement for a house-holder. He experienced an annoyance from an evil god similar to that created for Cullani-

pitā The only difference being that in the case of Cullaṇīpitā, the god intimidated him that he would kill all his sons if he did not swerve from his Path of Duty. But to Cullaśataka the evil god said :—Ah ! Cullaśataka ! if you do not leave off your Path of Duty, I will collect all your wealth amounting to eighteen crores of gold coins, and will fling it away in various localities of the marketing-places of this town You will suffer from painful and tormenting meditation, and you will eventually meet with an unhappy death.' On hearing these dreadful words of the god, Cullaśataka s'rāvaka made a great noise. Having heard the noise, Bahulā, the wife of Cullaśataka, at once entered the Pauṣadha-s'ālâ (a place set apart for religious meditation) and on knowing the real state of affairs, Cullaśatakaji became perfectly quiet again. The account of the latter portion of his life resembled that of Ānanda Śrāvaka. Dieing with perfect equanimity of mind, Cullaśataka Śrāvaka was born as a god in Aruṇa Siddha Vimāna (aerial car) of Saudharma Déva-loka, with an age-limit of four Palyopamas. Descending from there, he will attain Mokṣa-pada (Final Emancipation in Mahā Vidéha.

From Ālambhikâ Nagarī Śramaṇa Bhagavāna Mahāvira went to Rājagrihi Nagarî.

4

4. Dîksā of Mankātî and others.

At Rājagrihi, Mankāṭī, Kimkrama, Arjuna, Kāśyapa, and several persons, took Bhāgavatî Dîkṣā from Śramaṇa Bhagavāna Mahāvîra and joined His Order of Monks.

Śramaṇa Bhagavāna Mahâvīra lived at Rājagrihi Nagarî during the Rainy Season of the Eighteenth year of his Ascetic life

Śramaṇa Bhagavāna Mahāvîra lived at Rājagrihi Nagari during the Rainy Season of the Sixth Year of His attainment of Kévala Jnāna. It was the eighteenth year of his ascetic life. After the close of the rainy season, also, he moved about in Magadha-déśa.

During this time, the devotion of King Śrénika towards Śramaṇa Bhagavāna Mahâvîra went on increasing. They met each other very frequently.

One day when King Śrénika was sitting near Śramaṇa Bhagavāna Mahâvîra, a man suffering from a virulent form of leprosy came there and after having respectfully saluted the Lord, he took his seat, like a rabid dog, very close to the feet of Śramaṇa Bhagavāna Mahāvīra, and he fearlessly began to smear the feet of the Venerable Lord with the stinking offensive pus coming out from the ulcers on his body, as if it were sandal-paste. Śramaṇa Bhagavānā Mahāvîra was perfectly calm but King Śrénika became greatly enraged at the man's insulrting behaviour.

At that time, Śramaṇa Bhagavāna Mahāvīra had a sneeze. The leper instantaneously announced:—'May you die soon.' Then King Śrénika had a sneeze. The leper said:— May you live long.' Then, Abhaya Kumāra had a sneeze. The leper said:-'You live or die. And then, the butcher named Kalāsâurika-who was in the assembly-had a sneeze. To him the leper said:-' You need not live and you need not die.'

King Śrénika was very curious to know the correct meaning. Śramaṇa Bhagavāna Mahāvîra explaining the words of the leper said:--'O king! When he told me to die soon, he meant to say that I was to attain Nirvâṇa Pada (State of Final Emancipation) after my death and hence, if I died soon I will have the Eternal State of Final Beatitude earlier To you, O King! he said "May you live long here,' because after your death, you are to be born as a Nâraka' (denizen of hell). If you live longer here, you will be happy here, and you will be saved from the agonies and torments of hell for the time being To Abhaya Kumāra he said:-'You live or die: Because if Abhaya Kumāra lived longer, he would be doing pious deeds, and if he died, he would be born as a god in Anuttara Déva-loka. Both these

things are good for Abhaya Kumāra. In case of butcher Kālasaurika, the leper god said. " You need not live and you need not die' meaning there-by that, even if he lived long he would be doing more sinful acts, and whenever he died, he was sure to be born in hell. So both these things are not good for him.

King Śréṇik's Disappointment

On hearing about himself that he would go to hell after death, the mind of King Sréṇika became greatly disturbed. He requested Śramaṇa Bhagavāna Mahävîra to find out a remedy by which his birth in hell, could be averted. Śramaṇa Bhagavâna Mahâvīra said:—O King! Just as, it is impossible to expect a Brāhmin female residing in this town to give gift to a Jaina Sādhu, and just as it is impossible to prevent butcher *Kālasâurika from killing animals, in the same way, it is impossible to escape the punishment of one's evil deeds. But then, the Venerable Bhagavāna cheering up King Śréṇika fore-told:-O Good King! You need not be so disappointed. You will become the First Tîrthaṅkara named Padmanâbha, in the next Future Series of Tîrthaṅkaras during the next Utsarpiṇi Kāla.

Although King Śrenika was not able to lead an ascetic life, he made a firm resolution never to put any hindrance in the way of persons who were willing to accept Bhāgavatî Dîkṣā.

At this time, a young prince named Ārdra Kumārā came to Śramaṇa Bhagavāna Mahâvīra from a non-âryan country named Ārdraka.

Ārdra Kumāra

In a non-āryan country named Ārdraka located very far off, on the coastline of a big sea, there lived a non-āryan king Ārdraka in his capital town named Ārdraka. King Ārdraka had his wife named Ārdrikā and a son named Ārdra Kumāra.

---

*Kāla sāurika was killing five hundred bulls every day.

King Ārdraka had formed friendship with King Śréṇika of Magadha-déśa. One day, King Śrèṇika sent one of his ministers to Ārdraka-dèśa with some presents for King Ārdraka. There; King Śréṇik's minister was highly respected and very hospitably treated. On seeing the close friendship of King Śréṇika with his own father, Ārdra Kumāra asked the minister with the idea of contracting, friendly relations with one of King Śréṇik's sons :– 'Has King Śréṇika any son or not ? I like to have friendship with him'. The minister naming Abhaya Kumāra as one of King Śréṇik's most intelligent sons, extoiled with an open heart the highly eminent qualities of the heart and soul of Abhaya Kumāra. Although Ārdra Kumāra was born in a Non-āryan country, he became greatly enamoured with the highly virtuous qualities of Abhaya Kumāra, and he sent some presents to Abhaya Kumāra with the object of forming friendship with him. On his return back, the minister gave the presents from Ārdra Kumāra, to Abhaya Kumāra. Abhaya Kumāra had a deep knowledge of some of the noble Principles of the Jaina Religion.

Highly intelligent Abhaya Kumāra at once thought–'It seems to me that this prince-Ārdra Kumāra is a highly religious man capable of attaining Sālvation in futire but that he has been born in a Non-āryan country because he may have put obstructions in the path of Sādhus-who may be practising their religious duties, during his previous life. Because a miserable man who is never to attain Sālvation or one who can attain it with much difficulty cannot aspire to contract friendship with me. Friendly relations. usually take place with persons of similar good or evil Karmas. Usually individual temperaments must be identical. Friendship is formed and it becomes long-lasting, only when there exists a similarity of age, fundamental qualities (sattva, rajas, tamas), as well as, a similarity of deliberate thinking: A noble idea of bringing Ārdra Kumâra to Bhārata-varśa (Union of Hind; India) and of making him advance on the Progressive Stages of Spiritual Elevation after instructing him in the Principles of the True Religion, preached by the Tīrthaṅkaras, arose in the mind of Abhaya

Kumāra. He who unites another in the path of morality, rules of civic life, and in the path of True Religion, is his real benefactor. The acquisition of true faithful friends depends chiefly on puṇya (meritorious deeds). Besides, company of virtuous persons and constant study of the principles of the True Religion are chiefly instrumental in Progressive Spiritual Advancement. With such benevolent ideas in his mind, the eminently wise Abhaya Kumāra had a beautiful and highly decorated diamond image of Tîrthankara Bhagavān Śrî Ṛṣabha-déva Swāmî placed with due ceremony in a hand-some box and having applied a lock and his own seals, Abhaya Kumāra handed over key and the box securely packed to the man who was going to Ārdra Kumâra with specific instructions that he should give the box and the key to Ārdra Kumāra, and that Ārdra Kumāra should, personally open the box in private and also that he should not show the box to any one else. The servant as instructed, gave the box and the key to Ārdra Kumāra. On opening the box in his private hall, and seeing the image of Tîrthankara Bhagavān Śrî Ṛsabha-déva Swāmî, Ārdra Kumāra thought :— What must this thing be like ? Could I have seen such a thing before ? By constant thinking and deep meditation on the subject Ārdra Kumāra came to know the incident of his third previous life.

Previous Life

Ārdra Kumāra was, now, able to know that during his third previous life, he was a peasant named Sāmāyika. He had a wife named Bandhumati Both of them had taken Bhāgavati Dîkṣā. Now, Sāmāyika Muni was moving about from town to town and village to village along with his Guru (preceptor), and Bandhumati Sādhvî was, also, similarly moving about with her Guruṇî (chief nun), and both of them were leading their individual ascetic life, with great credit without the slightest blemish on their part.

It accidently so happened that Bandhumati in company with her Guruṇî, arrived, by chance, to the village where Sāmāyika

Sādhu was staying with his Guru. On seeing Bandhumati Sādhvî there, Sāmāyika Sādhu, vividly recollecting the sexual pleasures that he may have enjoyed with Bandhumati during their household life, became greatly enamoured of her. As soon as, the pious-minded Bandhumati Sādhvî, came to know about the evil intentions of Sāmāyika Sādhu, she commenced the vow of remaining in religious meditation without food and drink till the end of her life, with the permission of her Guruṇî. Having died with perfect calmness of mind, Bandhumati was born as a god in dèva-loka.

On having heard about the death of Bandhumati Sādhvî by anaśana (remaining in religious meditation without food and drink till the end of her life), Sāmāyika Sādhu thought:—The pious Sâdhvī Bandhumati did ánaśana simply on account of her fear of breach of her accepted vow, but I have already mentally bro ken my vow, then, why should I live any longer? With this idea in his mind, Sāmāyika Sādhu, also, did anaśana, and on death, he was born as a god in déva-loka.

Although Sāmâyika Sâdhu did anaśana and was born as a god, he ought to have done expiatory rites before his well-versed Guru, with a clear conscience, for the purpose of purifying the wickedness of his mind caused by evil thoughts. But he did not do it even on his death-bed. Having intentionally entertained wicked thoughts of sexual intercourse with a Sādhvî (nun), Sâmāyika Sādhu became burdened with a grave blemish in his ascetic life, and consequently, he was born, during his next life in a Non-āryan country and in an anārya (uncivilised) family. But, as he had led a very pious ascetic life, during the rest of the period, he was born in a royal family and by getting an auspicious opportunity of forming a friendship with Abhaya Kumāra, Ārdra Kumāra was able to see for himself an incident of his previous life. One can, thus, realise the consequences of good or bad actions. If evil thoughts crop up in one's mind, he should purify his Soul by practising adequate penance.

With the object of meeting Abhaya Kumâra and taking Dîkṣā, Ārdra Kumāra respectfully requested his father–King Ārdraka–to give him permission to go to Ārya–dèśa. But his father did not allow him to go, and so, he was passing his days in deep anxiety. When King Ārdraka came to know about Prince Ārdra Kumâra's condition, he ordered his five hundred feudatory kings not to allow Ārdra Kumāra to go to any foreign land. The feudatory kings acting under orders from King Ārdraka, kept a very vigilant watch over the movements of Ārdra Kumāra and they did not leave his presence. Having created confidence in the minds of his watchers for some time, Ārdra Kumāra at last, secretly came to Bhārata–varṣa. He returned back to Abhaya Kumāra the diamond–image of Tîrthankara Bhagavān Śrī Ṛṣabhadéva Swāmî that he had brought with him and having spent for charitable purposes the wealth that he had taken with him, the enlightened Ārdra Kumāra, by himself, put on the apparel of a Sādhu.

When Ārdra Kumāra adopted ascetic life for himself, a benign protective god, remaining in the sky, loudly anounced –" O worthy man! Do not take Dîksā now. You have as yet to experience some evil Karmas which will go against your ascetic life. For the present, you enjoy sensual pleasures as a house–holder in this world, and you can take Dîkṣā at a suitable time later on. Even Tīrthaṅkaras have to experience consequences of evil Karmas done in previous life. You therefore, postpone taking Dîkṣā." Giving no attention to the advice of the god, Ārdra Kumāra energetically adopted ascetic life by himself. He became a Pratyèka Buddha (one who gets enlightened by his own self, without the preaching of any one else) and strictly observing his religious vows, he moved about freely from place to place

Srīmatî

At Vasantapura Nagara there lived a wealthy merchant named Dévadatta and his wife Dhanavatī. Descending from Dévaloka, the soul of Bandhumatî Sādhvî, was born as a daughter

of Dhanavatī. The baby was named Śrîmatî. When she attained youth, she became very handsome and virtuous.

Pratyéka Buddha Ārdraka Muni, happened to come to Vasantapura, and he remained in religious meditation in a temple in a pleasure-garden outside the town.

At that time, Śrimatī, went out, for sport, to the temple in the pleasure-garden outside the town, in company with her female companions. Having gone to the temple, they commenced a game of Pati-ramaṇa (choosing a husband) amongst themselves. Some of the girls chose one for each of them, but Śrīmatî, pointing to Ārdraka Muni, who was sitting in religious meditation in the temple, said:-'I have selected this Muni as my husband, and I shall marry him'. All the girls, having finished their game, went away. Ārdraka Muni, also, went else where.

Now, Śrîmatî being of marriageable age, her parents were thinking of her marriage and selection of a bridegroom for her. Śrimatî, then, said:—Dear Father! When I was playing with my female companions in the temple outside the town, I had selected a Muni (an ascetic) who was sitting in the temple, as my would-be husband. But I do not know who he was and where he is gone. Also, I did not care to know anything, because, at that time, we were simply playing. But now, I am not going to address any other person except that Muni as my husband, and I am determined not to accept anyone else as such.' On hearing these words of his beloved daughter, the mind of Sheth Déva-datta became greatly disturbed. He thought-'If fortunately the Muni happens to come into the town, who will recognize him?

Even if any one were to recognize him how can any person who has renounced all worldly pleasures consent to a marriage contract? When at last Sheth Dévadatta was fully convinced that Śrîmatī would not leave aside her firm determination, he asked her if she knew of any sign by which she would recognize the Muni. She replied-"When I looked at the feet of the Muni,

there are certain sings on his feet by which I will certainly recognize him. Thereupon, Shéth Déva-datta made arrangements for Bhiksā-dāna (giving of alms) by his daughter Śrimatī to every ascetic who came to the town. So that, she may be able to see their feet. Long time possed but Śrîmatî did not, in the least, become slack in her firm resolution; on the contrary, she became very obstinate in her determination of not marrying with anyone else except her selected Muni.

One day, however, Ārdraka Muni happened to come accidentally into the town While paying respects by bowing down at the feet of the Muni, who came there after many months, Śrîmatî looked at the signs on his feet, and she at once recognized him. Then, Shéth Déva-datta, the king of the town, and some prominent citizens, unitedly informed Ārdraka Muni about the firm determination of Śrīmatī of marrying with none except the Muni and they all requested Ārdraka Muni to marry her. Ārdraka Muni became much bewildered at such a strange offer. But he was, at last, prevailed upon to marry her and to remain with her as long as she gave birth to a male child.

In course of time, Śrīmatî became pregnant and she gave birth to a handsome boy. Ārdraka Muni, now thought of going away. Śrîmatî and other persons, prevented him from going else where, saying that he should live with her so long as the boy leaves off his mother's milk and he is able to walk about here and there. Then, again, when the boy was able to walk about merrily, Ārdraka Muni, made up his mind to go away. But the shrewd merchant girl, devised a plan and she was successful. She began to spin cotton on a Réṅṭiā (spinning wheel). The boy asked her:—'Mother ! What are you doing'? She replied : 'My dear son ! Your father is going away, leaving us helpless. You have not grown up to an age when you can earn. Therefore, I shall maintain you by working on this un-censurable piece of labour, quite suitable for a helpless woman.'

On hearing this, the lovely boy, affectionate as he was to

his father, went with a skein of thread prepared by his mother, and going round his father and encircling him with rounds of thread, smilingly said :--"Now, you are bound, how will you go away?" Ārdraka Muni, counted the rounds of thread on his body, and out of paternal love towards the child, he consented to live there, for as many years as there were rounds of the thread on his body. Owing to attachment towards Śrîmatî, and affectionate love towards her son, Ārdraka Muni, thus, lived as a householder for some years.

One day, during the latter part of the night, the following idea arose in the mind of Ārdraka Muni.--'Ah ! I took the shelter of the Five Great Vows of ascetic life, with the object of being lifted from getting drowned into the endless abyss of this Saṁsāra (worldly existence), but now, having broken my vows, I am again falling into that miserable abyss. During my previous life, I broke my vow only mentally, and I was consequently born in a Non-āryan country and also in an anārya family. But during this life, I broke my vow in three ways (by mind, speech, and body). I am at a loss to know what my future condition will be. However, I will take Dîksâ again and I will make my Soul purer by severe austerities." With the idea of taking Dîksā again, Ārdraka Muni left the house of Śrimatî and was going to Śramaṇa Bhagavâna Mahāvîra for Bhâgavatî Dîkṣā.

The five hundred feudatories who were sent by King Ārdraka to Bhārata-varsa for makiug inquiries of Ārdra Kumāra did not go back to their king, but they remained in this country owing to their fear of being punished by the king, and they maintained themselves by doing high-way robberies, and such other mean pursuits.

When Ārdraka Muni was going to Śramaṇa Bhagavāṇa Mahāvîra, on his way, he met these five hundred robbers. Having persuaded them by sound advice, to desist from their nefarious pursuits, Ārdraka Muni gave them Dīkṣâ Accompained by

his five hundred newly initiated disciples, Ārdra Muni, then, went to Śramana Bhagavâna Mahāvîra, who was at Rājagriha.

5

5. Métārya Munivara

रायगिहंमि पुरवरे, समुआणट्ठा कयाइं हिंडंतो ।
पत्तो अ तस्स भवणं, सुवन्नगारस्स पावस्स ॥ ८५ ॥

निप्फेडिआणि दुन्निवि, सिसावेढेण जस्स अच्छीणि ।
नय संजमाओ चलिओ, मेअज्जो मंदरगिरिव्व ॥ ८६ ॥

नवपुव्वी जो कुंचगमवराहिणमवि दयाइ नाइरके ।
तं निअजिअनिरविरकं, नमामि मेअअमंतगडं ॥ ८७ ॥

1. Rāyagihammi puravaré samuānaṭṭhâ kayāim hinḍanto
Patto a tassa bhavaṇam, suvanna-gārassa pāvassa. 85.
2. Nippheḍiâṃ dunnivi, sisāvéḍhèṇa jassa acchîni
Naya sañjamāo calio, Méajjo Mandara giri vva. 86.
3. Navva puvvī jo kuñcaga-mavrāhiṇamavi dayāi nāiraké
Tam niajıaniravirakam, namâmi Méaamantagadam. 87.

1-2-3 Mètārya Muni one day moving about for alms in the excellent town Rājagriha, went to the house of a goldsmith (who was known as the murderer of a Muni). Métārya Muni whose both eyes dropped down by tight bandage of the head with a piece of fresh leather, but who did not swerve from his ascetic life like Mandara Giri. Besides, I pay homage to Métārya Muni who did not say, out of mercy for the kaunca bird (curlew), that the bird had swallowed the gold-beads of the goldsmith, although he knew it, who was well-versed in nine Pūrvas, and who was indifferent towards his own body.

An Accouut of Metārya Muni

In Sākétapura Nagara of Bharata Ksétra of Jambū Dvîpa

there lived a king named Candrāvatansa. The king had two wives named Sudarśanā and Priyadarśanā. Sudarśrnā had two virtuous sons named Sâgaracandra and Municandra Priyadarśanā had also two sons named Guṇacandra and Bāla-candar King Candrāvatansa had appointed Sāgaracandra as his Crown Prince and had given the kingdom of Ujjaini Nagarî to Municandra Kumāra.

One day, during the month of Māgha (March-April) King Candrāvatansa had taken a vow in Sāmâyika Vrata at night, that he would remain in Kâyotsarga (renunciation of body) which results in the destruction of all sorts of calamities of the Saṁsâra, as long as this lamp in my bed-chamber keeps burning. The king commenced Kāyotsarga. The maid of the bed-chamber thinking that it would be difficult for the king to go to his bed during the darkness of the night poured more oil into the lamp during the first quarter of the night Again, oui of devotion towards the king, she added more oil in the second, third, and the fourth quarter to keep the lamp burning. The king remained in Kāyotsarga as long as the lamp kept burning. In the morning. King, Candrāvatansa had agonising pains all over his body and he died. The ministers and the towns-people installed Crown Prince Sāgara Candra on his father's throne with due pomp and ceremony.

One day, King Sāgara Gandra lovingly told his step-mother Priyadarśanā :—Mother ! With my permission and request, and for your satisfaction, you give this kingdom to your son. I am desirous of having Bhāgavati Dîksā.' Priyadarśanā did not do it on account of public censure. King Sāgara Candra ruled over his kingdom very judiciously, treating his subjects as his own progeny.

One day, on seeing King Sâgara Candra shining with the prosperity of his kingdom, his step-mother Priyadarśanā thought —Ah ! Fie on me, that I foolishly refused to accept the kingdom

that was being offered to my son Had my son received the kingdom he also would have appeared so handsome. Let me, therefore, kill Sāgara Candra, so that my son will get the kingdom ! With this idea in her mind, Priyadarśanā was seeking suitable opportunities.

One day in the morning, King Sāgara Candra accompanied by his family-members and retinue, went out for a sport in the pleasure-garden outside the town. The king was hungry and so he sent a maid to his palace to bring some food and drink -materials from his cook. The cook gave delicious food and drink -materials to the maid, for the king. He had prepared a big sweet-ball. The king's step-mother Priyadarśanā having come to know this, smeard her hands with a virulent poison and she hurriedly came and stood on maid's way. The wicked woman asked the maid :—Ah ! What is in your hands ? Where are you going now ? The maid replied :—O mother ! I am taking this food and drink-materials for the king in the adjoining pleasure-garden. Priyadarśanā said 'Let me see it,' The maid said —See ! This much food-material is for other persons, and this sweet-ball is for the king' Priyadarśanā said ! Let me see the sweet-ball meant for the king. The maid innocently gave her the sweet-ball, and Priyadarśanā applied the poison from her hands to the sweet ball While replacing it in the vessel, Priyadarśanā smilingly said :-'How sweet is its smell ? The maid went to the king and gave him, the food-materials brought from the cook. On seeing the sweet-ball, King Sāgara Candra thought :-'How can I eat this sweet-ball without giving it to my younger brothers ? So saying, he quite innocently divided the sweet-ball into two equal pieces and gave each piece to his two younger brothers-the sons of Priyadarśanā-and he took his meals from the remaining food-material. Those, who have done good actions in their previous lives, are not harmed by wicked intentions of others. The evil intentions of wicked persons towards virtuous individuals, react on the wicked persons themselves

Soon after eating the two pieces of the sweet-ball, both the

brothers,-the sons of Priyadarśanā and step-brothers of King Sāgara Candra,-came under the influence of the poison, and they fell down on the ground in a swoon. The king immediately called physicians and both the princes became perfectly free from the destructive effect of the poison.

King Sāgara Candra then, made inquiries. He asked the maid :--Now, say out, Did you show the sweet-ball to any one, on your way? The maid replied : - I had not shown that sweet-ball to any other person, but it was seen by Priyadarśanā -the mother of these princes-and she had rubbed it with her hands.' Having obtained all the information, King Sāgara Candra called Priyadarśanā to his presence and told her :-O wicked woman! Fie on thee! I tried to give the kingdom to your sons but you did not accept it. Now, you tried to kill me by a virulent poison but your own sons would have become victims to your cruel action. They have been fortunatety saved. So saying, King Sāgara Candra entrusted the two sons of Priyadarśanā with the government of the kingdom and he himself, having renounced all royal pleasures, took Bhāgavatī Dîkṣâ and commenced his wanderings on religious mission. In due course of time, Sāgara-Candra Muni studied various Sūtras of Jaina Siddhāntas

One day, a number of Sādhus from Ujjaini Nagarì came there. Sāgara Candra Muni asked them:-O Excellent Munis! Is Jaina Dharma in a flourishing condition in Ujjaini Nagarī which is renowned for its prosperous state? The Sādhus sorrowfully replied:-How can there be a healthy existence of the Jaina Dharma when the King's son and the purohit's (family priest's) son are deadly enemies there? On hearing these words, which were as painful to Sâgara Candra Muni as the pouring of hot molten lead into his ears, the much distressed Sāgara Candra Muni requested his Guru Mahārāja.-Bhagavan! May I go there? Guru Mahārāja willingly permitted him to go, and told him:-O good Sādhu! You go to the big town and you teach both the

boys a good lesson, and bring them to the Right Path. Sāgara Candra Muni then went to Avanti Nagarî and reached Upāshraya there in the evening. He stayed at the Upāshraya with the Sādhus who were living there, and did his usual rituals.

Next day at the time of going out for alms, the Sādhus told Sāgara Candra Muni:-O Excellent Muni ? We shall bring food for you You please stay here. Sāgara Candra Muni told them:- 'I take the food brought by myself'. Therefore O Munis ? Show me some suitable houses. The Sādhus, thereupon, sent a young Sâdhu with him. The young Sâdhu showed him the purohit's house, and he came back to the Upāshraya. When Sâgara Candra Muni entered the purohit's house, and very loudly repeated Dharma Lābha very often, the wives of the purohita told him.- O Muni ! You speak gently. There are two wicked boys here. Although Sāgara Candra Muni was repeatedly warned, he kept on uttering Dharma Lābha with a very loud tone. The females thought that the Muni must be deaf, and they gave him suddha (pure) food. As soon as Sâgara Candra Muni was coming, with the food after uttering Dharma Lâbha in a loud tone, towards the main-door of the house, the purohit's son and the King's son,-both of them, becoming greatly enraged on hearing the word Dharma Lâbha, hurriedly ran to the door, and told the pious Muni:-Ah ! Muṇḍa (clean-shaved-a term of contempt for ascetics) Dance before us; otherwise, you will not be able to escape from here.' Sāgara Candra Muni said:-O Princes ! I will dance admirably but who will play the music to suit it ? If both of you do not play music suitable to my dance, I shall punish you severely.' Both the princes intoxicated with pride, told Sāgaracandra Munîśvara:-'O Munīśvara ! (great sage)! You do the dancing and we shall play the music suitable to it.' The intelligent Sādhu, Sāgara Candra Muni respectfully did the dancing as he was habituated to do it, but both the princes played the music foolishly. Becoming angry, Sâgara Candra Muni said:-O Vile Princes ! Why do you not play the music strictly in accordance with my dancing ? So saying, Sāgara Candra Muni, holding them tightly,

beat them so severely that all the joints of their body became loose. They were not able walk about, move about, sit up or stand up. Remaining at that spot, they suffered great agony. Sāgara Candra Muni went into a pleasure-garden and remained in Kāyotsarga, absolutely absorbed in meditation on the Jinéśvara.

When King Muni-candra of Avanti was informed about the event at purohit's house, he sent his servants to the Sâdhus' Upāshraya to make inquiries about that particular Muni. The Sâdhus living in the Upāshraya, said:–There was a Sādhu-guest here, but we do not know where he has gone' While making inquiries, the king s servants went into the pleasure-garden outside the town in which Sāgara Candra Muni was in Ķāyotsarga. On seeing Sāgara Candra Muni in the Udyāna (pleasure garden) they were greatly astonished, and they knew that he is the same excellent Sāgara Candra Rājarsi who having given his kingdom to Prince Guṇacandra, took Bhāgavati Dîkṣā. The servants went to their king and gave him the news of the arrival of Sāgara Candra Muni in the Udyāna. King Municandra thought:– 'Having come to know that these boys had malice towards Jainism, Sāgara Candra Muni himself has rightly punished them. Or else, who else is able to bring these wicked boys to the right path. Earth itself is the support for those who have slipped from it. Let me, therefore, pacify the Rājarṣi with sweet, polite words and let me keep them alive.' There is no other remedy' With this idea in his mind, the king immediately went into the udyāna, and falling at the feet of Sāgara Candra Rājarsi, he asked pardon, for the misbehaviour of the two boys. Sāgara Candra Muni told him:–O Indiscrete King! You are not able to prevent those two wicked boys from striking at the root of Dharma on account of your Moha (infatuation) towards them, and, therefore, you deserve to be punished in this way.' Those who are indifferent to persons striking a blow to Religion, are themselves sinful. The king bewildered with fear, said, O Compassionate Muni! You forgive the fault of the two boys. They will never do such an offence again. Have mercy on them and make them quite heal-

thy. Saints are always full of mercy.' Sâgara Candra Muni again said.-O King! I will make these two boys quite healthy, only if they consent to take Dikṣā. Otherwise not.' On seeing the persistence of Sâgara Candra Rājarṣi on this point, the King consulted both the boys, and with their consent, the Rājarṣi rubbed their bodies in such a way that their joints became normal again. Sâgara Candra Rājarsi gave Bhāgavatī Dikṣā to the two princes and took them along with himself in vihāra (sojourn)

The king's son, from that time on-ward, thought:-This great sage Sāgara Candra Rājarsi is my chief benefactor as he has saved me from falling into the abyss of Samsara On the other hand, the purohit's son thought-Why did this Muni fraudulently entrap me with this Dikṣā? Fie on him!' The king's son observed all his religious ceremonies with great devotion, and the purohit's son did it with malice. Both of them, after death, were born as affluent gods in the same Vimāna (aerial car) under happy conditions. They used to go together to Eternal Siddhāyatanas in their Déva-loka, and by rendering service to Jaina Sādhus, their Samyaktva became purer. Both of them, then, came to one decision that out of two of us, he, who remains as a god in déva-loka, should go down to human habitation, and instruct the other who is born as a human being, in the discharge of his spiritual duties towards his soul.

Now the purohit's son, descending from the svarga bhūmi (heavens), was born in the house of a Caṇḍāla (a man of the lowest stratum of society) on account of his malice towards Sādhûs). The wife of the Caṇḍāla had friendship with the wife of a wealthy merchant of the town. The pregnant wife of the merchant one day told the wife of the Caṇḍāla who was going out to sell her meat :-O good woman! You do not go to other persons for the sale of your meat. I will daily buy all the meat that you may have for sale. The Caṇḍāls wife, was then giving all her meat to the merchant's wife and she was getting extra high prices from her. This bargaining between the two women

continued for several days. Their intimacy increased and the caṇḍâl's wife came to the merchant's house with her whole family and lived there. Caṇḍāl's wife was pregnant. When she was nearing her time of delivery the merchant's wife made a bargain She proposed :- O good woman ! You usually give birth to boys. So, you give me your boy of this delivery and you accept a dead boy or a girl that I may give birth to. The Caṇḍāls wife agreed with the proposal on account of her great intimacy towards her. The merchant's wife gave birth to a dead girl. The Caṇḍāls wife gave birth to a very handsome charming boy. The merchant's wife took the boy from the Caṇḍāl's wife, and gave her own dead daughter to her Then making the boy bow down at the feet of her companion-Mêtī (the Caṇḍāl's wife)-the delighted merchant's wife said .-O Jiviteśvarī (O Goddess of Life), Bestow long life to this boy ' At the time of the boy's Nāma Sthāpanā (fixing of personal name), the boy was named Mêtārya by the merchant's wife with great pomp. With growing age, Mêtārya Kumāra easily learned all the arts and sciences in a short time on account of his excellent mass of meritorious deeds of previous lives. At this time, his god-friend of previous life-the king's son-came to him from his celestial abode in dêva-loka as was mutually settled when they were companions in the dêva-loka, and instructed him to renounce the world. Mêtārya Kumāra did not give him any attention. Then, his father contracted Mêtārya's marriage with eight girls of wealthy parents with great festivities. When Mêtārya Kumâra decorated like Jayanta (a son of Indra) and riding an excellent palanquin was passing in his marriage-procession through the main street of the town, his friend-god-the king's son-entered the Caṇḍāls body. The man began to weep loudly and said :-If my daughter were alive, I would have celebrated my daughter's marriage-ceremony with great pomp and I would have given dinners to my caste-fellows. On hearing these words, the Caṇḍāl's wife gave the true account to her husband. The enraged Caṇḍāla, through the prowess of the god, not only threw down Mêtārya Kumāra on the ground from his palanquin, but he told him :—O Wicked Man ! Why do you ma

rry females who are unsuitatable for our family ? So saying, he hurled him on the public latrine of the town. The god appearing in his original form, told Mètārya Kumāra .-You act according to my instructions even now, and do something for the uplift of yoor Soul. You are losing nothing. Métārya said, O Dévéśa ! (lord of the gods) What is the use of the up-lift of my Soul ? when I have been detested as a low-born. My wealth is also gone-O kind god ! If you, again, give me the same wealth and prosperity I will do everything according to your instruction ! The god then, inquired :—'Now, tell me What do you want me to do for you ? Métārya said :—'Now you so arrange that King Śrèṇika may give me his daughter in marriage with me. So that, my stain as a low-born can be wiped off. I may acquire greatness and also I may get more wealth.

Besides, O god ! At the time of taking Bhāgavati Diksâ my fame, wealth, prosperity, and my religious devotion may shine out, if I take my Dîkṣā with great pomp. The god accepted Métārya's request and gave him a he-goat The goat was voiding gems in his foeces at Métārya's house Mètârya one day filled a large dish with those gems and told his father as follows.-O Father ! You take this dish full of gems to King Śréṇika and when he is pleased with you, you ask for a daughter of King Śréṇika to be given in marriage with me Do not ask anything else.' On hearing these words of his son, the Caṇḍāla greatly delighted at heart went to King Śrèṇika, with the dish full of divine gems, and gave him a present of the gems. King Śréṇika becoming greatly pleased on seeing the divine gems told him·-O Mètā ! Ask whatever you like from me' But when the Caṇḍâla said;-You give your daughter in marriage with my son', King Śréṇika, becoming angry with him told him:-Are you not ashamed to make such an unreasonable demand ? With these words, the Caṇḍâla was driven out from the king s assembly.'

The Caṇḍāla went home greatly disappointed. From that day onw-ard, the king accepted the dish filled with divine gems

daily from the Caṇḍāla but he would not give his daughter. On seeing the Caṇḍāla daily giving a dish of gems to King Śrénika the astonished Abhaya Kumāra Mantri asked him'-Ah! From where do you daily bring these excellent gems? The Caṇḍāla replied:-I have a goat at my house. He passes these gems with his foeces.' Abhaya Kumâra told him:-O good man! You give this goat to King Śréṇika and you will get everything you desire. The Caṇḍāla saying 'Just as Your Majesty desires' brought the divine goat from his house and gave the goat as a present to King Śrèṇika. But as soon as King Śréṇika took the divine goat into his harem, the goat passed urine and foeces of such horrible stench that all the members of the king's family became immediately bewildered Abhaya Kumāra called the Caṇḍāla to his presence and told him:-'Ah! Why did you tell a lie? The Caṇḍâla replied-I never tell a lie in the presence of kings The re seems to be some mysterious cause. Because wherever my fortunate son lives the goat naturally passes gems with foeces. O Swāmin! You can come to my and see it for your house self.' With this object in view, Abhaya Kumāra went with the goat to Métārya. There, the goat passed gems through the rectum. Greatly astonished Abhaya Kumāra said-How can it possibly happen? Métârya said-O Mantrîśvara! (Prime Minister) Do not be wonder-struck in this. What is inaccessible to devout sages? Abhaya Kumāra thereupon said:-O good man! If you possess divine powers then, have a good road on Vaibhāra Giri readily prepared on which chariots can easily move about. So that, difficulties in the way of coming and going for King Śréṇika for the purpose of doing obeisance to Śramaṇa Bhagavâna Mahâvîra on Vaibhâra Giri, may be removed Métārya had the road on Vaibhāra Giri prepared with the help of his friend-god. It is existing at present. Abhaya Kumāra told Métārya:-'You make a tall fortress of gold decorated with pinnacles around Rājagriha Nagara.' Métārya had it done through his superhuman powers. Greatly delighted Abhaya Kumāra, again told him;-If you bring the Ksîra Samudra (Milk Ocean) here, and if you and your whole family become sanctified by bathing in its water,

then I can give a royal princess in marriage with you. Mêtârya by his supernatural powers brought the Ksîra Samudra with its surging waves and he became pure along with his whole family by a bath in its water. Abhaya Kumāra gave him a royal princess in marriage with him. Now, the eight wealthy merchants who had not given their daughters to Mètārya, married their daughters to him with much celebration. Then, Mêtārya began to move about frequently in a palanquin with great delight.

One night the god came to Mêtārya and told him:-Mêtārya! Do something for the welfare of your Soul. Do not again fall into the Samsāra If you do not act according to my instruction. I shall punish you harshly as before Becoming afraid of these harsh words of the god, Mêtârya fell at the feet of the god and told him:-O Surèśvara (lord of gods)! For the present, my mind is not at all eager to take any vow. Have pity on me and let me remain as a householder for twelve years, and then, I will do as you instruct me to do. The god mercifully accepted his request and went away to heavens

At the end of twelve years, the god again appeared before Mêtârya and told him:-'O Mêtārya! Do something for the welfare of your Soul. Do not fall into Samsāra. Being unable to abandon worldly pleasures and being unable to remain as a house-holder on account of fear from the god, Mêtārya stood steady without uttering a word but his nine wives with sorrowful faces fell at the feet of the god and requested him.-O Surâdhîśa (king of the gods) O Kripā-nidhi (Ocean of Mercy)! Please give our husband a permission to live with us for another period of twelve years as a house-holder. We shall gladly allow him to take Dîksā. The god mercifully granted their request and allowed Mêtārya to remain as a house-holder for another period of twelve years. Mêtārya, thus passed twenty-four years as a house-holder on account of his evil Karma obstructing Sarva-virati Dharma (ascetic life). With the destruction of his evil

Karmas obstructing Cāritra Dharma after living as a house-holder for twenty-four years, Métārya took Bhâgavati Dikṣâ along with his nine wives. He studied Nine Pûrvas. He was doing vihāra (sojourn) alone.

One day while moving about from one locality to another, the excellent sage Mètārya Muni came to the house of a goldsmith in Rājagriha for alms. At that time the goldsmith had prepared one hundred and eight beads of gold dyed with ochre and placed them in the verandah of his house. King Śréṇika was daily preparing a svastika (a cross with the ends bent) of one hundred and eight beads of gold in front of the Image of Jineśvara after doing his worship.

Mètārya Muni had come to the goldsmith's house on the break-fast day of his one month's continuous fasting and was standing at his door after saying Dharma Lābha. The gold-smith had gone into his house to bring some food which may be acceptable to the Sādhu, When Métârya Muni was standing at the goldsmith's door a Krauñca Bird (curlew) came there and swallowed all the gold-beads. When the goldsmith came back from his house with the food and when he could not see the the gold-beads there, he became afraid and he thought -Now, it is time for King Śréṇika to go to temple for worship and the gold-beads are stolen. Alas! What can I do? No one else except this Muni has come here. Therefore, he must certainly have stolen the gold beads. So, he told the Muni:-O Sādhu! Tell me who has stolen the gold-beads of King Śréṇika which were lying here? Métārya Muni thought:-If I tell him the truth and say that the krauñca bird (curlew) has swallowed the gold beads he will kill the bird. Otherwise, he will say that I have stolen them and harass me in any way he likes. Let there he calamities on me owing to evil karmas of my previous life but I will not on any account give out the name of the bird. With this idea in his mind, the great sage Métārya Muni remained silent without saying anything. The goldsmith then said:-O Muni! you give me

back my gold-beads, otherwise I will torment to such an extent that you will die. But when Métārya Muni did not leave off his silence on account of his mercy towards the kraunca bird, the greatly enraged wicked gold-smith applied a strong bandage of fresh leather round the forehead of Métârya Muni so tightly that his eyes fell down on the ground from their sockets. Métārya Muni died on the spot and he attained Siddhi Pada (the state of Final Emancipation). On seeing that the Muni died there, the the citizens created a great row. The goldsmith was greatly ashamed and he repented much for his mischievous act. A large crowd of people assembled there, A woman, who was carrying a heavy load of fuel-wood on her head, threw down near a tree on which the kraunca bird was sitting, the load from her head and stood there watching the dealings of the crowd. Owing to the noise of the people and sudden impact of loud sound of throwing of fuel-wood from the woman's head, the bird was terrified and it passed all the gold-beads along with the foeces. On seeing the gold-beads in the foeces, the people told the gold-smith:-See, your gold beads had been swallowed by the kraunca bird You have needlessly caused the death of this innocent Muni. You deserved to be hanged, As soon as King Śreṇika came to know about the Muni's death, he sent his servants to make police inquiries The gold-smith becoming immensely terrified, at once closed his doors from inside, and he and his entire family took Bhāgavatī Dīṣkā and adopted ascetic life. The police officers of King Śrēṇika went to the house of the goldsmith and they angrily told the goldsmith:-O wicked man! What a cruel act you have done? But we are helpless because you and your entire family have taken Bhāgavatî Dîkṣā. If you and your family had not taken Dîksā, you all must have suffered terrible punishment. Even if you leave off this ascetic life you and your family will have to undergo very severe punishment amounting to death Métārya Muni after having suffered agonising tormentation acquired Kévala Jnāna and he attained Mokṣa Pada (the place of Final Emancipation). I sincerely adore the great sage Métārya

Muni, who became enlightened for the up-lift of his Soul by the instruction of his friend-god and who immediately attained Mokṣa Pada after suffering terrible tormentation done by the gold-smith.

Nineteenth Year of Ascetic Life. (B. C. 550-549)

1. Proclamation of King Śréṇika 2 Dîksā of 23 sons of King Śréṇika 3 Dîksā of 13 queens of King Śrèṇika 4. Discussion of Ārdraka Muni with (a) Gośālaka (b Buddhist Bhiksus c) Sānkhya Sannyāsis d Brāhmaṇa Sannayāsis (e) Hasti Tāpaṣas.

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra stayed at Râjagriha Nagara. His religious sermons had produced wonderful Meffects King Śrèṇika of agadha who was advancing to old age had very strong unflinching faith in the Teachings of Śramaṇa Bhagavâna Mahāvîra

1. Proclamation of King Śréṇîka.

King Śrèṇika had a had a public proclamation made at Rājagriha Nagara to the following effect :—'If any person is desirous of having Bhâgavatî Dîksā at the pious hands of Śramaṇa Bhagavâna Mahāvīra, he is at perfect liberty to do so, without the last anxiety about the care of his relatives. King Śréṇika will do everything he possibly can for the maintenance and protection of his or her family-members"

Combined with the excellent preachting of Śramaṇa Bhagavāna Mahāvîra, this proclamction of King Śrṇèika was largely instrumental in preparing a number of individuals to renounce the the world and take Bhâgavatî Dīksā.

Dîksā of Abhaya Kumāra

Owing to his superior abilities, Abhaya Kumāra had become the Prime Minister of King Śréṇika We have come across a number of stories about the superior intellectual cleverness of Abhaya Kumāra. He was rendering immense service personally to King Śrèṇika and to the State by his. excellent discriminative

abilities and shrewdness and he was very carefully observing the Twelve Vows of a House-holder that he had taken from Śram-aṇa Bhagavāna Mahāvîra.

In course of time, whenever King Śréṇika was persuading Abhaya Kumāra to accept the throne of Magadha-déśa, he would invariably request the king to wait for some time more.

One day, Abhaya Kumāra bowing down low at the feet of Śramaṇa Bhagavān Mahâvîra, inquired of the Worshipful Lord, saying —Bhagavan ! Who will be the last rājarṣi (royal sage) ? Śramaṇa Bhagavāna Mahāvīra replied :—'King Udāyana of Vîta-bhaya Nagara On hearing these words, Abhaya Kumāra was greatly disappointed. Going to his father King Śrèṇika, disconte-nted Abhaya Kumāra told him that he was no longer willing to accept the Kingdom of Magadha-déśa. On being asked the rea-son, Abhaya Kumāra told the king :—Śramaṇa Bhagavāna Mah-āvîra has declared to day that there would be no rājarsi (royal sage) hence-forth. It will not at all be possible for me to take Dîkṣā if I become a king, I am, therefore, desirous of renouncing all the ideas of governing kingdom and am willing to take Bhâgavatî Dîksā. Please, graciously give me your permission.' It was with great un-willingness that King Śréṇika gave permission to Abhaya Kumâra

Dîkṣā of Other Princes.

Following the brilliant example of Abhaya Kumāra, several princes-Sons of King Śrèṇika took Bhāgavati Dîkṣā at the pious hands of Śramaṇa Bhagavāna Mahāvîra. The following table gives their names and some particulars.

TABLE.

	Names	Mother's name	Dîkṣa Paryāya	Birth after death	Tapa
1	Jālī Kumāra	Dhâriṇî	16 years	Vijaya Vamāna	Guṇa Ratna Samvatsara Tapa
2	Mayāli	,,	,,	Vaijayanta ,,	
3	Uvayāli	,,	,,	Jayanta ,,	
4	Puruṣasèna	,,	,,	Aparâjita ,,	
5	Vārisèna	,,	,,	Sarvārth Siddhaha	
6	Dîrghadanta	,	12 years	5th Anuttara ,,	
7	Laṣṭadanta	,,	,,	4th Anuttara ,,	
8	Véhalla	Céllanā	,,	3rd ,, ,,	
9	Véhâsa	,,	,,	2nd ,, ,,	
10	Abhaya Kumāra	Nandâ	5 years	1st Anuttara ,,	
11	Dirgha Séna	Dhāriṇī	16 years	Vijaya Vimana	
12	Mahāséna	,,	,,	,,	
13	Lastadanta	,,	,,	Vaijayanta ,,	
14	Gūḍha-danta	,,	,,	,,	
15	Suddha-danta	,,	,,	Jayanta ,,	
16	Halla	,,	,,	,,	
17	Druma	,,	,,	Aparâjita ,,	
18	Druma-séna	,,	,,	,,	
19	Mahā-druma Śena	,,	,,	Sarvārtha Siddha	
20	Simha	,,	,,	,, ,	
21	Simha-sèna	,,	,,	,, ,,	
22	Mahā-simha séna	,,	,,	,, ,,	
23	Puspasèna	,,	,,	,, ,,	

Dīksā of Queens of King Śrèṇika

The names of the 13 queens of King Śréṇika who had taken Bhāgavati Dîksā are as follow

1. Nandā
2. Nandamati
3 Nandottarā
4. Nandaséṇiya
5. Mahayā
6. Su-marutā
7. Mahā-marutā
8. Marudèvā
9. Bhadrā
10 Subhadrā
11. Su-jātā
12. Su-manâ
13. Bhūta-dattâ.

Discussion with Gośālaka.

At that time, Ārdraka Muni-a disciple of Śramaṇa Bhagavāna Mahāvīra, who was staying at Guṇaśīla pleasure-garden along with the Venerable Bhagavāna-happened to meet with Gośālaka on a road Detaining him, Gośalaka told him:-Brother! Listen to me. I am going to tell you an old account

Ārdraka Muni:—Alright

Gośālaka:-Your religious preceptor Śrāmaṇa Mahāvīra was moving about alone in secluded localities but now he gathers round him a company of Sādhus and delivers sermons on various subjects.

Ārdraka Muni:-Yes, I know it. But what else are you going to say.

Gośālaka:—I mean to say that the mind of your religious preceptor is unsteady. Formerly, he was living in a secluded place, and he was moving about alone. He was perfectly free from intrigues of every kind But now, sitting in an assembly of ascetics and laymen, he has been giving interesting sermons. Does he intend increasing his income by pleasing the public with his attractive sermons? By acting in this way, he does not mind that there occurs a marked difference between his previous practices and the present ones. If he thinks that ascetic life consists in moving about in deserted localities, it is proved beyond and doubt that his present practices are contrary to ascetic life and in case his present practices are contrary to ascetic life and in case his present practices are in strict accordance with rules of ascetic life prescribed by various Śāstras, then his previous practices were utterly futile But O good man! This variation in his previous and present practices cannot be said to be utterly free from faults. As far as I can judge, his previous practice was only suitable in as much as it was attended with renouncement his so journ in desolate localities, but for the present, leaving

aside his movements in deserted localities, he gathers around himself a multitude of people, and under the pretext of religious sermons, he is trying to increase his income. From all these circumstances, it seems that his mind is deranged.

Ārdraka Muni:—O good man! This saying of yours is prompted by envy. Really speaking, you have not understood the real nature of the ascetic life of the Venerable Bhagavāna, and hence, you see a distinction between his present and previous practices. It is due to a lack of your understanding his real nature. There is nothing hostile between the previous condition of his moving about in deserted localities, and the present state of giving sermons in the midst of a number of sādhus. Before the acquisition of Kévala Jnāna (Perfect Knowledge), Śramaṇa Bhagavāna Mahāvira was not only moving about in deserted localities, but he was also observing a vow of silence (mauna vrata) and his previous practice was in perfect consonance with the rigid life of devout austerity. But now, he is a Sarvajna (omniscient) and Sarvadarśi (all-seeing). His bondage of rāga (love) and dvésa (hatred) has been totally removed. Now, the chief conception of his heart is the firm resolution of doing the welfare of the world. The preaching of religious sermons by any person desirous of doing the welfare of all the living beings of the world in an assembly of thousands of persons, is an unique motive in itself. For a vitarāga (one who is perfectly free from the bondage of love and hatred), there should be no distinction between a locality totally deserted and one thickly populated. An assembly or a mutitude cannot stain a spotless soul. The preaching of religious sermons is one of the chief duties of a religious preceptor. There is not the slightest wrong in preaching sermons with faultless speech on the part of a person who is compassionate, who is self-controlled and one whose mind is absorbed in devout meditation. The person who preaches the taking of the Five Great Vows of an ascetic, who recommends the adoption of the Five Lesser Vows of a house-holder, who critically explains which of the five *āśrava sthānas* (channels of in-flow of Karmas) are to be avoided and which of the *Saṁ*-

vara sthānas (channels of the prevention of the in-flow of Karmas) are to be rigidly adopted and one who enjoins upon every one the sacred duty of abstaining from evil deeds, is a really wise man. He is a true ascetic worthy of Moksa (Final Emancipation).

Gośālaka:—Well, then, there is no harm in drinking water containing a number of small animalcules, or partaking of food containing living organic matter, as well as, of food specially prepared for one self, or in carnal intercourse with females. One of the tenets of my system of philosophy, says that sin cannot even touch a penitent ascetic who is frequenting deserted localities.

Ārdraka Muni—One who intentionally drinks unboiled water containing a number of small animalcules and one who partakes of food containing living organic matter, as well as, of food specially prepared for one's self, and one who intentionally associates with females, eunachs etc, is not an ascetic. If any one drinking unboiled water containing a number of small animalcules and partaking of food containing living organic matter, as well as, of food specially prepared for one's self, and also if anyone associating with females etc for carnal pleasures is called a Śramaṇa (an ascetic), what other designation, can be given for a house-holder? Gośālaka! Begging of alms is improper for persons who are drinking unboiled water containing a number of small animalcules, and for persons partaking of food containing living organic matter, as well as of food specially prepared for one's self and also for persons having association of females for sensual pleasures. Even a poor ascetic unable to leave off the contact of relatives will never attain Mokṣa (Salvation).

Gośālaka--O Ārdraka! By saying so, you are only slandering mendicants of other faiths, and you say that all the saints who partake of food containing living organic matter and green buds and vegetables, are bad ascetics and that they have accepted

mendicancy only with the object of filling their bellies with delicious articles of food.

Ārdraka Muni– I am not slandering any mendicant, but I am only saying out the tenets of my faith. All the schools of philo sophy always try to propagate their individual faith, and their leaders slander others when an occasion arises. I am only showing my belief and am refuting heresies. Truth can never be refuted, and there is no harm in refuting a false notion. I am not imputing blame on any particular individual.

Gośālaka--Ārādraka ! I am telling you something about the timidity of your religious preceptor. Listen to me. Formerly, he was staying at public inns and in forest dwellings, but now he is not doing so He knows that a number of clever learned persons assemble in such localities, and he is afraid that in case any well-versed scholar were to put him any intricate question, he may not be able to answer him satisfactorily; and, therefore, he now, purposely avoids visiting such places.

Ārdraka Muni--It seems you are perfectly unfamiliar with the greatness of my religious preceptor. Mahāvîra is really an Exalted Soul. He does not possess juvenile indiscretion nor is any voluntary indiscretion to be found with him. He is an independent perfect personality. It is ridiculous to talk about the timidity of Śramaṇa Bhagavāna Mahāvîra against the verbal attacks of the mendicants, although he does not care for the commands of Kings. Maṅkhali Śramaṇa ! Mahâvîra Bhagavāna–now–a days is not an ordinary mendicant fit for dwellings of public inns, but he is a great religious pioneer-Deliverer of the World. Living in deserted localities he practised very severe austerities, and having attained Kévala Jnāna (Perfect Knowledge) through the medium of these austerities, for the present, he is moving about in localities where the rendering of such service is possible for the welfare of the world. There is no cause for fear or favour in this. Where to go or where not

to go; with whom to talk or with whom not to talk; and with whom to make questions and answers and with whom not to make them--all these things depend exclusively on his will. The reason why he does not go to public inns, is that these places are chiefly frequented by uncivilized uneducated persons fond of of propagating their own false theory, who have not the slightest inclination of knowing the real nature of True Religion, and who on the other hand, are highly aggresive and insolent.

Gośālaka-Then, Jnāta-putra Śramanā Bhagavāna Mahāvîra acted like a greedy merchant desirous of gaining his own interest.

Ārdraka Muni--Śramaṇa Bhagavāna Mahāvira cannot in the slightest degree be compared with the greedy merchant. The greedy merchant would kill living beings; he will have an intense desire for hording money and valuables and without leaving off any of his worldly relationships, he will be creating a number of new plans for the purpose of serving his own interest. Avaracious of wealth and deeply attached to sensual pleasures, he will be wandering hither and thither with the object of increasing his income. Śramaṇa Bhagavāna Mahâvîra cannot be compared with the avaracious and pleasure-seeking merchant. It is an error to say that the actions of merchants undertaking big concerns and engrossed in amassing wealth, are praiseworthy. Such practices are not beneficial to them, but they bring a number of miseries on them. How can practices which bring on ceaseless wandering in this world, be called beneficial ?

Gośālaka was unable to give an answer and so he went away. and Ārdraka Muni moved on.

Discussion of Ārdraka Muni with Buddhist Monks.

When Ārdraka Muni moving forward he was accosted thus by some Buddhist Monks.---

O Ārdraka ! You did well that you cleverly refuted Gośâlak's

opinion about big undertakings by your quoting the illustration of the greedy merchant. Our doctrine is also similar to your's. It is our firm belief that if any person pierces with a pike and bakes a succulent tuber thinking it to be an adult human being or a gourd thinking it to be a child; then, he becomes stained with the sin of killing a living being. Also, even if any person were to pierce with a pike an adult human being thinking him to be a succulent tuber or a child thinking him to be a gourd and bake their flesh, he does not become stained with the sin of killing a living being. Even the Enlightened Buddha can partake of the flesh of an adult human being thinking him to be a succulent tuber or of a child thinking him to be a gourd, pierced by a pike and baked in this manner. According to the tenets of our Śāstra, any individual feeding daily two thousand *bodhi sattva bhikṣus* (Buddhist saints in the last stage before attaining to complete knowledge or Buddha-hood) with the flesh thus prepared, will acquire a mass of puṇya (merit), and he will be looked upon as a high-minded identified god.

Ārdraka Muni--It is improper for true mendicants to look upon this killing affair as perfectly harmless. Those who preach such acts, as well as, those who are listening to such preachings, are doing harmful acts. One who does not know the distinction between a bulbous tuber and an adult human being is necessarily a misbeliever, as well as, a savage, otherwise, it is impossible not to differentiate between a bulbous tuber and an adult human being or an adult human being and a bulbous tuber. Mendicants are not expected to speak such absurd lies, as such talks are conducive to bondage of evil Karmas. O worthy men! By these doctrines, you cannot acquire the real essence of True Religion; you cannot critically think about the consequences of good or evil acts of living beings; you cannot actually see all the objects of the Universe as if they were standing clearly before him like an āmalaka (myrobalans) fruit in his hand; and you cannot thereby spread your fame every-where.

O assemblage of mendicants! Only those mendicants who are careful about the consequences (good or bad) of previous actions, and attentive in avoiding the 42 faults relating to the acceptance of food and drink-materials, and who always speak undeceitful language, are true mendicants. Such is the Dharma (sacred duty) of a true ascetic. Even vowless house-holders whose hands are at all tinged with the blood of killing, are fit for censure in this world, and they suffer miseries in their future existences, although they may be daily feeding two thousand *bodhi sattva bhiksus.* If any body says that in case he is invited to a dinner of a dish of flesh of a goat killed specially for him prepared with red pepper and other condiments, he can willingly partake of that dish of flesh and that there is no sin in it then, I say, he is a savage and he is only longing for the pleasures of the organ of taste. Any one taking such a dinner is decidely doing a sinful act even if he does not know that it is so. A wiseman never has the slightest desire for such obnoxious food and he will never utter such deceitful words.

The saints of Sramaṇa Bhagavâna Mahāvîra, simply out of compassion towards all living creatures, will always abstain from sinful acts and they will never accept food and drink materials specially prepared for them as such materials are actually attended with some faults. They have abandoned all varieties of injuring and killing of living beings and therefore they will not accept food and drink materials about which there is the slightest doubt about injury or killing regarding the requisite purity prescribed by the Śāstras. It is the sacred duty of mendicants in this world. Only those true ascetics, well-versed with the real nature of True Religion, who, while carefully attending to the 42 defects of accepting food and drink-materiais lead chaste and tranquil lives, and while leading ascetic life with perfect renouncement towards wordly pleasure, readily attain world-wide fame.

Discussion with Brâhmaṇa Ascetics.

As soon as the Buddhist Monks were refuted, some Brāh-

maṇa ascetics approached Ārdraka Muni and began to extol the superiority of their race, saying:-It is a verdict of the Védas, that he who daily feeds two thousand snātaka (religious students entering on household life) Brāhmaṇas, acquires a great mass of puṇya (merit), and he attains an existence as a déva (a celestial being).

Ārdraka Muni:-Naraka (hell) is ready for one who daily feeds two thousand students who are intent on house holder life even after religious study. He who feeds immoral persons censuring the path of mercy and praising the methods of cruelty to living beings is sure to go the hell pervaded withi ntense darkness.

Discussion with Sāṅkhya Mendicants.

On seeing the disappointment of the Brāhmaṇa ascetics at the honest and rather sharp reply, some Sāṅkhya mendicants came there and said:-You and I-all of us-have faith in our individual religion. There is not much difference between your religion and that of mine. Both the religions lay stress on right conduct, celibacy, and right knowledge, as being the chief factors leading to the Path of Liberation Our religions do not differ from each other with regard to the belief concerning the Universe. According to our Sāṅkhya Philosophy, the category named "Purusa" is imperceptible, great, and everlasting. It is neither diminishing nor destructible. It is the chief Ātmā (soul) among all multitudes of living creatures like the Moon amongst the various groups of stars.

Ārdraka Muni:-According to the tenets of your favourite philosophy no one will meet with death, and none will have to wander in Samsāra By believing in one Universal Soul pervading the entire Universe, there will be no scope for designation as a Brāhmaṇa, Ksatriya (one of warrior class) Vaiśya, (one of merchant or trader class) or as a Śudra (a low caste); or as a worm, or a butterfly, or a bird, or as a snake, or as a human being, or as a celestial being. Those who do religious preaching

without knowing the current public opinion usually become unsuccessful, and wander perpetually in endless Saṁsāra and they do much harm to others. Only those who preach True Religion and Right Belief after knowing the real nature of all the objects of the Universe through the medium of Kèvala Jnāna (Perfect Knowledge), can cross the ocean of Saṁsāra and they alone can lead others to the Right Path O worthy ascetics! It is your misbelief that you assert the similarity of ascetics of excellent character with that of wandering mendicants destitute of any virtuous qualities.

Discussions with Hasti-Tāpasas.*

When, however, Ārdraka Muni was going on-ward, he was addressed thus by some hasti-tāpasas:- We kill only one big elephant, during one year, with an arrow and we maintain our bodies on its flesh for the whole year. We there-by give protection to the lives of innumerable other living beings.

Ārdraka Muni:-Ascetics who kill one animal only during one year, cannot be styled as *a-hiṁsaka sādhus* (ascetics who abstain perfectly from doing the least injury to animals), because they are not entirely free from doing any harm to living creatures. If on this account these mendicants be considered to be merciful, all the house-holders should be thought to be harmless as they do hot kill animals outside their own limited boundary of work. Those hard-hearted people who calling themselves as ascetics kill even one animal during the whole year and who justify the cruel procedure cannot do anything for elevation of their soul and they cannot even attain Kévala Jnāna. (Perfect Knowledge) Only those who remain in religious contemplation and protect the lives of living beings by mind, speech and body, can cross the ocean of Saṁsāra and they alone can preach True Religion

---

*A variety of hermits practising penance.

After having refuted the arguments of Hasti-tāpasas, when Ārdraka Muni, accompanied by five hundred robbers enlightened by himself, by some Hasti-tāpasa who had been enlightened by himself, and also accompanied by some other disciples, was moving on-wards, a wild elephant who had been recently captured and who had broken loose from his chains came running towards him. On seeing the elephant rapidly advancing towards Ārdraka Muni, people made a great noise that the elephant would kill him. But they were much astonished when they saw that the elephant was laying his head at the feet of the Muni, like an obedient pupil, and that he was doing obeisance to him. After a short time, the elephant went away in the direction of the forest.

On hearing this occurrence, King Śréṇika went to Ārdraka Muni and asked him the cause of the breaking loose of the fetters of the elephant. Ārdraka Muni replied :-O king ! The going away of the intoxicated elephant into the forest after breaking the fetters arranged by human beings, is not so difficult as the pulling asunder of the delicate fetters of fine raw cotton thread!

Soon after this, Ārdraka Muni went to Śramaṇa Bhagvāna Mahāvîra and bowed down at his feet with great devotion. Śramaṇa Bhagavāna Mahāvîra gave Bhāgavatī Dīkṣā to all the royal princes and tâpasas instructed by Ārdra Muni and entrusted all of them to his care.

Abhaya Kumāra.

King Śréṇika had many sons. Out of all of them, Abhaya Kumāra was very intelligent, wise, liberal-minded, shrewd, and diplomatic. He was born at Bénātaṭa Nagara at Sheth Bhadra's house when Śrèṇika Kumāra lived at the Śéṭh's house, after his marriage with Bhadra Śéṭh's daughter Nandā. When, however on receiving the news of the serious illness of his father. King Prasénajit from the messengers who had been speedily sent by the king to bring Śréṇika Kumāra home, Śréṇika Kumāra was starting with the messengers on his jonrney to Rājagriha, he did

not give any particulars about himself or his family either to Bhadra *Śétha* or to Nandā who was pregnant, but he himself not being confident of future events at Rājagriha he did not make any definite suggestion. He only gave to Nandā, a small piece of paper on which he had written that he was a *Go-pâla of Rājagriha with white coloured lofty walls.' A few days after his arrival at Rājagriha, *Śréṇika* Kumāra was installed on his father's throne, and made the King of Magadha-déśa by king Prāsenajit who was on his death-bed. King Prasenajit died a few day later.

King *Śrèṇika*, being very busy with State Affairs, could not give any attention either to his wife Nandâ or to his son Abhaya Kumâra for a number of years. Abhaya Kumâra had now, attained youth. One day being taunted by his fellow-companions about the existence of his father Abhaya Kumāra asked some particulars, to his mother Nandā, about his father But she, being ignorant could not say out anything but handed him over the piece of paper written by *Śréṇika* Kumāra On reading the note, Abhaya Kumāra readily knew that, his father was the King of Magadha-déśa. From, previous section of this chapter, we know how Abhaya Kumāra took his mother to Rājagriha, how he was made President of the King's Council of 500 Ministers and how his mother Nandā was admitted into the king's harem with all the pomp deserving a queen of a great empire. Abhaya Kumāra, now, being appointed Prime Minister of the Kingdom of Magadha was very often consulted by king *Śrèṇika* and other kings on various subjects.

Some Stories about Abhaya Kumāra

1.

On Vaibhāra-giri near Rājagriha, there lived a great robber named Lohakhura. On getting a suitable opportunity, he used

*Gopāla means either a cowherd or a protector of the earth i-e a king.

to steal away wealth and females from Rājagriha, and he was enjoying them with much delight. He had a son named Rohiṇéya by his wife Rohiṇī. Rohiṇéya was equally as bad as his father Lohakhura in doing wicked actions. On his death-bed, Lohakhura told his son Rohiṇéya:-"You remember this my final advice. Do not go even near the road where ascetics or saints are preaching religious sermons. Rohiṇéya respectfully accepted his father's final advice. Then, Rohiṇéya began to harass the public of Rājagriha by his heinous acts, which were more cruel than those of his father.

One day, when Rohiṇéya was going to Rājagriha Nagara, he saw on his way, a very large crowd of people, hearing a religious sermon of Śramaṇa Bhagavāna Mahāvîra. Remembering the final advice of his father, Rohiṇéya plugged both his ears with his fingers so that, the sound of the speech of Śramaṇa Bhagavāna Mahāvīra may not enter his ears. But it so happened that Rohiṇéya had a thorn-prick in his foot, and to extract the thorn, he was obliged to remove his fingers from his ears. At that time, the sound of the following words of Śramaṇa Bhagavāna Mahāvîra, entered his ears, viz:-"The feet of gods do not touch the ground; their eyes are steady without a wink; flower-garlands on their bodies do not wither; and they do not have perspiration or dirt on their bodies."

The citizens of Rājagriha Nagara were terrified by the horrors of the wicked actions of Rohiṇāya. They appealed before King Śréṇika. On hearing the people's complaint, King Śrèṇika took the watch-guards of the town to task but they showed their help-lessness in the matter. At last, Abhaya Kumāra volunteered to captivate the robber. Abhaya Kumāra ordered a strict military cordon around the town, and he instructed his men to take into custody any person who comes out of the town after he orders them to do so. The military cordon round the town was so secretly arranged that Rohiṇèya could not have the slightest scent of it. By this device, one night as soon as Rohi-

ṇéya was coming out of the town after committing thefts, he was at once taken into custody by the military men who were secretly waiting for him. But how can a culprit be punished unless he is caught with the articles stolen by him, and unless he admits his offence. On investigation, Rohiṇéya said:–I am not Rohiṇéya. I am a farmer named Durgacaṇda and an inhabitant of Śāligrāma. But Rohiṇèya was not a man to be daunted by such tricks. He had already made arrangements beforehand in the village so that he may easily escape even if he is caught On inquiry at Śāligrāma, King Śréṇika was informed by the villagers that Durgacaṇḍa was an inhabitant of Śāligrāma and that he was our relative. Abhaya Kumāra was a little embarassed by the shrewdness of Rohiṇéya.

Now, he devised another plan. Rohiṇéya was secretly brought to a seven storeyed palace in an intoxicated state. The palace was very elegantly decorated like a celestial dwelling. Rohiṇéya, beautified with divine garments, crown, and flower-garlands suitable for a god, was made to lie down on an excellent bed. As soon as Rohiṇéya woke up, a number of Ring's servants and maids dressed and ornamented as gods and godesses, loudly uttering shouts of Jaya Jaya Victory! Victory! said: Swāmin! You are our Lord. We are your obedient servants. Having died, in an instant, in the world of human beings, you are recently born in this svarga-loka (celestial kingdom). You therefore, enjoy sensual pleasures with these celestial damsels and derive divine happiness' Immediately, singing, dancing music etc commenced Becoming greatly astonished Rohiṇéya began to examine all the visible objects with minute details. Just at that very moment, a god bearing a gold mace, made his appearance on the scene and after prohibiting dancing, singing etc, he loudly announced 'New-comers to heavens, have to undergo some religious rites before they are made eligible for the enjoyment of divine happiness They must say out all the good or bad deeds that they may have done during their human life.

Then, and then alone, they are permitted to enjoy celestial pleasures."

Rohiṇéya, now, began to recollect the good or bad actions that he may have done during this life. At that moment, Rohiṇèya had a remembrance of the words of Śramaṇa Bhagavāna Mahāvîra viz–The feet of gods do not touch the ground; their eyes are steady without a wink; flower–garlands on their bodies do not wither etc. He at once looked at the artificial gods and goddesses and he became firmly convinced that all this was a trap to entice him. He became extremely well–guarded and he narrated all the good actions that he had done. He, also, said that he had not done any wicked act during his whole life. Then, praising the adventurous spirit of Rohiṇéya, who had become a match for many, King Śréṇika gladly set him free.

The next day Rohinéya directly went to Śramaṇa Bhagavāna Mahāvîra. He thought :—' I am, now, rescued from the punishment of being put to death at an executioner's hands, by simply carelessly listening to the few noble sayings of Worshipful Lord, Śramaṇa Bhagavāna Mahāvîra, I should therefore, live so long as I am alive in thè company of the Revered Master and having heard the excellent Sayings must observe them fully. Rohiṇéya requested Śramaṇa Bhagavāna Mahāvira to give him. Dîkṣā and the Worshipful Lord gave him Bhāgavatî Dîksā.

King Śreṇika was there at the, time of Rohiṇéya's Dîkṣā. Rohiṇeya narrated before King Śréṇika, his true account and showed him the places where the wealth etc stolen by him were kept hidden. King Śrénika pardoned him for all his crimes and having joyfully blessed him, he advised Rohiṇèya to observe the religious rites of his newly adopted ascetic life, at least with the same zeal that he was exerting himself for his nefarious pursuits.

2

One day, King Caṇḍa Pradyota of Ujjainî (Mâlvā.–India) ass-

isted by his feudatory chiefs and allies, waged war with Magadha -déśa and he was advancing towards Rājagriha Nagara. It was very difficult for King Śréṇika to effectively repulse the attack with the military force in his possession. Abhaya Kumāra volunteered to find out a stratagem by which the enemy-forces will go back. Abhaya Kumāra had got gold coins of recent date bearing the usual engraving of King Śréṇika deposited in various quantities in pits at numerous localities around Rājagriha Nagara which were suitable for the encampment of military army. Having secretly made this arrangement, King Caṇḍa Pradyota was allowed to come near Rājagriha Nagara. King Caṇḍa Pradyota laid a seige around Rājagriha Nagara and his army encamped on the ground so prepared. After a few days, Abhaya Kumāra privately sent confidential information through his faithful servants to King Caṇḍa Pradyota that big officers of his army, have received bribes from King Śréṇika and if you would hāve the ground under their tents dug up, you will be convinced that they have thus plotted to kill you: Relying on this confidential information, King Caṇḍa Pradyota had the ground. under two or three tents dug up, and he found several quantities of new gold coins of King Śrèṇika in numerous pits under the ground. Becoming afraid, Caṇḍa Pradyota left his army there and he went away to Ujjainî in hot haste. Having come to know that King Caṇḍa Pradyota had run away from the camp, his whole army dispersed in confusion.

When, however, King Caṇḍa Pradyota afterwards, came to know that this manoevour was a trick of Abhaya Kumāra, he announced a prize for bringing Abhaya Kumāra alive to his presence. None came forward but a prostitute volunteered to do it. She thought out a plan. She kept two young handsome females with her. She respectfully studied a few songs and religious rites of Jainism from an old Jaina Sādhvî (nun). She then trained up these two females in singing, music, dancing etc. Having made all these preliminary preparations, the prostitute

took these two handsome females to Ŗājagriha-the capital town of Ķing Śréņika. She declared that they were Jains and they were on a pilgrimage to various sacred places of the Jains. One day, they went to the Jaina temple daily frequented by Abhaya Kumāra and they sang adoratory hymns in praise of Tîrthaṅkaras with excellent dancing and music in appropriate tunes. Abhaya Ķumāra who had come there for worship, was greatly pleased with their devotion and he politely inquired about their whereabouts. The prostitute replied:-'I am a widow of a wealthy merchant of Ujjainî and these two girls are the wives of my sons. They are, also, widows. Before accepting Dîkṣâ, we are all on a pilgrimage to various sacred places.

Abhaya Ķumāra out of courtesy, invited them for dinner. The next day, the prostitute invited Abhaya Ķumāra for dinner at her lodgings. He could not refuse the invitation so politely given. Abhaya Kumāra innocently went to the prostitute's lodgings for dinner. But he was made senseless by giving some intoxicating drug in his drink by the prostitute, and when Abhaya Ķumāra came under the full toxic influence of the drug, he was bodily removed into a chariot kept ready for him and he was driven speedily to Ujjainî Nagarî and handed over to King Caṇḍa Pradyota. He was imprisoned in a wooden prison.

An intelligent wise person is invariably consulted by numerous persons. King Caṇḍa Pradyota was obliged to solicit advice from Abhaya Ķumāra on four different occasions and the advice given on all the four subjects having become eminently successful, Caṇda Pradyota, on each occasion, instructed Abhaya Kumāra to ask for any boon except that of Mukti (Salvation) from him and he granted him four such boons Abhaya Ķumāra had reserved these boons for some suitable opportunity. Abhaya Ķumāra now requested Ķing Caṇḍa Pradyota to fulfil the conditions of the boon. He said :—(1) You become an elephant driver on your favourite elephant Nalagiri (2) Let me sit in the lap of your chief queen Śiva-dévî in palanguin behind you on

the same elephant (3) You break your well-known Agnibhīru choriot, and; with the broken wood-pieces of the chariot, let a blazing funeral pile be prepared and (4) Let all of us four enter the burning funeral pile. Being unable to fulfil the conditions of Abhaya Kumâra's proposal, King Caṇḍa Pradyoṭa, at last redeemed his promises by consenting to set free Abhaya Kumâra.

Abhaya Kumāra was thus set free. But while going away to his native place. Abhaya Kumārā told Caṇḍā Pradyota :-'You have treacherously brought me here secretly but I will publicly carry you away in broad day-light, through your market-places. from amongst large multitudes of your citizens.

After coming to Rājagriha Nagara Abhaya Kumâra allowed some time to pass away without doing anything to Caṇḍa Pratyota, He, then, thought of teaching him a lesson. Abhaya Kumāra now, put on the apparel of a merchant and he took two very handsome, young, charming daughters of a prostitute of his town, with him and went to Ujjainî Nagarî. He hired a large commodious house on the main public road of Ujjaini and lived there, with the two charming girls.

One day when King Caṇḍa Pradyota was passing by that road, he clearly saw the two charming girls who were gracefully watching the passing of the king along with his retinue. Directly on seeing the girls, King Caṇḍa Pradyata became greatly enamoured of them. He sent a clever procuress to them. Her offers were contemptuously rejected and she was angrily turned out. The duti (procuress) came to them again. They turned her back a second time but with a little milder tone The procuress, went to them a third time earnestly imploring them with despair, to accept her offer. But both the girls told her :--We are under a careful protection of our virtuous brother, and therefore, we are so insultingly rejecting your offer. On the seventh day from to-day, he

is going to a distant town. Tell your king to come here secretly on that day.

Abhaya Kumāra had previously engaged a man mostly resembling King Caṇḍa Pradyota, with regard to his bodily constitution and features. He was actually trained to imitate insanity. His name was Pradyota. For a number of days, this man was daily taken to a physician, in a bed-stead, and bound as a lunatic, passing through a number of public places. The feigned lunatic was loudly shouting:-I am Pradyota. This man is taking me away. Catch ! Catch ! Protect ! Protect ! People of the town had become very familiar with this daily rehearsal.

King Caṇḍa Pradyota went to the lodgings of Abhaya Kumāra, very secretly and all alone. The mercenaries of Abhaya Kumāra, bound him hand and foot, and, tightly fastening him to the same bed-stead, they had him carried through various marketing places, by the same bed-stead bearers. King Caṇḍa Pradyota was loudly shouting that he was being taken away but the people thought that he must be the lunatic Pradyota. King Caṇḍa Pradyota of Ujjainî was, thus, taken to Rājagriha as a captive. Abhaya Kumāra released him after a few days.

3

A wood-cutter of Rājagriha had taken Bhāgavati Dîkṣâ from Gaṇadhara Mahārāja Śrîmān Sudharman Swâmî. When he was going for bhikṣā (alms) into Râjagriha Nagara, some persons of the town, who knew him previously, tauntingly told him:- You were toiling hard to get your bread before, but, now, you have become an ascetic in order that you may get your food without any work. Becoming disgusted with such impolite treatment, the ascetic requested Gaṇadhara Mahārāja Sudharman Swāmī :— Bhagavan ! Let us go away to some other place, as these people are troubling me.'

When Abhaya Kumâra came to know about the ill-treatment of a Jina Sāddhus by the public of Rājagriha, he had three heaps

of precious jewels worth crores of rupees prepared on the main road, from the king's treasury, and directed the public to be present in large numbers by a beating of the drum, throughout the town. When a big crowd had collected there, Abhaya Kumāra announced :—"I will give away these three heaps, of valuable gems to any person who abandons (1) unboiled water (which is full of living bodies) (2) fire, and (3) a female, in every way.' People said :—'If after having wealth, eating, drinking, and female, are not enjoyed at one's pleasure, then, what is the utility of that wealth in this world ?' Abhaya Kumāra rebuking them, said :—Then, why do you insult that sādhu who was a wood-cutter and who has spurned the three jewels which you are so eagerly longing to have as if they, were the most valuable in the world ? The people thus came to know their mistake and they left off censuring that sâdhu,

King Śrénika celebrated the Dìkṣā Mahotsava of his princes and queens with great pomp and rejoicings in the town. Śramaṇa Bhagavāna Mahāvìra remained at Rājagriha Nagara during the rainy season.

Arjuna Māli

छट्ठेणं छम्मासे सहित्तु अक्कोसताडणाइणि ।
अज्जुणमालागारो, खवित्तु परिनिव्वुडो कम्मे ॥७५॥

1. Chatthéṇam chammasé sahittu akkosa tāḍaṇâiṇi
Ajjuṇa-Mālāgāro khavittu parinivvuḍo kammé 75

1. Arajuna Mâli (gardener) attained Siddhi Pada (State of Final Emancipation) by destroying Jnānâvarṇiya (Knowledge-obscuring) Karmas with penance by continuous two-days' fastings, after having suffered insults and chastisements from people for six months.

Story of Arjuna Māli

At the wel-known Rājagriha Nagara in Bharata-kṣètra, there was a king named Śrèṇika Mahārāja, who was the king of

Magadha déśa. He was very sincerely devoted to Śramaṇa Bhagavāna Mahāvîra. King Śréṇika had an excellent Mālî (gardener) named Arjuna who was protecting the king's gardens with great care.

Arjuna Mālî had a young, beautiful and charming wife named Skandaśrî. The gardener had a family Yakṣa (deity) named Mudgara Pâṇî. The temple of the yaksa was situated near Arjun's garden outside the town. Arjuna Mālî was daily worshipping the yaksa respectfully with elegant flowers and other fragrant articles and he was keeping a keen watch on his own garden.

One day, when Skandaśrî went to the temple with food and drink-material for her husband, and left it there in the temple, some six persons who were concealing themselves somewhere in the temple, took the food and drink material of Arjuna Mālî and began to eat. On knowing it, Arjuna Mâlî with a stick in his hand ran towards them with the intention of beating them. But the six persons tied him hand and foot and they went on eating. Arjuna Mālī thought:—I have been worshipping very devoutly this yakṣa for a very long time but these wicked persons have cruelly harassed me in his presence and he has been silently enduring like a coward, the insults heaped on me.' On knowing the thoughts of the gardener through the medium of his Vibhaṅga Jnāṇa (a variety of Avadhi Jnāna), the yakṣa (deity) entered the body of Arjuna Mālî, broke loose all the fetters on his body and he killed the six persons and one woman who was with them, with the same stick. Arjuna Māli possessed by the cruel yakṣa was daily killing six males and one female altogether seven persons. No one was able to catch him on account of the prowess of the Yakṣa. He became a source of terror like Yamarāja (the God of Death) to all travellers passing by the road. No one went the way where Arjuna Mālî was living, on account of fear of death Because, it is said that fear of death is more potent than any other source of danger.

One day Śramaṇa Bhagavāna Mahâvîra came in the Udyâna of Rājāgriha Nagara. The gods arranged a Samavasaraṇa there. All the people of the town, went for the darśana of the Worshipful Lord, by another route leaving aside the road on which Arjuna Mālī was living.

Although Sudarśana Śéṭh was specially warned by people that Arjuna Mâlî, who was possessed by Mudgara Yakṣa, was killing seven persons every day, he fearlessly tried to go by that road. On seeing Sudarśana Śèṭha walking along that road, Arjuna Mālî ran after him with the object of killing him. Sudarśana Śéṭha at once renonuced his body and remained in Kāyotsarga, keeping his mind strictly absorbed in bright religious meditation of Jinéśvaras. Just as a young deer is not able to kill a brave lion, in the same manner, Arjuna Mâlî was not able to do any injury to Sudarśana Śéṭha on account of the superior power of Śéṭh's austerities. The Yakṣa timidly left Arjuna Mālī's body and he went away. When Arjuna Mâlî regained his normal senses he was greatly alarmed at his heinous acts, and having repented for his cruel actions, he bowed down at the feet of Sudarśana Śéṭha and told him:-'O benefactor of all living beings of the world! Just as you have delivered me from the bondage of this cruel Yakṣa in the same manner, O Father! You do me the favour of getting myself free from the endless miseries of terrible agonies of Hell. Soon after finishing his Kâyotsarga, Sudarśana Śétha told Arjuna Mālî —O Good Man! Śrî Vîra Prabhu (Śramaṇa Bhagavâna Mahāvīra) will certainly make you free from the terrible miseries of hell. Let us therefore go to the Worshipful Lord who is the bestower of protection to all living beings. Sudarśana Śéṭha, joyfully accompanied by Arjuna Mālî, went to the Samavasaraṇa of Śramaṇa Bhagavāna Mahāvīra. The Jinéśvara Bhagavāna gave the following preaching:-

O Devout People! Those cruel persons who eat animal-flesh, who take up undertakings involving the destruction of living beings, who indulge in raudra-dhyāna (evil meditation), and those

who kill five-sensed living beings,-such wicked persons are born in hell, and they suffer terrible miseries, for innumerable years.

On hearing the preaching, greatly terrified Arjuna Mālî approached Śramaṇa Bhagavāna Mahāvîra-Benefactor and Teacher of the Three Worlds-and with the palms of his hands folded in the form of an anjali and brought in front of his forehead, he requested the Worshipful Lord saying.-O Lord! I being possessed by an Yaksa, killed numerous innocent persons, and I shall certainly have to go to hell and suffer terrible miseries there. Therefore, O Swāmin! You will be pleased to do me the favour of showing a remedy by which I may not have to go to hell. Śramaṇa Bhagavāna Mahāvîra replied:-O Arjuna! If you are really afraid of going to hell after death, you take Bhāgavatī Dîkṣā (ascetic life) and it will surely make you free from the horrors of hell.'

Arjuna Mālî terribly afraid of the miseries of hell respectfully took Bhāgavatī Dîkṣā from the Jinéśvara Bhagavāna with his heart full of joy and he told the Worshippful Lord :— O Venerable Lord! From to-day, I will observe a two days' fating with a frugal diet on the third day and I shall calmly endure insults and torments from people.

With this firm determination in his mind, Arjuna Mālî remained steady in religious meditation renouncing his body in Kāyotsarga, in the temple of the Yakṣa. People coming into the temple not only angrily caused Arjuna Mālî a variety of insults but the wicked persons were beating him with their fists, feet, sticks, etc. But Arjuna Mālī always thinking it to be his own fault, did not bear the least anger towards them. Arjuna Mālī so calmly endured all molestations and hardships that having destroyed all his Karmas within six months, he attained Mokṣa Pada (State of Final Emancipation). Just as the great personality Arjuna Mālî patiently endured all the taunts, insults and chastisements given to him by the people in the same manner, O Sādhus

and Sādhvis ! You and others like you, who are desirous of acquiring the happiness of Mokṣa (Final Emancipation) should habituate yourselves to endure patiently the taunts, molestations, and even chastisements of people.

Twentieth Year of Ascetic Life (B. C. 549-548)

Soon after the close of the rainy season, Śramaṇa Bhagavána Mahāvîra went in the direction of Kauśāmbî in Vatsa-déśa

During his journey from Râjagriha to Kauśambī, Śramaṇa Bhagavān Mahāvīra had to pass by Ālambhikâ Nagarī-a large town in the territories of Kāśî, Ruṣîbhadra-putra stayed there for a few days Risibhadra and a number of wealthy adherents of Jainism lived at Ālambhiykā

At that time, a question about the duration of life-limit of celestial beings in various déva-lokas was being discussed in a society of Jaina laymen. A member named Risibhadra-putra of the Society, said:-O good men ! The lowest limit of the duration of life in dèva-lokas is at least ten thousand years and the highest is 33 sāgaromopams. Beyond that limit there is no déva-loka. The minds of the Jaina house holders were not satisfied with this explanation of Riṣibhadra and they returned home.

Śramaṇa Bhagavāna Mahāvîra was staying at Śamkha Vana pleasure-garden of Ālambıkā Nagarî. The news of the arrival of Śramaṇa Bhagavān Mahāvîra in Śaṁkha Vana spread rapıdly in the town and thousands of persons desirous of darśana and obeisance thronged there. Riṣibhadra-putra and other devotees went with all their pomp to pay their respects and they heard the preaching. After the preaching, some of the devotees with a low bow said:-"Bhagavān ! Riṣibhadra-putra says that the lowest limit of the duration of life of celestial beings is ten thousand years and the highest is thirty-three Sāgaropams. Is it true that what he says is quite right ? Śramaṇa Bhagavān Mahāvîra replied:-O good men ! What Riṣibhadra-putra said is quite true.

On listening to the explanation, the devotees went to Riṣibhadra-putra and respectfully asked his pardon. The members of Jaina Saṅgha of Ālambhikā then discussed several religious problems with the Venerable One.

Risibhadra-putra observed celibacy, penance, vows, fastings, and other religious practices for a number of years and having died with purity of heart after a complete fasting of one month, he was born as a god in Saudharma-dèva loka.

From Ālambhikā Nagari, the Venerable Master went to Kauśāmbî. King Udayana of Kauśāmbî was at that time a minor. The government of the Kingdom was done by his mother Mrigāvatī Dévî with the co-operation of her sister's husband King Caṇḍa Pradyota of Ujjain. Although Mrigāvatî was not pleased with the arrangement, she had to remain on peaceful terms with him, as her own son was a minor, and as Caṇḍa Pradyota was more powerful.

When Śramaṇa Bhagavân Mahâvira went to Kauśâmbî. King Caṇḍapradyota was staying there King Caṇḍa Pradyota, Queen Aṅgāravatī and females of harem, King Udayana, and his mother Mrigāvatī-all of them went to Śramaṇa Bhagavāna to pay their respects. Citizens of various castes and creeds assembled there. Before a very large assembly Śramaṇa Bhagavān Mahâvira, delivered a very instructive sermon and many devout persons became interested in the Teachings of the Tîrthaṅkaras. At that time, Mrigāvatī came forward, and said·–Bhagavan! With the permission of King Caṇḍa Pradyota, I am desirous of having dikṣa at your blessed hands.' So saying, she entrusted her son Udayana to the care of King Caṇḍapradyota and she asked his permission for her dīksā. But although King Caṇḍa Pradyota was not willing to give her permission, yet becoming over powered with shame he could not refuse the permission in the large assembly. Similarly eight queens of Caṇḍa Pradyota, including Aṅgâ-

ravatî and others asked permission for dîkṣā. The permission was given and Śramaṇa Bhagavān Mahāvīra gave them dikṣā and admitted them into his Order of Nuns.

Śramaṇa Bhagavāna Mahāvîra, moved about in Kauśāmbī and the neighbouring towns and villages for a few days and then he went in the direction of Vidéha. Near the close of the summer season Śramaṇa Bhagavāna Mahāvīra reached Viśālī and lived at Viśālî during the rainy season of the twentieth year of ascetic life and eighth year of Kévalî Paryāya.

CHAPTER V

Twenty-first Year of Ascetic Life. (B. C. 548-47)

1. Dîksā of Dhanya Śètha and Sunakṣatra of Kākandî. 2. Vrata-grahaṇa of Kuṇḍa Kaulika of Kāmpilya Nagara. 3. Vrata-grahaṇa of Saddāla-putra of Polāsa-pura.

Soon after the rainy season, Śramaṇa Bhagavāna Mahāvîra went to Mithilā From Mithilā, he went to Kākanḍî. Śrâvastî, Kāmpilya-pura, and Polâsa-pura. The gods arranged Samavasaraṇas at Kākandī, Kāmpilya-pura and Polāsapura.

1. Dikṣā of Dhanya Śéṭha of Kakandi.

At Kākandī there lived a very rich caravan -merchant named Dhanā Śéṭha and his wife Bhadrā Śèṭhāṇî. They were very wealthy. They had a son named Dhanya. The boy was brought up in great affluence and with much fondness. When Dhanya Kumāra attained youth, he was married with thirty-two hand-some girls of noble birth and wealthy parents. His mother Bhadrā Śéṭhāṇî had got thirty-two nice palatial buildings furnished with all the necessaries of enjoyment prepared for them, and had given one palace with various paraphalia to each of them. Besides, she had given to each one of them much wealth as a gift of love. Dhanya Kumāra was enjoying worldly pleasures and constantly amusing himself with dramatic performances, singing, dancing etc, like a Do-ganduka god, in company with his young and beautiful wives. He, thus, passed many years in enjoying the happy pleasures of every season of the year.

One day Śramaṇa Bhagavān Mahāvîra came to Kākandî. On hearing the news of the Lord's arrival there, thousands of persons went to him for darśana. Dhanya Kumāra also went there, on foot, for darśana and for hearing the preaching. He went three times from right to left round Śramaṇa Bhagavāna Mahāvîra by way of a pradakṣiṇā, and with a low salutation at his feet, he sat facing him. On listening to the preaching of the Worshipful Lord, a strong emotion of renouncing all the pleasures of this world, took possession of Dhanya Kumār's, mind. On his return home, Dhanya Kumāra went to his mother and told her:-"Mother! By hearing the preaching of Śramaṇa Bhagavāna Mahāvîra, I have become perfectly indifferent to worldly enjoyments, and have now, a disgust for sensual pleasures, please, therefore, give me your permission to take Dîkṣā.' On hearing these words, Bhadrā Śèṭhāṇī was greatly embarassed. She explained to him all the difficulties-favourable, as well as, unfavourable-in the strict observance of the rigid vows of ascetic life, and the inconveniences of timely getting even insipid, and fresh food and drink-materials. She tried her utmost to dissuade him from taking Dīksā during his youth by a variety of arguments and devices, but Dhanya Śéṭha was not in the least, inclined to swerve from his firm resolution. Bhadrā Śéṭhāṇi had to yield. She informed King Jitaśatru-the King of Kākandî-and requested him to persuade her son. Wealthy citizens generally have amiable relations with the king of the town and it is but natural that Bhadrā Śèṭhâṇi sought the help of the king King Jitaśatru personally came to Bhadrā's house, and tried to persuade Dhanya Śéṭha.

King Jitaśatru-"O Beloved of the gods! Why do you abandon such excellent worldly pleasures that you have fortunately acquired? Remaining happily under my protection, you enjoy all the pleasures, to your heart's content. Now, let me know if you have any inconvenience. I shall remove all your troubles.

Dhanya Śéṭha—O wise king! If only yon can prevent Death

which will destroy this body of mine, and if you can also stop the progress of old age which will efface the charm of my body, then only, I will certainly be ready to enjoy worldly pleasures, under your protection.

King. —O Beloved of the gods ! Death cannot be prevented by any one. Even gods and demi-gods are helpless in preventing it. So long as there are mental perversions of moral decline i-e passions in one form or another, in one's mind, then, the fear of Death is bound to exist.

Dhanya Śèṭha—O Wise King ! I do not choose the fear of Death, and therefore, I am also desirous of abandoning passions and worldly enjoyments.

On seeing the firm resolution of Dhanya Śéṭha, the king made grand preparations for his Dîkṣā and made a public proclamation in the town to the effect that persons who are really desirous of removing the fear of Death and who have girded their loins to destroy their passions and sensual pleasures but who are prevented only by their anxiety regarding their family-members and friends, or their caste-people, are hereby desired to be willingly ready to take Dīkṣā, like Dhanya Śéṭha, and they are informed that the king will maintain their family-members and friends.

By this proclamation, a number of considerate, young, persons, accompanied Dhanya Śèṭha and went to the Samavasaraṇa of Śramaṇa Bhagavāna Mahāvîra. Then presenting Dhanya Śéṭha and the youths before the Venerable Lord, King Jita,-śatru said —''Bhagavan ! This Dhanya Śéṭha is the only son of his mother Bhadrâ Śéṭhāṇī. He is the source of immense love to her. He is like her second heart. On hearing your preaching, he has renounced all worldly pleasures and their accompanying passions and he is desirous of living with you, and of observing the Five Great Vows of an ascetic. His mother Bhadra Śèṭhāṇi has sent

him to you and I request you, on his mother's behalf, to accept him as your disciple." The king also declared the permission of the parents of the other young persons who were renouncing the world, and Śramaṇa Bhagavāna Mahāvîra gave Bhāgavatî Dikṣā to all of them.

From that day, Dhanya Muni better known as Dhanno Aṇagara strictly observed the rules of ascetic life in accordance with the instructions of the elders of the Order.

On the day of his Dîkṣâ, Dhanya Muni approached Śramaṇa Bhagavāna Mahāvîra and told him :–"Bhagavan! With your permission I am desirous of observing two days' fastings during the remaining part of my life. On the day of break-fast, I will take only one meal *consisting of boiled rice or other corn devoid of butter, milk, oil, curds sugar molasses etc. Also I will accept food and drink-materials from the donor in such a way that he or she may not be obliged to wash hands afterwards. Besides this, I will accept food-materials only from the quantity of food, reserved by house-holders, to be given to mendicants. and only at a time when Brāhmin beggars, guests deserving of hospitality, wretches, beggars, hermits, mendicants of other sects etc have finished their begging-tour, so that these persons may not be put to any inconvenience of not getting their food-materials for my sake."

Dhanya Muni always did penance with a cheerful heart.

On the day of his break-fast, Dhanya Muni used to study during the first quarter of the day. During the second quarter he was engaged in religious meditation and during the third quarter of the day, having first received permission from Śramaṇa Bhagavāna Mahāvîra, he used to go on his begging-tour and he would only accept such food-material as was permissible by his

*Technically called Āyambila or Āmbéla tapa.

temporary minor vows of daily observance. Thus, on the day of his break-fast, he may get a very small quantity of food; on another such day, he may get only water, and no food; on a third such day, he may have to go without any food, as well as, without water. But Dhanya Muni was not at all sorry or grieved for it. Even with such rigorous austerities, his mind was perfectly calm and well-balanced. On his break-fast day he used to take his food or drink material, keeping his mind, speech and body in perfect calmness and self-restraint. While eating his food, he did not have any desire or intense longing for any particular variety of food or drink-material. Like a snake hurriedly entering his accustomed burrow in the ground. Dhanya Muni was rapidly taking his faultless food and drink-material without waiting for tasting it.

An account of the condition of the body of this highly pious muni (ascetic) caused by excellent devotional austerities and fasting, has been given in Jaina Āgamas (scriptures). It is interesting. Only an abridged account is as follows :—

The body of this pious saint had become withered to such an extent that there were only bones, skin and circulatory system supplying poor blood to the remaining systems of the body. When he walked, the bones of his body made a creaking noise resembling that of a moving cart full of coals. He was moving about simply by the vigour of his living body. He had no bodily strength but he possessed vigorous mental power. His whole body appeared brilliant with the luster of his severe austerities. The pedestal of his feet resembled a pāduka (slipper made of wood.) The fingers of his hands and the toes of his feet-resembled dry pods of ground-nut fruit. His thighs resembled the thighs of a female peacock. His waist resembled the foot of a camel. His spinal column was like a wreath of small pebbles of stone His chest resembled a mass made of bamboo-leaves. His arms and fore-arms resembled the pods of fruits or the stalks of Sângari shrubs or dried bodies of dead serpents

The palms of his hands resembled drided leaves of Butea Frondosa or dried leaves of Banyan Tree (Ficus India). His neck appeared like the axle of a of a cart-wheel. His chin resembled a dry gourd fruit. His lips were contracted, and lusterless; they resembled dried bodies of leaches. His tongue was dry His nose appeared like a dry fruit of Bijora (Eagle Fruit) His eyes were lusterless like the stars in the early morning sky. His ears resembled the dry skin of Kārélā or Cucumber fruit or the thin skin of a root. His head appeared like the dry gourd or pumpkin fruit.

Although the body of the highly pious Dhanya Muni, had been reduced to a mere skeleton, he did not, in the least, become slack in the observance of his ascetic life, or in the practice of his daily vows. His religious meditations became daily purer.

Journeying through various villages and towns, Śramaṇa Bhagavān Mahāvìra one day came to Rājagriha Nagara and he put up at Guṇa Śila Vana.-King Śrènika went for his darśana. Having respectfully bowed down at the feet of the Venerable Lord, and having heard the preaching, he inquired:-' O Worshipful Master ! Who are the sādhus who are doing severe austerities and who are capable of shredding their Karmas easily among your congregation of fourteen thousand sādhus headed by Gaṇadhara Mahārāja Indrabhūti Gautama ?

Śramaṇa Bhagavāna Mahāvīra replied:-O Śréṇika ! Dhanno Aṇagāra (Dhanya Muni) is capable of doing severe austerities and of shredding Karmas easily among my congregation of sādhus. King Śreṇika again respectfully asked:-Bhagavan ! Why do you say that Dhanno Aṇagāra is capable of doing severe austerities and of shredding Karmas easily? Śramaṇa Bhagavāna Mahāvira, thereupon, narrated before the king the account of the pious ascetic that has been described in the Jaina Āgamas. King Śréṇika was greatly pleased. Having gone thrice round

Śramaṇa Bhagavāna Mahâvīra from right to left, by way of a pradakṣinâ, King Śréṇika then, went to Dhanno Aṇagāra and having gone three times round him from right to left by way of a pradakṣiṇā, he extotted him thus:–O Beloved of the gods ! O Sage ! You are fortunate. you are meritorious You have attained your object. You have fully acquired the fruit of your human existence". Saying so, king Śréṇika saluted him and bowed down at him, Having extolled Dhanya Muni thus, the king went to Śramaṇa Bhagavāna Mahāvîra, and having gone, round him from right to left by way of a pradakṣinâ, and having bowed down at his feet, he went to his palace.

One day at mid-night, when the pious sādhu was doing religious night-vigil, an idea occurred to him:–"What is the value of this physical body ? Since I have been initiated into the Religion of the Tîrthaṅkaras by Śramaṇa Bhagavāna Mahāvîra himself, let me, therefore, make efforts to accomplish the real essence for the complete utilization of its blissful gain, so long as this physical body of mine is in my possession". In the morning of the next day, Dhanno Aṇagāra approached Śramaṇa Bhagovāna Mahāvīra, and having respectfully bowed down at the feet of the Worshipful Lord, he declared his intention of remaining in religious meditation without food and drink for a number of days till death. With the permission of the Venerable Lord, Dhanno Aṇagāra went to Vipula -giri (in Bihāra) and remaining in religious meditation without food and drink with perfect calmness of mind for one month, he died and was born as an affluent god in Sarvārtha Siddha Vimāna with an age-limit of thirty Sāgaropams. Descending from Sarvārtha Siddha Vimāna after the completion of his age limit, he, will be born in Mahā Vidéha Ksétra in due course of time, and will then, attain Mokṣa Pada (Final Liberation). The ascetic life of Dhanya Muni was only of nine months' duration.

Sunakśatra Muni

Another son of Bhadrā Śhéṭhânī of Kākaṇḍī Nagari, named

Sunksatra had taken Dîkṣâ from the pious hands of Śramaṇa Bhagavāna Mahāvîra. His ascetic life extended over many years.

2. Vrata-grahaṇa of Kuṇḍa Kolika Srāvaka.

From Kâkandi, He went to the west, and having passed Śrâvasti, he reached Kāmpilya Nagara. He gave the Twelve Vows of a House-holder to a wealthy merchant named Kuṇḍa Kolika of Kāmpilya Nagara.

At Kâmpilya-pura Nagara, there lived a very wealthy person named Kuṇḍa Kolika and his wife Puspamitrâ He possessed as much wealth and property as Kāmadèva Śrāvaka viz 18 crore gold coins and 6 *Go-Kulas (cow=pens). Like Ānanda Śrāvaka and others, he had taken the Twelve Vows of a House-holder at the pious hands of Śramaṇa Bhagavāna Mahāvira.

One day at mid-night Kuṇḍa Kolika went to his Aśoka vāḍi (a garden of Aśoka trees) and keeping an upper garment and his own signet-ring with him, he sat in excellent religious meditation on a clean marble slab. A god became visible there and having taken away, the upper cloth and signet-ring of Kuṇḍa Kolika, he at once flew into the sky, and remaining steady there, he said:-'O Kuṇḍa Kolika ! The religious doctrine preached by Gośālaka Maṅkhali-putra is also good because it does not admit effort as one of the chief elements for the accomplishment of a desired object. It declares as follows:-People do not accomplish their desired object, even if they made an effort. So, the accomplishment of every object depends on pre-arranged intentions. The religious doctrine preached by Śramaṇa Bhagavâna Mahāvîra is not good because it enjoins the use of an effort". When the god finished his saying Kuṇḍa Kolika politely questioned him:-O god ? If, what you say is quite true, now, tell me whether the celestial prosperity that you have acquired, has been attained through the medium of a continuons effort on

* Each Go-kula (cow pen) contained ten thousand (10000) cows.

your part or without it? The god replied:–O Kuṇḍa Kolika! I have acquired all this divine prosperity without the help of any effort. Kuṇḍa Kolika again asked him:–In case, as you say, that you have got all this celestial prosperity without the help of an effort, how is it that other living beings do not acquire it? According to your belief,–a firm faith in the doctrine of Gośālaka Maṅkhali-putra–all persons should acquire celestial happiness without an effort on their part. Even if you were to say that you have acquired your celestial prosperity through the medium of effort on your part, then, you cannot emphatically say that the doctrine preached by Gośālaka Maṅkhali–putra is good". The god was not able to refute his argument and so, leaving Kuṇḍa Kolik's upper garment and signet–ring at their proper place, the god went away.

After some time, when Śramaṇa Bhagavân Mahāvîra, accompanied by his retinue of disciples, arrived at Kāmpilya–pura Nagara, the devout Kuṇḍa Kolika Śrāvaka, went there for darśana, Śramaṇa Bhagavāna Mahāvîra praised him highly for having adequately refuted the argument of the god. Having, thus, carefully observed the religious vows of a House–holder for fourteen (14) years, he practised the Progressive Spiritual Stages of Religious Advancement for a House–holder. On his death–bed, Kuṇḍa Kolika remained in religious meditation, without food and drink for one month and having died with perfect equanimity of mind he was born as a god in Aruṇa Dhvaja Vimāna of Saudharma Déva–loka. Descending from the Saudharma Déva–loka, he will attain Siddhi Pada (State of Final Emancipation) in Mahā Vidéha Kṣétra.

3. Saddāla-putra.

From Kāmpilya Nagara, Śramaṇa Bhagavāna Mahāvîra went to Polâsapura.

At Polāsapura, there lived a rich potter named Saddāla–putra and his wife Agni–mitrā. He was a firm believer in the

Ājivika doctrine of Gośālaka Mankhali-putra and he was well-versed in it. He entertained a very staunch faith that the Ājivika doctrine of Gośālaka Mankhali-putra was the best and all other doctrines were worthless. He had one crore gold-coins in his treasure, one crore invested in transactions bearing interest, and one crore worth of property. Besides this, he possessed a Go-kula (cow-pen) containing ten thousand (10000) cows. He had five hundred (500) shops outside Polāsa-pura. There he engaged numberous workmen to prepare hundreds of earthen vessels and utensils, and employed numerous persons to sell them in various marketing-places of Polāsapur.

One day, when Saddāla-putra was sitting in religious medita-tion in his grove of Aśoka trees, a god, appearing in the sky, said:-Tomorrow an eminent Sarvajna (omniscient) and Sarvadarśi (all-seeing) personage, who is worshipped by the three worlds, who is adored and respected by gods, demi-gods and human beings and who is endowed with numerous virtuous qualities, is expected to arrive here. You go to pay homage to him and you respectfully invite him to accept food and drink-material from you. Saddāla-putra, now, thought that the person endowed with such excellent virtues can only be my preceptor Gośālaka Mankhali-putra.

But next morning, Śramaṇa Bhagavāna Mahāvîra came to Polāsa-pura. In accordance with the instructions of the god, Saddāla-putra went to Śramaṇa Bhagavāna Mahāvîra for darśana. As soon as he saw Saddāla-putra, Śramaṇa Bhagavâna Mahāvîra told him about the secret talk that he had with the god during the previous day.

Saddāla-putra was greatly astonished, and now, he began to have faith in Śramaṇa Bhagavāna Mahāvîra. Saddāla-putra then requested Śramaṇa Bhagavāna Mahāvîra to accept with great pleasure, whatever articles he chose to have from his shop. Śramaṇa Bhagavāna Mahāvîra accepted his request.

One day, Śramaṇa Bhagavāna Mahāvîra, came to the p where Saddāla-putra was drying in the heat of the Sun, so unfinished earthen vessels, which he had kept in his house f drying by air; and regarding an earthen vessel the Worshipf Lord inquired:-Saddâla-putra ! How is this earthen pot made !

Saddāla-putra:-Bhagavan. In the beginning, it was a of clay. Then, after having kneaded it well it was placed on rotating circular wheel and made into a vessel having this sh

Śramaṇa Bhagavāna Mahāvîra:-O Saddāla-putra ! Does require the help of utthâna (exertion) bala (strength) vîrya (man vigour) for its production or is it made without these helps ?

Saddāla-putra was a little embarsassed. But inspired by th teachings of the Ājivika doctrine of Gośālaka Maṅkhali-putra, h replied:-Bhagavan ! All objects are created according to a f' order of things, without the help of utthāna (exertion) (strength) vīrya (manly vigour) etc.

Śramaṇa Bhagavāna Mahāvîra cross-examining him, him:-If any body were to take away your earthen vessels or to throw them away or to destroy them; or if any one would try to have sexual intercourse with your wife Agni-mitrā, then, will you punish him or not ? Saddāla-putra said:-Bhagavana ! I will certainly catch that wicked person, will bind him and I will certainly kill him.

Śramaṇa Bhagavāna Mahāvîra, then said:-O Saddāla-putra ! In case all the objects in the Universe, are created according to a fixed order of things without the help of utthâna (exertion) bala (strength), vīrya (manly vigour) etc, then, there must be no harm if these things are stolen away or destroyed. Besides, there must be no objection on your part if any body tries to have sexual intercourse with your wife. In that case, why should you punish that man or even kill him ? Because, according to your Ājivika doctrine, all things are produced according to a

Ājivika doctrine of Gośālaka Mańkhali-putra and he was well-versed in it. He entertained a very staunch faith that the Ājivika doctrine of Gośālaka Mańkhali-putra was the best and all other doctrines were worthless. He had one crore gold-coins in his treasure, one crore invested in transactions bearing interest, and one crore worth of property. Besides this, he possessed a Go-kula (cow-pen) containing ten thousand (10000) cows. He had five hundred (500) shops outside Polāsa-pura. There he engaged numberous workmen to prepare hundreds of earthen vessels and utensils, and employed numerous persons to sell them in various marketing-places of Polāsapur.

One day, when Saddāla-putra was sitting in religious meditation in his grove of Aśoka trees, a god, appearing in the sky, said:-Tomorrow an eminent Sarvajna (omniscient) and Sarvadarśi (all-seeing) personage, who is worshipped by the three worlds, who is adored and respected by gods, demi-gods and human beings and who is endowed with numerous virtuous qualities, is expected to arrive here. You go to pay homage to him and you respectfully invite him to accept food and drink-material from you. Saddāla-putra, now, thought that the person endowed with such excellent virtues can only be my preceptor Gośālaka Mańkhali-putra.

But next morning, Śramaṇa Bhagavāna Mahāvîra came to Polāsa-pura. In accordance with the instructions of the god, Saddāla-putra went to Śramaṇa Bhagavāna Mahāvîra for darśana. As soon as he saw Saddāla-putra, Śramaṇa Bhagavâna Mahāvîra told him about the secret talk that he had with the god during the previous day.

Saddāla-putra was greatly astonished, and now, he began to have faith in Śramaṇa Bhagavāna Mahāvîra. Saddāla-putra then requested Śramaṇa Bhagavāna Mahāvîra to accept with great pleasure, whatever articles he chose to have from his shop. Śramaṇa Bhagavāna Mahāvîra accepted his request.

One day, Śramaṇa Bhagavāna Mahāvira, came to the place where Saddāla-putra was drying in the heat of the Sun, some unfinished earthen vessels, which he had kept in his house for drying by air; and regarding an earthen vessel the Worshipful Lord inquired:-Saddāla-putra! How is this earthen pot made!

Saddāla-putra:-Bhagavan. In the beginning, it was a lump of clay. Then, after having kneaded it well it was placed on a rotating circular wheel and made into a vessel having this shape.

Śramaṇa Bhagavāna Mahāvira:-O Saddāla-putra! Does it require the help of utthāna (exertion) bala (strength) virya (manly vigour) for its production or is it made without these helps?

Saddāla-putra was a little embarsassed. But inspired by the teachings of the Ājivika doctrine of Gośālaka Maṅkhali-putra, he replied:-Bhagavan! All objects are created according to a fixed order of things, without the help of utthāna (exertion) bala (strength) vīrya (manly vigour) etc.

Śramaṇa Bhagavāna Mahāvira cross-examining him, asked him:-If any body were to take away your earthen vessels or to throw them away or to destroy them; or if any one would try to have sexual intercourse with your wife Agni-mitrā, then, will you punish him or not? Saddāla-putra said:-Bhagavana! I will certainly catch that wicked person, will bind him and I will certainly kill him.

Śramaṇa Bhagavāna Mahāvira, then said:-O Saddāla-putra! In case all the objects in the Universe, are created according to a fixed order of things without the help of utthāna (exertion) bala (strength), vīrya (manly vigour) etc, then, there must be no harm if these things are stolen away or destroyed. Besides, there must be no objection on your part if any body tries to have sexual intercourse with your wife. In that case, why should you punish that man or even kill him? Because, according to your Ājivika doctrine, all things are produced according to a

fixed order of things and also, they are created without the effort of any one.

On hearing this argument of Śramaṇa Bhagavâna Mahâvîra the misguided Saddāla-putra became enlightened and he requested Śramaṇa Bhagavâna Mahāvîra to explain to him the Main Principles of the Jaina Religion. Accepting the request of Saddāla-putra, the Omnisicient Śramaṇa Bhagavāna Mahāvira, explained him the Principles of Jaina Religion with some details. Thereupon, Saddāla-putra and his wife, Agnimitra, accepted the superiority of the Principles of Jaina Religion, and they took the Five Aṇu Vratas (Minor Vows) and seven Śikṣā-vratas (rituals) of the Twelve Vows for a House-holder and limited the possession, of their wealth and property to a great extent.

After a lapse of fourteen years i-e during the middle of the fifteenth year, when Saddāla-putra was sitting in religious meditation at the Pauṣadha-śālā (a place for religious meditation) a god became visible there and he tried to make him swerve from his meditation. With that object in his mind, the god created an appearance of cutting the flesh of the body of the son of Saddāla-putra and throwing it into a boiling sauce-pan. But Saddāla-putra was not at all moved. But when the god made an appearance of cutting the flesh of Agni-mitrā-Saddāla-putras' wife-and throwing it into a boiling sauce-pan, Saddāla-putra all of a sudden got up from his meditation and tried to catch him. Having come to realize that all appearance was created by a god, Saddāla-putra did penance for his undesired act, and he became more steady in his vows. Having died after expiating for his previous evil deeds on his death-bed, Saddāla-putra was born as a god in Déva-loka.

From Polāsāpura, Śrāmaṇa Bhagavāna Mahāvîra went to *Vāṇijya-grāma* and lived there during the rainy season.

Twenty-second Year of Ascetic Life. (B. C. 547-46)

1. Vrata-grahaṇa of Mahāṣataka Śrāvaka at Râjagriha.

After the rainy season, Śramaṇa Bhagavāna Mahāvîra journeyed in the direction of Magadha-désa and reached Rājagriha Nagara. On hearing the preaching of Śramaṇa Bhagavāna Mahâvîra in the Samavasaraṇa there a wealthy merchant named Mahāśatakaji of Rājagriha Nagara took the Twelve Vows of a Householder at the pious hands of Śramaṇa Bhagavāna Mahāvîra.

Vrata-grahaṇa of Mahā-śatakaji

At Rājagriha Nagara, there lived a wealthy merchant named Mahāśatakaji. He had thirteen wives including Rèvati. He possessed wealth amounting to twenty-four crore gold-mohars. Out of these, eight crores were in his treasure; eight crores were invested in transactions bearing interest and eight-crores were engaged in merchandise. In addition to this, he possessed eight Gokulas (cow-pens) each cowpen containing ten thousand cows. From his thirteen wives, he had received eight crore gold mohars and eight cowpens from Révati and one crore gold mohars and one cowpen from each of her twelve co-wives at the time of his marriage with them.

Mahāśatakaji on hearing the preaching of Śramaṇa Bhagavāna Mahāvîra in the Samavasaraṇa at Rājagriha Nagara, took the Twelve Vows of a House-holder at the pious hands of the Worshipful Lord. At that time, he renounced all the wealth that he had received from his wives' parents, but he limited his belongings to his own wealth amounting to twenty-four crore gold-mohars and eight Gokulas (cow-pens).

Révatī was very envious with her co-wives. After the taking of the vows by Mahāśatakaji, the following idea occured once in the mind of Révati—"Since my twelve co-wives are besides myself, I am not able to enjoy sensual pleasures with him to my entire satisfaction, lét me, therefore, kill all of them either by dire weapon or by poison so that I may get one crore gold mohars and one cow-pen from each of them and I may alone enjoy happiness with my husband." With this cruel idea in her

mind, she killed six of her co-wives by some weapon and the remaining six, she killed by poisoning them. Treachorously acquiring their wealth and cowpens, in this way, as her own personal property Révati began to enjoy happiness fearlessly with her husband.

Révatî was very fond of flesh-eating. She was taking roasted and fried meats and she was drinking wines and spirituous liquors. Once although there was a royal proclamation prohibiting killing of any animal in the town, she used to get the flesh of two calves daily through her father's servants for herself and she was drinking wines and spirituous liquors in accordance with her own pleasure.

Fourteen years after the careful observance of the accepted vows, Mahā-śatakaji entrusted the entire management of his business affairs to his eldest son and taking Pauṣadha Vrata and observing complete celibacy he began to live in Pausadhaśālā (hall for religious meditation) of the town.

One day when Mahāśatakaji was in religious meditation, his wife Révatî becoming intoxicated by the drinking of wines and spirituous liquors entered the Pauṣadhaśālā with her head uncovered and her hairs loosely scattered and showing amorous pranks to her husband she said.-" O Mahā-Śataka ! You are desirous of dharma (virtue) puṇya (meritorious deeds) svarga (heavens) and Mokṣa (Final Emancipation) But if you go on enjoying these excellent worldly pleasures with me, what is the use of the dharma puṇya, svarga and Mokṣa to you ? Rèvatî tried to disturb the mental peace of Mahāśatakji two or three times, but when he did not in the least swerve from his religious meditation she went home disappointed.

Mahāśatakaji, then, carefully practised the Eleven Stages of Spiritual Development for a House-holder. By the practice of strict and rigorous austerities the body of Mahāśatakaji became greatly enfeebled and emaciated. As a happy result of his pure

religious meditation, Mahāśatakaji acquired Avadhi Jnāna (Visual Knowledge). He was able to see and know all the events happening within an extent of one thousand yojanâs in Lavaṇa Samudra, in the East, in the West, in the South and in the North.

After the acquisition of Mahāśatak's Avadhi Jnāna, Révatî once again entered the Pausadha śālā and she began to entreat Mahāśatakaji for the satisfaction of her carnal desires as before but Mahāśatakji angrily told her :—"Ah ! Révatî ! On the seventh day from now, you will die in great misery suffering from severe colicky diarrhoea and after death, you will suffer intense agonies in the Loluyaccuya hell of the Ratna Prabhā Earth (first hell) for eighty four thousand (84000) years". On hearing these words of Mahāśatakji, the disappointed Révatî, thought that her husband had become very angry with her, that he had no regard for her and that he may someday have her killed by an untimely death With this idea in her mind and afflicated with fear and terror of approaching death, she went home. During the seventh night after this, Rèvatî died, as was fore-told by Mahāśatakaji and she was born as a hellish being in Loluyaccuya hell of the Ratna Prabhā Earth.

The body of Mahāśatakaji had become greatly enfeebled and emaciated; now, he abandoned all food and drink-material and remained in religious meditation. During this time, Śramaṇa Bhagavāna Mahāvira, happened to come to Rājagriha Nagara. The Worshipful Lord narratted to Gaṇadhara Mahārāja Indrabhūti Gautama the complete account of the cause of Mahāśatakajis anger towards Rèvatî, and of the angry words that he had used for her, and said :-"O Gautama ! Mahāśatakaji is in religious meditation at Pausadha-śālā ; he has abandoned all food and drink-materials till death. His body has become greatly enfeebled and emaciated. It is not desirable that such a pious śrāvaka as Mahāśâtakajī should use angry words even though those words may be perfectly true. You, therefore, go to Mahāśatakaji and tell him that the words used by him for Révatî were

of Tirthankara Parśva Nātha Bhagavāna came into the Samavasaraṇa, and standing at the some distance, they asked:-

"Bhagavan! Were ananta (endless) days and nights produced or are being produced or will be produced or were parītta (limited) days and nights produced and are being produced and will be produced in this loka (world) of numerous pradeśas? Also, have ananta (endless) days and nights been passed, and are being passed, and will be passed or have parīta (limited) days been passed or are being passed or will be produced? Bhagavāna :-O Hononrable People? In this loka (world) ananta days and nights as well as parītta (limited) days have been produced and are being produced and will be produced. Also ananta days and nights have passed and are being passed and will be passed.

Sthaviras :-Bhagavan! How is it possible? How can ananta (endless) as well as parītta (limited) days nights be produced and passed in the loka (world) with numerous pradeśas?

कारसंठिए तसिं च णं सासयंसि लोगंसि अणादियंसि परित्तंसि परिवुडंसि हेट्ठा विच्छिन्नंसि मज्झे संखित्तंसि उप्पि विसालंसि अहे पलियंक साठयसि मज्झे, वरवइरविग्गहंसि उप्पि उद्धमुइंगाकारसंठियंसि अणंता जीवगणा उप्पज्जित्ता २ निलीयंति परित्ता जीवगणा उप्पज्जित्ता२ निलीयंति से नूणं भूए उप्पन्ने विगए परिणए अजीवेहिं लोक्कतिपलोक्कइ, जे लोक्कइ से लोए? हंता भगवं (ते)! से तेणट्ठेणं अज्जो! एवं वुच्चइ असंखेज्जे तं चेव। तप्पभितिं च णं ते पासावच्चेज्जा थेरा भगवंतो समणं भगवं महावीरं पच्चभिजाणंति सव्वन्नू सव्वदरिसी, तए णं ते थेरा भगवंतो समणं भगवं महावीरं वंदंति नमंसंति २ एवंदासि-इच्छामि णं भंते तुब्भं अंततिए चाउज्जामाओ धम्माओ पँचमहव्वइयं सप्पडिक्कमणं धम्मं उवसंपज्जित्ताणं विहरित्तए, अहासुहं देवाणुप्पिया! मा पडिबंधं करेह, तए णं ते पासावच्चिज्जा थेरा भगवंतो जाव चरिमेहिं उस्सासनिस्सासेहिं सिद्धा जाव सव्व दुक्खप्पहीणा अत्थेगतिया वेव देवलोएसु उववन्ना (सूत्र-२२६)॥

Bhagavāna :-'Noble Persons ! Purusādānīya Pārśva Nātha Arhanta (Tīrthaṅkara Pārśva Nātha)-the most excellent among human beings) has declare that :-"The loka (world) is śāśvata (eternal)-anādi (without a beginning) and ananta (without an end) It is parītta (composed of numerous pradéśas as well as parivrita (pervaded with a lokākāśa). Its lower part is broad, middle one is narrow and its upper portion is wide. Its lower part resembles a bed-stead ; its middle part is narrow like a club and its upper part resembles an upraised mṛidaṅga (drum). In this beginingless and endless Loka, ananta (endless) living beings are produced and destroyed and limited living beings are produced and destroyed. So there is Origination, Destruction and Permanence in this loka. The other element 'A-jīva Kāya' or Matter, makes the world visible. The A-jīva dravya existing in the world is clearly visible and therefore it is called Loka. Lokyaté iti lokaḥ-That which is visible is loka-as distinguished from a-loka.

The sthaviras of Tīrthaṅkara Pārśva Nātha were greatly satisfied with the explanation given by Śramaṇa Bhagavâna Mahāvîra, and they became fully confident that Śramaṇa Bhagavāna Mahāvîra is both Sarvajna (omniscient) and Sarva-darśî (all-seeing). Repeatedly saluting Śramaṇa Bhagavāna Mahāvīra and going three times round him from right to left by way of a pradakṣînā they said:—" Bhagavan ! We are willing to accept your Five Great Vows and Pratikramaṇa kriyā of Ascetic life instead of our Four Vows."

Accepting the request of the Sthaviras, Śramaṇa Bhagavāna Mahāvîra replied:-O Beloved of the gods ? You are at liberty to do it with great pleasure. The sthaviras of Tīrthaṅkara Bhagavān Pārśva Nātha took Bhāgavatî Dikṣâ with Five Great Vows at the hands of Śramaṇa Bhagavān Mahāvîra and having passed ascetic life for a long time they attained Nirvāṇa Pada (Final Emancipation).*

*Discussion with Roha 'Aṇagāra.

In the same Samavasaraṇa, an ascetic named Roha, sitting at a distance from Śramaṇa Bhagavâna Mahāvīra, was thinking about philosophical questions. While thinking about the subject of Loka, a doubt arose in his mind. Getting up at once from his seat, he came to Śramaṇa Bhagavāna Mahāvīra, and having respectfully saluted the Venerable Lord, he asked:–'Bhagavan! Is Loka first and then A-loka and is A-loka first and then Loka?

Bhagavāna:–Roha! Both the Loka and the A-loka can be said to be first in existence, and both of them can be said to be the last. Both are Śarśvata (eternal). There is no gradation like the first and the next.

Roha:–Bhagavān! Is Jiva first and then the A-jīva or Is A-jīva first and then Jīva?

Bhagavana:–Roha! Jīva and A-jīva are eternal. There is no gradation like the first and the next.

Roha:—Bhagavan! Is Bhavasiddhika [capable of attaining Liberation after limited bhavas (existences)] first and A-bhavasiddhika (incapable of Liberation even after endless bhavas) next or A-bhavasiddika first and Bhavasiddhika next?

---

*तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अंतेवासी रोहे नामं अणगारे पगइभद्दए पगइमउए पगइविणीए पगइपयणुकोहमाणमाया-लोभे मिउमद्दवसंपन्ने अल्लीणे भद्दए विणीए समणस्स भगवओ महावीरस्स अदूरसामंते उड्ढंजाणू अहोसिरे झाणकोट्ठोवगए संजमेणं तवसा अप्पाणं भावे-माणं विहरइ, तए णं से रोहे नामं अणगारे जायसड्ढे जाव पज्जुवासमाणे एवं वद्दासीः-पुव्विं भंते ! लोए, पच्छा अलोए पुव्वि अलोए पच्छा लोए ? रोहा ! लोए य अलोए य पुव्विपेते पच्छापेते दोवि ए ए सासया भावा, अणाणुपुव्वी एसा रोहा !। पुव्वि भंते ! जीवा पच्छा अजीवा, पुव्वि अजीवा पच्छा जीवा ? जहेव लोहे य अलोए य तहेव जीवा य अजीवा य, एवं

Bhagavāna.-Roha ! Both Bhavasiddhika and A-bhavasiddhika are eternal. There is no gradation of one being the first and the other the next.

Roha:-Bhagavān ! Is Siddhi first and A-siddhi next or is A-siddhi first and Siddhi next?

Bhagavāna:-Roha ! Both Siddhi and A-siddhi are eternal. There is no gradation of one being the first and the other the next.

Roha:-Bhagavān ! Is Siddha first and A-siddhi next or Is A-siddhi first and Siddha next?

Bhagavāna:-Roha ! Both Siddha and A-siddha are eternal. There is no gradation of one being the first and the other the next.

भवसिद्धिया य अभवसिद्धिया य सिद्धि असिद्धि सिद्धा असिद्धा पुव्वि भंते ! अंडए पच्छा कुकुडी पुव्वि कुकुडी पच्छा अंडए ? रोहा ! से णं अंडए कओ ? भयवं ! कुकुडीओ, साणं कुकुडी कओ ? भंते ! अंडयाओ एवामेव रोहा ? से य अंडए सा य कुकुडी पुव्विं येते पच्छायेते दुवेते सासया भावा, अणाणुपुव्वी एसा रोहा ? । पुव्विं भंते ? लोयंते पच्छा अलोयंते पुव्वं अलोयंते पच्छा लोयंते ? रोहा ! लोयंते य अलोयंते य जाव अणाणुपुव्वी एसा रोहा !। पुव्विं भंते ! लोयंते पच्छा सत्तमे उवासंतरे पुच्छा, रोहा ! लोयंते य अलोयंते य जाव अणाणुपुव्वी एसा रोहा !। पुव्विं भंते ! लोयंते पच्छा सत्तमे उवासंतरे पुच्छा, रोहा ! लोयंते य सत्तमे उवासंतरे पुव्विपि दोवि एते जाव यणाणुपुव्वी एसा एवं लोयंते य सत्तमे य तणुवाए, एवं घणवाए घणोदहि सत्तमा पुढवी, एवं लोयंते एक्केक्केणं संजोएयव्वे इमेहिं ठाणेहिं–तं जहा–ओवासवायघणउदहिपुढवीदीवा य सागरा वासा । नेरइयाई अत्थिय समया कम्माइं लेस्साओ ॥ १ ॥ दिट्ठी दंसण णाणा सन्न सरीरा य जोम उवओगे दव्वपएसा पज्जव अद्धा किं पुव्विं लोयंते ? ॥ २ ॥ पुव्विं भंते ? लोयंते पच्छा सव्वद्धा ? जहा लोयंतेणं संजोइया सव्वे ठाणा एते

Roha:-Bhagavan! Is the egg first and the hen next, or is the hen first and the egg next?

Bhagavâna:-Roha! From where is the egg produced?

Roha:-From the hen.

Bhagavāna:-And, whence is the hen produced?

Roha:-From the egg.

Bhagavāna:-Roha! In this way, the egg and the hen can be said to be the first and they can be said to be the next. Both the egg and the hen are eternal. There is no gradation of one being the first and the other the next.

Roha:-Bhagavan! Is Lokânta first and A-lokānta next Or is A-lokânta first and Lokânta next.

Bhagavâna:-Lokānta, as well as, A-lokānta can be said to be first, and they can be said to be next. There is no gradation of one being the first and the other the next.

Roha:-Bhagavan! Is Loka first and the Saptama Avakāśāntara (space between the bottom of the Seventh Hell and A-loka) first or the space between the bottom of the Seventh Hell and A-loka and the Loka the next?

एवं अलोयंतेण वि संजोएयव्वा सव्वे। पुव्विं भंते! सत्तमे उवासंतरे पच्छा सत्तमे तणुवाए? एवं सत्तमं उवासंतरं सव्वेहिं समं संजोएयव्वं जाव सव्वद्धाए। पुव्विं भंते! सत्तमे तणुवाए पच्छा सत्तमे घणवाए, एयंपि तहेव नेयव्वं जाव सव्वद्धा एवं उवरिल्लं एक्केक्कं सयोयंतेणं जो जो हिट्ठिल्लो तं तं छड्डंतेणं नेयव्वं जाव अतीय अणागयद्धा पच्छा सव्वद्धा जाव अणाणुपुव्वी एसा रोहा! सेवं भंते! सेवं भंते त्ति? जाव विहरइ (सू ५२) भंते त्ति भगवं गोयमे समणं जाव एवं वयासी–कतिविहा णं भंते? लोयट्ठिती पण्णत्ता? गोयमा! अट्ठविहा लोयट्ठिती पण्णत्ता, तं जहा–आगासपइट्ठिए वाए? वायपइट्ठिए उदही २ उदहीपइट्ठिया पुढवी ३ पुढविपइट्ठिया तसा थावरा पाणा ४ अजीवा जीवपइट्ठिया ५ जीवा कम्मपइट्ठिया ६ अजीवा जीवसंगहिया ७

Bhagavāna:–Roha ! Both are eternal. There is no gradation of one being the first and the other the next.

Roha:–Bhagavan ! Is Lokānta first and the Saptama Ghana vāta (Dense Air) the next, or Ghana–vāta first and the Lokānta the next ?

Bhagavāna:–Roha ! Both are eternal.

Roha:–Bhagavān ! Is Lokānta first and the Ghanodadhi (the mass of dense water) the next or the mass of dense liquid first and the Lokānta the next ?

Bhagavāna:–Roha ! Both are eternal.

Roha:–Bhagavana ! Is Lokānta first and the Ghanodadhi (the mass of dense water the next or the mass of dense liquid first and the Lokānta the next ?

Bhagavan:–Roha ! Both are eternal. There is no gradation of one being the first and the other the next.

Roha:–Bhagavâna ! Is Lokânta first and the Saptama Prithvi

जीवा कम्मसंगहिया ८ । से केणट्ठेणं भंते ? एवं वुच्चइ ? अट्ठविहा जाव जीवा कम्मसंगहिया ?, गोयमा ! से जहानामए–केइ पुरिसे वत्थिमाडोवेइ वत्थिमाडोवित्ता उप्पि सितं बधइ २ उवरिल्लं गंठिं मुयइ २ उवरिल्लं देसं वामेइ २ उवरिल्लं देसं वामेत्ता उवरिल्लं देसं आउवायस्स पूरेइ २ उप्पिं सितं बंधइ २ मज्झिल्लं गंठिं मुयइ । से नूणं गोयमा ! से आउयाए तस्स वाउयायस्स उप्पि उवरितले चिट्ठइ ? हंता चिट्ठइ, से तेणट्ठेणं जाव जीवा कम्मसंगहिया, से जहा वा केइ पुरिसे वत्थिमाडो वेइर कडीए बधइ २ अत्थाहमतारमपोरसियंसि उदगंसि ओगाहिज्जा, से नूणं गोयमा ? से पुरिसे तस्स आउवायस्स उवरिमतले चिट्ठइ ? हंता चिट्ठइ, एवं वा अट्ठविहा लोयट्ठिइ पण्णत्ता जाव जीवा कम्मसंगहिया ॥ ५४ ॥

भ० श० १ उ० ६ पृ–८०–८१.

(Seventh Hell) the next Or the Seventh Hell first and the Lokânta the next ?

Bhagavāna:-Roha ! Both are eternal.-There is no gradation of one being the first and the other the next.

In the same manner, Roha Aṇagāra asked all these questions in relation with Alokānta to Śramaṇa Bhagavāna Mahâvîra and he was greatly satisfied with their answers.

Roha:-Bhagavan ! Is Saptama Avakâśāntara first and the Saptama Tanuvāta next or the Saptama Tanuvāta (Seventh Rareified Air) first and the Saptama Avakāśāntara the next ?

Bhagavāna:-Both are eternal. There is no gradation of one being the first and the other the next.

Similarly, leaving the first part of the question, Roha asked questions about the gradation of the latter part of the questions.

On hearing all the answers given by Śramaṇa Bhagavāna Mahâvîra, Roha Aṇagāra was greatly delighted.

Questions about Loka-sthiti.

Gautama Swāmī:-Bhagavan ! How many kinds of Loka-sthiti are there ?

Bhagavāna:-Gautama ! Loka-sthiti (arrangement of eternal objects in the world) is of eight kinds viz 1. Air rests on Ākāśa (sky) 2. The sea rests on air 3. The earth rests on the sea 4. Moving, as well as, stable living beings rest on the earth 5. Ajîva (matter) is united in moving and stable living beings. 6. Jîvas are influenced by Karmas. 7. Jîva and A-jîva are united together, and 8. Jîva and Karmas are bound together.

Gautama Swāmi:-Bhagavân ! How is it possible ? How can air rest on Ākāśa (sky) and how can the earth rest on air.

Bhagavāna.-Gautama ! If any one fills a large leather-bag with air, and having securely tied the mouth of the bag, he ties the middle of the bag so as to divide it into two parts, and

having opened the mouth of the bag, he lets out air from the upper part and fills it with water and ties tightly the mouth of the bag Now, if he removes the tie from the midde of the bag, the water in the bag will be supported by the confined air Will that water be above the air or below it?

Gautama Swāmi:-Bhagavan! The water will be above the air.

Bhagavāna:-In the same way, air rests on âkāsa (empty space), and earth, water, etc. rest on air. Gautama! If any one enters very deep waters after tying a leather-bag completely filled with air on his waist, will he remain on the level of the water or not?

Gautama Swāmi:—Yes Bhagavan! That man will remain on the level of the water.

Bhagavāna:—Exactly in a similar way, air rests on empty space, and earth, water etc rest on air.

Śramaṇa Bhagavāna Mahāvîra remained at Rājagriha during the rainy season of his Twenty-second year of Ascetic Life.

Twenty-third Year of Ascetic Life (B. C. 546-45).

1. Dikṣā of Skandaka Kātyāyana 2. Vrata-grahaṇa of Nandîpitā and Sālihipitâ at Śrāvastî.

Soon after the rainy season, starting from Rājagraha Nagara, Śramaṇa Bhagavāna Mahāvîra went in the western direction and preaching the Jaina Dhama in various villages, he went to Kay angala Nagarı and put up at Chatrapalāsa Caitya of that town. On hearing the news of the arrival, of the Worshipful Lord, citizens of Kayaṅgalā and people of surrounding villages colleted to gether at Chatrapalāsa Caitya and having done salutation to Śramaṇa Bhagavāna Mahāvîra and having bowed down at his feet, they heard the preaching and then returned home.

Dîkṣâ of Skandaka Kātyāyana

At that time, there lived, in a monastery near Śravastī Nagarī, a parivrâjaka (a wandering mendicant) named Skandaka of Kātyāyana Gotra. He was well-versed in Védas, Védāṅgas, Purāṇa, and Vèdic Literature. He was engaged in philosophical pursuits, and he was attached very devoutly to severe austerities When Śramaṇa Bhagavāna Mahāvīra had come to Chatrapalâsa Caitya of Kayaṅgalā Nagarī, Skandaka had been to Śrāvastî on some business there. There., he met with a Nirgrantha Śramaṇa (A Jaina ascetic) named Pingalaka of Vaisātî Śramaṇa Piṅgalaka asked Skandaka the following five questions viz 1:-O Māgadha ! (a citizen of Magadha-déśa) 1. Is there a limit of Loka or not 2 Is there an end to the Jîva (a living being) or not 3. Is there an end to Siddhi (Final Emancipation) or not, 4 Is there an end to Siddhas (Accomplished Souls) or not and O Māgadha ! 5 Dying by which variety of death, the living being can increase or decrease ? Having asked him five questions at a time, the Nirgrantha waited for an answer.

Skandaka Kâtyāyana very carefulty listened to the questions, and attentively thought over them, but he could not answer. The more he thought over them, the greater his mind became full of doubts Piṅgalaka repeated his questions two or three times, but Skandaka was not able to answer them.

The news of the arrival of Śramaṇa Bhagavāna Mahâvîra at Chatrapālasa Caitya had spread rapidly in Śrāvastî Nagarî, There were talks about it, in squares, market-places, streets, and in lanes, and the road to Chatra-palâsa Caitya became thronged with thousands of visitors.

On seeing this activity of the people of Śrâvastî with his own eyes, * Skandaka Kâtyāyana became ready. With the idea

*तेणं कालेणं तेणं समएणं समणे भगवं महावीरे रायगिहाओ नग-

of going to Sarvajna Bhagavāna Mahāvīra and of doing religious discussions with due ceremonies of salutations, obeisance etc, he hurriedly returned from Śrāvastī, and having put on ochre-coloured garments and having taken his tri-daṇḍa (triple staff) kuṇḍikā (pitcher) etc. and having put on his wooden sandals, he starte from his hermitage and passing through Śrāvastī Nagarī, he reached Chatra-palâsa Caitya.

राओ गुणसिलाओ चेइयाओ पडिनिक्खमइ पडिनिक्खमित्ता बहिया जण-वयविहारं विहरए, तेणं कालेणं तेणं समएणं कयंगलनामं नगरी होत्था वण्णओ, तीसेणं कयंगलाए नगरीए बहिया उत्तरपुरच्छिमे दिसीभाए छत्तप-लासए नामं चेइए होत्था वण्णओ, तए णं समणे भगवं महावीरे उप्पण्णना-णदंसणधरे जाव समोसरणं परिसा निगच्छति तीसे णं कयंगलाए नगरीए अदूरसामंते सावत्थी नामं नयरी होत्था वण्णओ, तत्थ णं सावत्थीए नयरीए गद्दभालिस्स अंतेवासी खंदए नामं कच्चायणस्सगोत्ते परिव्वायगे परिवसइ रिउव्वेदजजुव्वेद सामवेद अहव्वणवेद इतिहासपंचमाणं निग्घंटुछट्ठाणं चउण्हं वेदाणं संगोवगाणं सरहस्साणं सारए वारए धारए पारए सडंगवी सट्ठितंत विसारए संखाणे सिक्खाकप्पे वागरणे छंदे निरुत्ते जोतिसामयणे अन्नेसु य बहूसु बंभण्णएसु परिव्वाएसु य नयेसु सुपरिनिट्ठिए यावि होत्था, तत्थ णं सावत्थीए नयरीए पिंगलए नामं नियंठे वेसालियसावए परिवसइ, तए णं से पिंगलए णामं णियंठे वेसालियसावए अण्णया कयाइं जेणेव खंदए कच्चा-यणस्सगोत्ते तेणेव उवागच्छइ २ खंदगं कच्चायणस्सगोत्तं इणमक्खेवं पुच्छे –मागहा ! किं सअंते लोए अणंते लोए ? सअंते जीवे अणंते जीवे २ सअंता सिद्धी अणंता सिद्धी, ३ सअंते सिद्धे अणंते सिद्धे ४ केण वा मरणेणं मर-माणे जीवे वढ्ढति वा हायति वा ५ ? एतावं ताव आयक्खाहि वुच्चमाणे एवं, तए णं से खंदए कच्चायणस्सगोत्ते पिंगलएणं णियंठेणं वेसालिसावएणं

Śramaṇa Bhagavâna Mahāvîra told Gaṇadhara Indrabhûti Gautama:–Gautama! Today, you will meet with a person who is familiar to us.

Gaṇadhara Indrabhūti Gautama:–Bhagavan! Who is that familiar man whom I shall see today?

Bhagavāna:–Today you will meet with parivrâjaka Kātyâyana Skandaka.

Gautama:–Bhagavan! How is it possible? How will Skandaka meet me here?

Bhagavāna:–At Srāvastî, Sramaṇa Piṅgalaka had asked Skandaka some questions which he was not able to answer. On hearing the news of our arrival here, he returned to his Āṣrama (hermitage), and taking his tridaṇḍa (triple-staff)

इणमक्खेवं पुच्छिए समाणे सकिए कंखिए वितिगिच्छिए भेदसमावन्ने कलुसमावन्ने णो संचाएइ पिंगलयस्स नियंठस्स वेसालियस्स किंचिवि पमोक्खमक्खाइउं, तुसिणीए संचिट्ठइ, तए णं से पिंगले नियंठे वेसालिसावए खंदयं कच्चायणस्सगोत्तं दोच्चंपि तच्चंपि इणमक्खेवं पुच्छे–मागहा! किं सअंते लोए जाव केण वा मरणेणं मरमाणे जीवे वड्ढइ वा हायति? वा एतावं ताव आइक्खाहि वुच्चमाणे एवं, तए णं से खंदए कच्चायणस्सगोत्ते पिंगलएणं नियंठेणं वेसालिसावएणं दोच्चंपि तच्चंपि इणमक्खेव पुच्छिए समाणे कंखिए वितिगिच्छिए भेदसमावण्णे कलुसमावण्णे नो संचाएइ पिंगलयस्स नियंठस्स वेसालिसावयस्स किंचिवि पमोक्खमक्खाइउं तुसिणीए संचिट्ठइ। तए णं सावत्थीए नयरीए सिंघाडग जाव महापहेसु महया जणसंमद्दे इ वा जणवूहे इ वा परिसा निगच्छइ। तए णं खंदयस्स कच्चायणस्सगोत्तस्स बहुजणस्स अंतिए एयमट्ठं सोचा निसम्म इमयारूवे अब्भत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था–एवं खलु समणे भगव महावीरे कयंगलाए नयरीए बहिया छत्तपलासए चेइए संजमेणं तवसा अप्पाणं भावेमाणे विहरइ, तं गच्छामि णं समणं भगवं महावीरं वंदामि नमंसामि, सेयं खलु मे समणं भगवं महावीरं वंदित्ता णमंसित्ता सक्कारेत्ता सम्माणित्ता कल्लाणं मंगलं देवयं चेइयं पज्जु-

ochre-coloured clothes etc he has started on his journey here. Skandaka with whom you are acquainted, is on his way here He is not far off; you will see him shortly.

Indrabhūti Gautama:-Bhagavan! Is Skandaka fit to be your disciple?

Bhagavāna-Skandaka is fit to be my disciple and he will become my disciple.

When this conversation between Śramaṇa Bhagavāna Mahāvīra and Gaṇadhara Mahārāja Indrabhūti Gautama was going on, the parivrājaka Kātyāyana Skandaka came near the Samavasaraṇa. On seeing him, Gaṇadhara Mahārāja Indrabhūti Gantama welcoming him, got up from his seat saying. O Noble Citizen of

---

वासित्ता इमाइं च णं एयारूवाइं अट्ठाइं हेउइं पसिणाइं कारणाइं पुच्छित्तए त्तिकट्टु एवं संवेदइ २ जेणेव परिव्वायावसहे तेणेव उवागच्छइ २ त्ता तिदंडं च कुंडियं च कंचणियं च करोडियं च भिसियं च केसरियं च छन्नालयं च अंकुसयं च पवित्तयं च गणेत्तियं च छत्तयं च वाहणाओ य पाउयाओ य धाउरत्ताओ य गेण्हइ गेण्हइत्ता परिव्वायावसहीओ पडिनिक्खमइ पडिनिक्खमइत्ता तिदंडकुंडियकंडियकंचणियकरोडियभिसियकेसरियछन्नालय अंकुसयपवित्तगणेत्तियहत्थगए छत्तोवाहणसंजुत्ते धाउरत्तवत्थपरिहिए सावत्थीए नगरीए मज्झंमज्झेणं निगच्छइ निगच्छइत्ता जेदूव कयंगला नगरी जेणेव छत्तपलासए चेइए जेणेव समणे भगवं महावीरे तेणेव पहारेत्थ गमणाए। गोयमाइ समणे भगवं महावीरे भगवं गोयमं एवं वयासी—दच्छिसि णं गोयमा! पुव्वसंगतियं, कहं भंते! खंदयं नाम, से काहं वा किहं वा केवच्चिरेण वा? एवं खलु गोयमा! तेणं कालेणं २ सावत्थीनामं नगरी होत्था वन्नओ, तत्थ णं सावत्थीए नगरीए गद्दभालिस्स अंतेवासी खंदए णामं कच्चायणस्सगोत्ते परिव्वायए परिवसइ तं चेव जाव जेणेव ममं अंतिए तेणेव पहारेत्थ गमणाए से तं अदूरागते बहुसंपत्ते अद्धाणपडिवण्णे अंतरापहे वट्टइ। अज्जेव णं दच्छिसि गोयमा? भंतेत्ति भगवं गोयमे समणं भगवं

Magadha-deśa! You are welcome, you are perfectly welcome here, asked him:-'Is it true that Nirgrantha Piṅgalaka asked you some questions, and you were not able to answer them. You are, therefore, coming here for their explanation.

Skandaka:-You are quite right. But O Gautama! Who is such an Omnisi cient and holy man attached to severe ansterities, who has told you the secret idea,?

Gautama Swāmi:-O worthy Skandaka! My religious preceptor Śramaṇa Bhagavāna Mahāvīra is an Omniscient. He is devoted to austerities He is able to know and see all the events of the past, present, and future of every object. I am able to know the sec-

---

वंदइ नमंसइ २ एवं वदासी-पहू णं भंते! खंदए कच्चायणस्सगोत्ते देवाणुप्पियाणं अंतिए मुंडे भवित्ता अगाराओ अणगारियं पव्वइत्तए ? हंता पभू, जाव च णं समणे भगवं महावीरे भगवओ गोयमस्स एयमट्ठं परिकहेइ ताव च णं से खंदए कच्चायणस्सगोत्ते तं देसं हव्वमगाते, तए णं भगवं गोयमे खंदयं कच्चायणस्सगोत्तं अदूर आगयं जाणिता खिप्पामेव अब्भुट्ठेति खिप्पामेव पच्चुवगच्छइ २ जेणेव खंदए कच्चायणस्सगोत्ते तेणेव उवागच्छइ २ त्ता खंदयं कच्चायणस्सगोत्तं एवं वयासी-हे खंदया! सागयं खंदया? सुसागयं खंदया! अणुरागयं खंदया! सागयमणुरागयं खंदया! से नूणं तुमं खंदया! सावत्थीए नयरीए पिंगलएणं नियंठेणं वैसालियसावएणं इणमक्खेवं पुच्छिए-मागहा! किं सअंते लोगे अणंते लोगे? एवं तं चेव येणेव इहं तेणेव हव्वमागए, से नूणं खंदया? अट्ठे समट्ठे! हंता अत्थि, तए णं से खंदए कच्चायणस्सगोत्ते भगवं गोयमं एवं वयासी-से केणट्ठेणं गोयमं एवं वयासी-से केणट्ठेणं गोयमा! तहारुवे नाणी वा तवस्सी वा जेणं तव एस अट्ठे मम ताव रहस्सकडे हव्वमक्खाए! जओ णं तुमं जाणसि तए णं से भगवं खंदयं कच्चायणस्सगोत्तं एवं वयासी-एवं खलु खंदया! मम धम्मायरिए धम्मोवएसए समणे भगवं महावीरे उप्पण्णाण दंसणधरे अरहा जिणे केवली

rets of your heart from the conversation of that emnient man.

Skandaka-Well, let us go, Gautama! Let me pay homage to your preceptor Śramaṇa Bhagavāna Mahâvîra

Gautama Swâmî: - Alright, let us go. Indrabhûti Gautama and Skandaka went to Śramaṇa Bhagavāna Mahāvīra As soon as Skandaka saw Śramaṇa Bhagavāna Mahāvîra, he was astonished by the excellent form, beauty, and luster of the great saint. The heart of:Skandaka became filled up with joy simply by the sight of the highly pious great *omniscient* supremely lustrous Śramaṇa Bhagavāna Mahāvîra. He were near Śramaṇa Bhagavāna Mahâvîra and having done homage by going round him three times from right to left by way of pradaksiṇā, he stood there with the palms of hands joined together in the form of an anjali.

Clearly expressing the secret thoughts of Skandaka, the omniscient Śramaṇa Bhagavāna Mahāvîra said:-Skandaka! you have doubts in your mind raised by the question--Is Loka with a

---

तीयपच्चुप्पन्नमणागयविआणए सव्वन्नू सव्वदरिसी जेणं मम एस अट्ठ तव ताव रहस्सकडे हव्वमक्खाए जओ णं अहं जाणामि खंदया! तए णं से खंदए कच्चायणस्सगोत्ते भगवं गोयमं अव वयासी-गच्छामो णं गोयमा? तव धम्मायरियं धम्मोवदेसवं समणं भगवं महावीर वंदामो णमंसामो जाव पज्जुवासामो, अहासुह देवाणुप्पिया! मा पडिबंधं, तए ण से भगवं गोयमे खंदए णं कच्चायणस्सगोत्ते णं सिद्धिं जेणेव समणे भगवं महावीरे तेणेव पहारेत्थ गमणाए। तेण कालेणं २ समणे भगवं महावीरे वियटभोगीयावि होत्था. तए णं समणस्स भगवओ महावीरस्स वियट्टभोगियस्स सरीर ओरालं सिंगारं कल्लाणं सिवं धण्णं मंगल्लं सस्सिरीयं अणलंकिय-विभूसिय लक्खणवंजणगुणोववेयं सिरीए अतीव २ उवसोभमाणे चिट्ठइ। तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स वियट्ट-२ भोगिस्स सरीरं ओरालं जाव अतीवर उवसोभेमाणं पासइ २ त्ता हट्ठतुट्ठ

beginning or is it ananta (endless) ?

Skandaka: Yes ! my Lord ! My mind has become full of doubts andtherefore, I have come to your Worshipful Lord.

Bhagavāna -Skandaka ? Loka (the Universe) in relation to dravya (substance), kṣétra (locality), kāla (time), and bhāva (nature), is of four kinds I Dravya Loka is sānta (with an end) because it has 1. Dharmâstikāya 2. A-dharmāstikaya 3. Ākāśāstikâya 4. Jivāstikāya and 5. Pudgalāstikayā II. Kṣétra Loka-By way of locality, the Universe, is several millions of yojanas long, several millions of yojanas broad, and several millions of yojanas in extent It however has an end. In relation to kāla (time), the Loka is endless, nitya (permanent), and śāśvat (eternal). Because, it existed in the past, it exists now, and it will exist in future. Being in existence at all times, it is ananta (endless). Besides, with regard to the nature of objects in the Universe, the Loka is ananta (endless), because these objects undergo changes of colour, taste, smell, touch, form, etc.

चित्तमाणं हिए पीइमणे परमसोमणस्सए हारसवसाविसप्पमाणाहयए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ त्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणप्पयाहिणं करेइ जाव पज्जुवासइ । खंदयाति समणे भगवं महावीरे खंदयं कच्चायणस्सगोत्तं एवं वयासी–से नूणं तुमं खंदया ! सावत्थीए नयरीए पिंगलएणं णियंठेणं वेसालियसावएण इणमक्खेवं पुच्छिए मागहा ! किंम सअंते लोए एवं तं जेणेव मम अंतिए तेणेव हव्वमागए, से नूणं खंदया ! अयमट्ठे समट्ठे ? हंता अत्थि जेविय ते खंदया ! अयमेयारूवे अब्भत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था किं सअंते लोए अणंते लोए ! तस्स वि य ण अयमट्ठे–एवं खलु मए खंदया ! चउव्विहे लोए पन्नते, तं जह-दव्वओ खेत्तओ कालओ भावओ । दव्वओ णं एगे लोए सअंते ? खेत्तओ णं लोए असंखेज्जाओ जोयण कोडाकोडीओ आयामविक्खंभेणं असंखेज्जाओ जोयणकोडाकोडीओ परिक्खेवेणं प० अत्थि पुण सअं–

Jivas (living beings) should be considered with regard to dravya (substance), kṣétra (locality), kāla (time), and bhāva (nature). As a dravya, Jîva is one. It is sānta (with an end). With regard to ksétra, Jîva pervades through innumerable regions and innumerable spaces of ākāsa (void space). It is sânta, i-e with an end. In relation to kāla, Jîva is ananta (endless), because it existed in past, it exists at present, and it will exist in future. Since Jîva has existence in the three periods of time (past, present, and future) it is nitya or śāśvata (eternal'. In relation to bhāva (nature), Jîva is ananta (endless). Being endowed with innumerable transformations with regard to Jnāna (Knowledge), Darśana (Perception) and Cāritra (Conduct), as well as, innumerable forms of size and weight, Jîva in relation to bhāva (nature\, is ananta (endless).

ते ! कालओ णं लोए णं कयावि न आसी न कयावी न भवति न कयावि न भविस्सति भविंसु य भवति य भविस्सइ य धुवे णितिए सासते अक्खए अव्वए अवट्ठिए णिच्चे, णत्थि पुण से अंते ३ भावओ णं लोए अणंता वण्णपज्जवा गंध० रस० फासपज्जवा अणंता संठाणपज्जवा अणंता गरुयलहुयपज्जवा अणंता अगरुयलहुयपज्जवा नत्थि पुण से अंते ४ सेत्तं खंदया ? दव्वओ लोए सअंते, खेत्तओ लोए सअंते, कालतो लोए अणंते, भावओ लोए अणंते । जे वि य ते खंदया ! जाव सअंते जीवे अणंते जीवे, तस्स वि य णं अयमट्ठे एवं खलु जाव दव्वओ णं एगे जीवे सअंते, खेत्तओ णं जीवे असंखेज्जपएसिए असंखेज्जपदेसागाढे अत्थि पुण से अंते, कालओ णं जीवे न कयावि न आसि जाव निच्चे नत्थि पुण से अंत, भावओ णं जीवे अणंता णाणपज्जवा अणंता दंसणपज्जवा अणंता चरित्तपज्जवा अणंता अगुरुलहुयपज्जवा नत्थि पुण से अंते, सेत्तं दव्वओ जीवे सअंते, खेत्तओ जीवे सअंते, कालओ जीवे अणंते, भावओ जीवे अणंते । जे वि ते खंदया पुच्छा [इमेयारूवे चिंतिए जाव सअंता सिद्धी अणंता सिद्धी, तस्स वि अणंता अयमट्ठे खंदया ! मए एवं खलु चउव्विहा सिद्धी पण्णत्ता,

Also, Skandaka ! Siddhi (accomplishment of Final Emancipation) should be considered in relation to dravya (object), kṣetra (place), kāla (time), and bhāva (nature). As a dravya (object), Siddhi being one, it is Sānta (with an end). In relation to kṣétra (place) Siddhi extends over forty-five hundred thousand yojanas in length and breadth, and over a circumference of one crore forty-two lac and thirty two thousand and two hundred yojanas and two Rosaṣ-less. In relation to kāla (time), Siddhi is ananta (endless), because it was not absent in the past, it is not absent at present, and it will not be absent in future. It is śāśvata (eternal) and it will remain so With regard to bhāva (nature), it exists as innumerable transformations, and hence, Siddhi is ananta.

Siddhas (who have attained Liberation,) are of four kinds with regard to dravya (object), ksétra (place), kāla (time), and bhāva (nature). As regards dravya (object) a Siddha is one object. It is sānta (with an end). Siddhas pervade numerous places and numerous ākāsapradèśas (void localities), and so, with regard to place, the Siddhas are sānta (with an end). In relation to kāla (time), Siddhas have a beginning and they have no end and hence they are ananta. With regard to bhāva (nature) Siddhas are ananta

---

तं जहा–दव्वओ ४ दव्वओ णं एगा सिद्धी] खेत्तओ णं सिद्धी पणयालीसं जोयणसयसहस्साइ आयामविक्खंभेणं एगा जोयणकोडी बायालीसं च जोयणसयसहस्साइं तीसं च जोयणसहस्साइं दोन्निय अउणापन्नजोयणसए किंचि विसेसाहिए परिक्खेवणं अत्थि पुण से अंते, कालओ णं सिद्धि न कयावि न आसि, भावओ य जहा लोयस्स तहा माणियव्वा, तत्थ दव्वाओ सिद्धी सअंता, खेत्तओ सिद्धी अणंता, कालओ सिद्धी अणंता, भावओ सिद्धी अणंता। जे वि य ते खंदया ! जाव किं अणंते सिद्धे तं चेव जाव दव्वओ णं एगे सिद्धे सअंते, खेत्तओ सिद्धे असंखेज्जपएसिए असंखेज्जपदेसोगाढे, अत्थि पुण से अंते कालओ णं सिद्धे सादीए अपज्जवसिए नत्थि पुण से अंते, भावओ सिद्धे अणंता णाणपज्जवा अणंता दंसणपज्जवा जाव अणंता

(endless) because they exist as innumerable transformations of Jnāna (Knowledge) Darśana (Perception) and charitra (Conduct),- as well as of innumerable sizes and weights.

Skandaka! Deaths are of two kinds-viz. (1) Bāla Maraṇa (death causing repeated wanderings in Samsāra) and 2. Paṇḍita Maraṇa (death causing progressive spiritual advancement leading to Moksa). Death resulting from any of the following twelve causes is Bâla Maraṇa viz. (1) Death from starvation (2) Death caused by heart-pangs resulting from unsatisfied sexual enjoyments. (3). Death occurring after keeping secret all the wicked acts done during this life. (4). Being born in the same worldly existence without taking advantage of numerous auspicious opportunities of this life. 5. Falling down from a high mountain. (6). Falling from a tree. (7). Drowning in water. (8). Being burnt

---

अगुरुलहुयपज्जवा, नत्थि पुणसे अंते, सेत्तं दव्वाओ सिद्धे सअंते, खेत्तओ सिद्धे अणंते कालओ सिद्धें अणंते भावओ सिद्धे अणंते। जे वि य ते खंदया! इमेया रुवे अब्भत्थिए चिंतिए जाव समुप्पिज्जित्था–केण वा मरणेणं मरमाणे जीवे वड्ढति वा हायति वा? तस्स वि य णं अयमट्ठे एवं खलु खंदया?–मए दुविहे मरणे पण्णते, तं जहा बालमरणे य पंडियमरणे य से किं तं बालमरणे? २ दुवालसविहे पण्णत्ते, तं वलयगमणे वसट्टमरणे अंतोसल्लमरणे तब्भमरणे गिरिवडणे तरुपडणे जलप्पवेंसे जलणप्पवेसे विसामक्खळ सत्थोवाडणे वेहाणसे गिद्धपट्ठे। इच्चे तेणं खंदया? दुवालस विहेणं बालमरणें णं मरमाणे जीवे अणंतेहिं नेरइयभवग्गहणेहिं अप्पाणं संजोएइ तिरियमणुदेव० अणाइयं च णं यणवदग्गं दीहमद्धं चाउरतसंसार कंतारं अणुपरियट्टइ, सेत्तं मरमाणे वड्ढइ २ सेत्तं बालमरणे। से किं तं पंडियमरणे? २ दुविहे पण्णत्ते, तं जहा–पाओवगमणे य भत्तपच्चक्खाणे य। से किं तं पाओवगमणे! २ दुविहे पण्णत्ते, तं जहा–नीहरिमे य अनीहारिमे य नियमा अप्पडिकम, सेत्तं पाओवगमणे। से किं तं भत्तपच्च-

in fire. (9). Taking a poison. (10). Being cut with a weapon. (11). Committing suicide by strangulation of throat, and (12) Death caused by tigers, lions, vultures, and other carnivorous animals. O Skandaka ! Persons dying with deaths caused by any of these twelve kinds are born as Hellish Beings or as Brutes, and their wanderings in the Saṁsāra are greatly increased. Bāla Maraṇa is, thus, the cause of increase of Sasṁāra.

Paṇḍita Maraṇa

Paṇḍita Maraṇa is of two kinds viz 1. Pādapopagamana and 2. Bhakta Pratyākkyāna.

I. Pādapopagamana Maraṇa is that variety of death in which a person at the end of life, remains in religious meditation in a standing, sitting, or lying posture till death.

II. Bhakta Pratyākhyāna Maraṇa is that variety of dying in which a person, observing a vow of remaining without food, and drink, does all his religious ceremonies with rare and remains in perfect calmness of mind at death-time. O Skandaka ! a person dying by any of the two varieties of Paṇḍita Maraṇa greatly reduces his chances of wandering in Naraka-gati (hellish life), Tiryanca-gati (birth as a brute), and Manuṣya-gati (human existence), and having destroyed long-lasting Karmas of various ages he approaches nearer to Mokṣa (Final Liberation).

On hearing the explanation given by Śramaṇa Bhagavāne Mahāvîra, the mind of Skandaka was greatly enlightened and he requested the Worshipful Lord, to give a sermon. Śramaṇa Bhagavān Mahāvîra, thereupon, delivered a sermon before Skandaka

---

क्खाणे ? २ दुविहे पण्णत्ते तं जहा–नीहारिमे य अनीहारीमे य नियमा सप्पडिकम्मे, सेत्तं भत्तपच्चक्खाणे। इच्चे ते खंदया! दुविहेणं पंडियमरणेण मरमाणे जीवे अणंतेहिं नेरइयभवग्गहणेहिं अप्पाणं विसंजोएइ जाव वीईवयसि, सेत्तं मरमाणे हायइ, सेत्तं पंडियमरणे। इच्चेएणं खंदया! दुविहेणं मरणेणं मरमाणे जीवे वड्ढइ वा हायति वा ॥ सू०९१ ॥

and other devout persons who had come there. Becoming greatly delighted, Skandaka said:-Bhagavan! I like the sermon on the Duties of Ascetics. I have perfect confidence in it. I have a sincere desire to observe them. Your sayings are undoubtedly true. I accept them." Saying so, Skandaka went to some distance in the North-East direction and having left aside his Kamaṇḍalu (water-pot), Tridaṇḍa (the triple staff), and Pādukas (wooden slipper) in a soltiary place, he went to Śramaṇa Bhagavāna Mahāvira, and with a low salutation, he said:-'Bhagavan! This Saṁsāra resembles a house blazing with fire on all sides. The owner of the house swiftly comes out of the burning house taking with him whatever necessary things he may get hold of. O Bhagavan! In this (forest) conflagretion of this Saṁsāra, all my entire property is my Ātmā (Soul). It is highly beneficial for me to renounce this world, if I like to rescue it (my Ātmā-Soul) from the blazing Saṁsāra.

एत्थ णं से खंदए कच्चायणस्सगोत्ते संबुद्धे समणं भगवं महावीरं वंदइ नमंसइ २ एवं वदासी—इच्छामि णं भंते ? तुब्भं अंतिए केवलिपन्नत्तं धम्मं निसामित्तए, अहासुहं देवाणुप्पिया ! मा पडिबंधं । तए णं समणे भगवं महावीरे खंदयस्स कच्चायणस्सगोत्ते तीसे य महतिमहालियाए परिसाए धम्मं परिकहेइ, धम्मकहा भाणियव्वा। तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा निसम्म हट्ठतुट्ठे जाव हियए उट्ठाइ उट्ठेइ २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणं पयाहिणं करेइ २ एवं वदासी—सद्दहामि णं भंते ! निग्गंथं पावयणं पत्तियामि णं भंते ! निग्गंथं पावयणं एवमेयं भंते ! तहमेयं भंते ! अवितहमेयं भंते ! असंदिद्धमेयं भंते ! इच्छियमेयं भंते ! पडिच्छियमेयं भंते ! पडिच्छियमेयं भंते ! इच्छिय पडिच्छियमेयं भंते ! से जहेयं तुब्भं वदह त्तिकट्टु समणं भगवं महावीरं वंदति नमंसति २ उत्तरपुरच्छिमं दिसीभायं अवक्कमइ २ तिदंडं ज कुंडियं च जाव धाउरत्ताओ य एगंते एडेइ २ येणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवं महावीरे

Dîksā of Skandaka Parivrājaka

Saying so, Skandaka Parivrājaka took Bhāgavati Dîkṣā from Śramaṇa Bhagavān Mahāvīra Having admitted Skandaka Parivrājaka into his Order of Sādhus, Śramaṇa Bhagavāna Mahāvîra made him familiar with the duties of ascetic life and other religious rites. Skandaka Aṇagāra, remaining in the service of Śramaṇa Bhagavāna Mahāvîra, and strictly observing the various rules of ascetic life and giving much attention to Jaina Scriptural Works, studied the Eleven Aṅgas.

Kātyāyana Skandaka used to practise difficult austerities. After Dîksā, he tried his best to destroy his Karmas by the strict practice of Bhikṣu Pratimā (Stages of Spiritual Advancement for a Sādhu), Guṇa Ratna Saṁvatsara Tapa, and other severe austerities.

तिक्खुत्तो आयाहिणं पयाहिणं करेइ करेइत्ता जाव नमंसित्ता एवं वदासी –आलित्ते णं भंते ! लोए पलित्ते णं भंते ! लोए आलित्ते पलित्तेणं भंते लोए जरामरणेण य से जहानामएकेइ गाहावयी आगारंसि झियायमाणंसि जे से तत्थ भंडे भवइ अप्पसारे मोल्लगरूए तं गहाय आयाए एगंतमंतं अवक्कमइ त्ति, एस मे नित्थारिए समाणे गच्छापुरा हियाए सुहाए खमाए निस्सेसाए आणुगामियत्ताए भविस्सइ, एवामेव देवाणुप्पिया ! मज्झवि आया एगे भंडे इट्ठे कते पिए मणुन्ने मणामे थेज्जे वेसासिए संमए बहुमए अणुमए भंडकरंडगसमाणे मा णं सीयं मा णं उण्हं मा णं पिवासा मा णं चोरा मा णं वाला मा णं दंसा मा णं मसगा मा णं वाइयपित्तिय संभियसंनिवाइयविविहा रोगायंका परीसहोवसग्गा फुसंतु त्तिकट्टु एस मे नित्थारिए समाणे परलोयस्स हियाए सुहाए खमाए नीसेसाए अणुगामियत्ताए भविस्सइ, तं इच्छामि णं देवाणुप्पिया ! सयमेव मुंडावियं सयमेव सेहावियं सयमेव सिक्खावियं सयमेव आयारगोयरं विणयवेणइय चरणकरणजायामायावत्तियं धम्ममाइक्खियं । तए णं समणे भगवं महा-

Twelve Pratimās of a Sādhu.

1. First Pratimā–The first pratimā is of one month's duration. It consists in living separate from the samudāya (congregation of Sādhus) and maintaining one self on one "datti" of food and drink–material for one month. One 'datti' is the quantity of food and drink–material offered at a time without break in the flow of the material so given. He can accept only as much as comes during the flow. He must not take anything if the flow breaks.

2–3–4–5–6–7. Pratimâs. The Second Pratimā is with two (2) dattis for two months. The Third Pratimā is with (3) three dattis for three months. Fourth Pratimā is with four (4) dattis for four months. Fifth Pratimā is with five (5) dattis for five months. Sixth Pratimā is with six (6) dattis for six months and Seventh Pratimā is with seven (7) dattis for seven monhs.

वीरे खंदयं कच्चायणस्सगोत्तं सयमेव पव्वावेइ जाव धम्ममातिक्खइ, एवं देवाणुप्पिया ! गंतव्वं एवं चिट्ठियव्वं एवं निसीतियव्वं, एवं तुयट्टियव्व एवं भुंजियव्वं एवं उट्ठाए पाणेहिं भूएहिं जीवेहिं सत्तेहिं संजमेणं संजमियव्वं, आस्सिं च णं अट्ठे णो किंचिवि पमाइयव्वं। तए णं से खंदए कच्चायणस्सगोत्ते समणस्स भगवओ महावीरस्स इमं एयारूवं धम्मियं उवएसं सम्मं संपडिवज्जति तमाणाए तह गच्छइ, तह चिट्ठइ तह निसीयति तह भुंजइ तह भासइ तहउट्ठाए २ पाणेहिं भूएहिं जीवेहिं संजमेणं संजमियव्वमिति. आस्सि च णं अट्ठे णो पमायइ। तए णं से खंदए कच्चायणस्सगोत्ते अणगारे जाते इरियासमिए भासासमिए एसणासमिए आयाणभंडमत्तनिक्खेवणासमिए उच्चारपासवणखेलसिंधाणजल्लपारिट्ठावणियासमिए मणसमिए वयसमिए कायसमिए मणोगुत्ते वइगुत्ते कायगुत्ते गुत्ते गुत्तिंदिए गुत्तबंभयारी चाई लज्जू धण्णे खंतिखमे जिइंदिए सोहिए अणियाणे अप्पुस्सुए अवहिल्लेसे सुसामण्णरए दंते ईणमेव णिग्गंथं पावयणं पुरओ काउं विहरइ ॥ (सू०–१२) ॥

8. Eigth Pratimā is practised by observing one day's fasting for day and night, on alternate days for seven such days and nights. On the break-fast day* Āyambila tapa is to be done.

9. Ninth Pratimā-During the ninth pratimā, the sādhu should sit on the ground on his feet in such a way that his hips do not touch the ground or seat, fors even days and nights, and he should lie down in a posture resembling bent-wood.

10. Tenth Pratimā-During this pratimā, one should remain in (1) Godohāsana (a posture of sitting on feet resembling one assumed by cowherds which milking cows and buffaloes) and 2. Virāsana (a posture assumed by an archer) and he should always with his body contracted.

11. Eleventh Pratimā-During this pratimā the sâdhu should practise a fasting 3 days duration without water and he should renounce his body in Kāyotsarga outside the town, with his hands hanging by his side for one night and day.

---

* Āyaṁbila Tapa-is done both by the Sādhus, as well as, householders. It consists in taking salted or un-salted food-materials (wheat, pulses, bājare, rice etc) without green or dry vegetables and *without* six kinds of 'Vigai' (ghee, oil, milk, curds, sugar, molasses, condiments etc in any form which make the food-material tasty and pleasant to take. He should use water that has been thoroughily boiled three times; and take his food only once and in one āsana (sitting posture) without making any movements.

तए णं समणे भगवं महावीरे कयंगलाओ नयरीओ छत्तपलासयाओ चेइयाओ पडिनिक्खइ २ बहिया जणवयविहारं विहरति। तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ, जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवं महावीरं वंदइ नमंसइ २ एवं वयासी

12. Twelvth Pratimā–During this pratimā, the sādhu should practise a fasting of 4 days' duration, and he should stay for one night, in religious meditation without winking his eyes on an elevated place on a river-bank.

Skandaka Aṇagara, then, practised Guṇa Ratna Samvatsara Vrata for 16 months with 73 break-fasts, within a total of 480 days.

Guṇa Ratna Samvatsara Tapa is practised as follows:–The tapa is of sixteen (16) months' duration. During the first month the sādhu should observe one days' fasting on alternate days. During the second month, he should observe two days' fasting; in the third month, three days' fasting, till the sixteenth month with a fasting of sixteen days each.

Hence, the number of fastings and of break-fast for each month is as follows :–

–इच्छामि णं भंते ! तुब्भे हिं अब्भणुण्णाए समाणे मासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरित्त।। अहासुहं देवाणुप्पिया ! मा पडिबंधं । तए णं से खंदए अणगारे समणेणं भवया महावीरेणं अब्भणुण्णाए समाणे हट्ठ जाव नमंसित्ता मासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरइ, तए णं से खंदए अणगारे मासियभिक्खुपडिमं अहासुत्तं अहाकप्पं अहामग्गं अहातत्तं अहासम्मं काएण फासेति पालेति सोभेति तीरेति पूरेति किट्टेति अणुपालेइ आणाए आराहेइ सम्मं काएण फासित्ता जाव आराहेत्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवं जाव नमंसित्ता एवं वयासी–इच्छामि ण भंते ? तुब्भे अब्भणुण्णाए समाणे दोमासियं भिक्खुपडिमं उवसंपज्जित्ता णं विहरित्तए, अहासुहं देवाणुप्पिया ! मा पडिबंधं, तं चेव तेमासियं चाउम्मासियं पंचछसत्तमासियं पढमं सत्तराइंदियं दोच्चं सत्तराइंदियं तच्चं सत्तरातिंदियं अहोरातिंदियं एगरातिंदियं तए णं से खंदए अणगारे एगराइंदियं भिक्खुपडिमं अहासुत्तं जाव आराहेत्ता

Table.

Month	Days of Fastings	Break-fast days	
1	15	15	
2	20	10	
3	24	8	
4	24	6	
5	25	5	480 days
6	24	4	or
7	21	3	16 months.
8	24	3	
9	27	3	
10	30	3	
11	33	3	
12	24	2	
13	26	2	
14	28	2	
15	30	2	
16	32	2	
	407	73	

While practising this tapa, Skandaka Aṇagāra used to expose himself to the rays of the Sun, in an utkaṭa āsana (a posture of sitting on both the legs without the hips touching the seat), and at night, he was without clothes in a vīrāsana (a posture assumed by a person sitting on a small chair with his feet touching the ground, and retaining that posture even when the chair is removed, and supporting the whole burden of his body on his feet).

जेणेव समणे भगवं महावीरे तेणेव उवागच्छति २ समणं भगवं महावीरं जाव नमंसित्ता एवं वदासी–इच्छामि णं भंते ! तुब्भेहिं अब्भणुण्णाए समाणे गुणरयणसंवच्छरं तवोकम्मं उवसंपज्जित्ता णं विहरित्तए, अहासुहं देवाणुप्पिया ! मा पडिबंधं । तए णं से खंदए अणगारे समणे णं भगवया महावीरे णं अब्भणुण्णाए समाणे जाव नमंसित्ता गुणरयणसंवच्छरं तवोकम्मं उव–संपज्जित्ता णं विहरति, तं जहा–पढमं मासं चउत्थंचउत्थेणं अनिक्खित्तेणं

By practising such severe austeries for sixteen months at a stretch, of observing 407 fasts with only 73 break-fasts with meager food-and by practising such difficuli postures for a long period, the body of Skandaka Aṇagāra became greatly weakened and withered. His body was much emaciated and he was able to walk with difficulty.

At last, one day during night, Skandaka Aṇagāra had an idea of remaining in religious meditation without food and drink till the end of his life. In the morning he went to Śramaṇa Bhagavāna Mahāvîra, and with his permission, he slowly ascended Vipula-giri near Rājagṛha and having cleaned a large stone-slab free from dust and insects, he took his seat on a bedding of 'darbha' grass with his face turned towards the East, and prayed thus :-

My worshipful obeisance to Arhat Bhagavāns, to Siddha Bhagavāns ! My respectful adoration to Śramaṇa Bhagavāna Mahāvîra, who is desirous of attaining the Eternal Abode of Mokṣa. I pay homage from here to Śramaṇa Bhagavāna Mahāvîra, who is there at some distance from me. May Śramaṇa Bhagavāna

---

तवोकम्मं दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं अवाउडे य । एवं दोच्चं मासं छट्ठंछट्ठेणं, एवं तच्चं मासं अट्ठमंअट्ठमेणं छट्ठं मासं चोद्दसमंचोद्दसमेणं सत्तमं मासं सोलसमं० २ अट्ठमं मासं अट्ठारसमं० २ नवमं मासं वीसतिमं०२ दसमं मासं बावीसं २ एक्कारसमं मासं चउव्वीसतिमं २ बारसमं मासं छव्वीसतिमं २ तेरसमं मासं अट्ठाविसतिमं २ चोद्दसमं मासं तीसइमं २ पन्नरसमं मासं बत्तीसतिमं २ सोलसमं मासं चोत्तीसइमं २ अनिक्खित्तेणं तवोकम्मेणं दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयवेमाणे रत्तिं वीरासणेणं अवाउडेणं, तए णं से खंदए अणगारे गुणरयणसंवच्छरं तवोकम्मं अहासुत्तं अहाकप्पं जाव आराहेत्ता जेणेव समणे भगवं महावीरे तेणे व उवागच्छइ २ समणं भगवं

Mahāvīra see me from there. I had taken a vow from Śramaṇa Bhagavāna Mahāvīra to the effect that I should not kill any living being, and that I should not give pain to any being in any way, till the kind of my life, and I had taken some other vows. Besides, I had taken a vow that I should say out anything in its true state that I knew it. I should not tell a lie, nor should I say the reverse of it, as long as I live. I am, now, taking those vows again from Śramaṇa Bhagavāna Mahāvīra and I take a vow to abstain from all kinds of foods, all varieties of drink-materials, from all kinds of fruits, vegetables, sweets, and I take a vow to abstain from all varieties of condiments, savouries etc as long as I am alive. In fact, I take a vow to eschew all the four varieties of food and drink-materials till my death, which must occur at the end of my life in this world. Besides. I shall abandon with the final respiration, this body of mine, which is dear, desirable, lovely, and which body has been carefully preserved against painful accidents. Having thus renounced all food and drinks for about thirty days, and having remained, as steady as a big tree, in religious meditation, Skandaka Aṇagāra died with perfect tra-

---

महावीरं वंदइ नमंसइ २ वहुहिं चउत्थछट्ठट्ठमदसमदुवालसेहिं मासद्धमासख-मणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरति। तए णं से खंदए अणगारे तेणं ओरालेणं विउलेणं पयत्तेणं पग्गहिएणं कल्लाणे णं सिवेणं धन्नेणं मंगल्लेणं सस्सिरीएणं उदग्गेणं उदत्तेणं उत्तमेणं उदारेणं महाणुभागेणं तवोकम्मेणं सुक्के लुक्खे निम्मंसे अट्ठिचम्मावणद्धे किडिकिडियाभूए किसे धमणि-संतए जाते यावि होत्था, जीवंजीवेण गच्छइ जीवंजीवेण चिट्ठइ भासं भासित्तावि गिलाइ भासं भासमाणे गिलाति भासं भासिस्सामीति गिलायति, से जहा नामए-कट्ठसगडिया इ वा पत्ततिलभंडसगडिया इ वा एरंडकट्ठसगडिया इ वा इंगालसडिया इ वा उण्हे दिण्णा सुक्का समाणी ससद्दं गच्छइ ससद्दं चिट्ठइ एवामेव खंदए अणगारे ससद्दं गच्छइ ससद्दं चिट्ठइ, उवचिते तवेणं अवचिए मंससोणिएणं हुयासणेविव भासरासिप-

nquility of mind, and he was born as a god. Skandaka Aṇagāra having led strict ascetic life under Śramaṇa Bhagavāna Mahâvîra died with great mental peace, and was born as a god in Acyuta Déva-loka. Having enjoyed divine pleasures in Acyuta Déva-loka the soul of Skandaka Aṇagâra, will be born in Mahā Vidéha-Kṣétra, as a human being, and having destroyed all his remaining Karmas, he will attain Moksa Pada (the State of Final Emancipation.*

Vrata-grahaṇa of Nandinîpitā.

Śramaṇa Bhagavāna Mahāvîra, now, went to Śrāvastî Nagarî.

At Śravastî Nagarî, there lived a big caravan-merchant and his wife Aśvinî. He possessed, four crores of gold coins in his treasure, four crores on interest, and four crores in property and house-hold furnitures. He took the Twelve Vows of a House-holder from Śramaṇa Bhagavāna Mahāvîra, like Ānanda Śrāvaka and having carefully observed Déśa-virati Dharma (the religious

*Vide Upadèśa Prāsāda Vyākhyâna 287.

पडिच्छन्ने तवेणं तेएणं तवतेयसिरीए अतीव २ उवसोभेमाणे २ चिट्ठइ ॥ (सूत्र-९३) ॥

तेणं कालेणं २ रायगिहे नगरे जाव समोसरणं जाव परिसा पडिगया तए णं तस्स खंदयस्स अण० अण्णया कयाइ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स एमेयारूवे अब्भत्थिए चिंतिए जाव समुप्पज्जित्था -एवं खलु अहं इमेणं एयारूवेणं ओरालेण जाव किसे धमणिसंतए जाते जीवं जीवेणं गच्छामि जीवंजीवेण चिट्ठामि जाव गलामि जाव एवामेव अहंपि ससद्दं गच्छामि ससद्दं चिट्ठामि, तं अत्थि ता मे उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे तं जाव ता मे अत्थि उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे जाव य मे धम्मायरिए धम्मोवदेसए समणे भगवं महावीरे जिणे सुहत्थी विहरइ ताव ता मे सेयं कल्लं पाउप्पभायाए रयणीए

duties of a house-holder) for fourteen years, he entrusted all his business affairs to his son. Then, he went to the Pauṣadha Śāla (place of religious meditation) of his town, and did various religious ceremonies, and he also practised the Eleven Pratimās (Stages of Spiritual Advancement) of a House-holder

Having thus carefully observed Déśa-virati Dharma of House holder for twenty years, Nandinîpitā died, and having died with great tranquility of mind he was born as a god in Athera Vimāna. In course of time, he will be born as a human being in Mahā Vidéha Kṣètra and will attain Mokṣa (Final Emancipation).

Vrata-grahaṇa of Tetalî-pitā

At Śrāvastî Nagarî, there also lived a big merchant named Tetalīpitā and his wife Fālgunī. He possessed four crore gold coins in his treasury, four crore on interest, and he had four crore gold-coins in property and house-hold furniture. He took the Twelve Vratas of a House-holder at the pious hands of Śramaṇa Bhagavāna Mahāvîra along with Nandinîpitâ and having carefully

---

फुल्लुप्पल कमलकोमलुम्मिल्लियंमि अहापांडुरे पभाए रत्तासोयप्पकासकिंसुय-सुयमुहगुंजद्धरागसरिसे कमलागरसंडबोहए उट्ठियंमि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलंते समणं भगवं महावीरं वंदित्ता जाव पज्जुवासित्ता समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे सयमेव पंच महव्वयाणि आरोवेत्ता समणा य समणीओ य खामेत्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विपुलं पव्वयं सणियं २ दुरूहित्ता मेघघणसन्निगासं देवसान्निवातं पुढवी-सिलावट्टयं पडिलेहित्ता दब्भसंथारयं संथरित्ता दब्भसंथारोवगयस्स संलेह-णाझोसणाझूसियस्स भत्तपाणपडियाइक्खियस्स पाओवगयस्स कालं अणव-कंखमाणस्स विहरित्तए त्तिकट्टु एवं संपेहइत्ता कल्लं पाउप्पभाए रयणीए जाव जलंते जेणेव समणे भग० जाव पज्जुवासति, खंदयाइ समणे भगवं महावीरं खंदयं अणगारं एवं वयासी–से नूणं तव खंदया ! पुव्वरत्तावरत्तकालस० जाव जागरमाणस्स इमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था एवं खलु

observed the Déśa-virati Dharma (the religious duties of a house holder for fourteen years, he handed over all his business concerns to his son. Then, he went to the Pausadha Śālā of his town, and did religious duties, and also practised the Eleven Pratims (Stages of Spiritual Advancement) of a House-holder. Having thus carefully observed Déśa Virati Dharma (religious duties) of a House-holder for twenty years Tetalîpitā died with great equanimity of mind, and was born as god in Kîba Vimāna. Having completed an age-limit of four (4) Palyopams, he will be born as a human being in Mahā Vidéha Kṣètra and will attain Moksa (Final Liberation).

Śramaṇa Bhagavāna Mahāvîra lived at Vāṇijya-grâma during the Twenty-third year of his ascetic life.

Twenty-fourth Year of Ascetic Life. (B. C. 545-44)

1. Samavasaraṇa at Bahusāla Caitya of Brāhmaṇa Kuṇḍa Nagara Separation of Jamāli Muni. 2. Descent of Candra and Sûrya at Kauśâmbî. 3. Samavasaraṇa at Rājagriha. Discussion between Nirgranthas (Sādhûs) of Pārśva Nātha Tîrthankara and citizens of Tuṅgia Nagarī.

अहं इमेणं एयारूवेणं सव्वेणं ओरालेणं विपुलेणं तं चेव जाव कालं अणवकंखमाणस्स विहरित्तए त्तिकट्टु एवं संपेहेति २ कल्लं पाउप्पभाए जाव जलंते जेणेव ममं अंतिए तेणेव हव्वमागए, से नूणं खंदया! अट्ठे समट्ठे? हंता अत्थि अहासुहं देवाणुप्पिया! मा पडिबंधं ॥ (सू०–९४) ॥

तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे हट्ठतुट्ठ जाव हयाहियए उट्ठाए उट्ठेइ २ समणं भगवं महा० तिक्खुत्तो आयाहिणं पयाहिणं करेइ २ जाव नमंसित्ता सयमेव पंच महव्वयाइं आरूहेइ २त्ता समणे य समणीओ य खामेइ २ त्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विपुलं पव्वयं सणियं २ दुरूहेइ मेहघणसन्निगासं देवसन्निवायं पुढविसिलावट्टयं पडिलेहेइ २ उच्चारपासवणभूमिं पडिलेहेइ २ दब्भसंथारयं संथरइ २ त्ता पुरत्थाभिमुहे संपलियंकनिसन्ने करयलपरिग्गहियं दसनहं सिरसावत्त

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra left Vāṇijya-grâma, and went to the Bahusāla Caitya of Brāhmaṇa Kuṇḍa-grāma Nagara.

Separation of Jamāli Muni.

At Bahuśāla Caitya of Brāhmaṇa Kuṇḍa-grāma Nagara, the gods prepared a Samavasaraṇa. Muni Jamāli accompanied by his five hundred disciples, approached Śramaṇa Bhagavāna Mahâvîra in the Samavasaraṇa, and having duly saluted him, told him with the object of separating from the Samudāya:-Bhagavan! "I am desirous of becoming aloof from your samudāya, along with my five hundred disciples and doing journey separately". To this, Śramaṇa Bhagavāna Mahavîra, did not reply. Jamālı Muni repeated his request of separation two or three times. But receiving no reply, he went away from Bahhśāla Caitya, accompanied by his five hundred disciples without the permission of Śramaṇa Bhagavâna Mahāvîra,

---

मत्थए अंजलिं कट्टु एवं वयासी–नमोत्थु णं अरहंताणं भगवंताणं जाव संपत्ताणं. नमोत्थु णं समणस्स भगवओ म० जाव संपाविउकामस्स, वंदामि णं भगवंतं तत्थ गयं इहगते, पासउ मे भगवं तत्थगए इहगयं तिकट्टु वंदइ नमंसति २ एवं वयासी–पुव्विं मए समणस्स भगवओ महावीरस्स अंतिए सव्वे पाणाइवाए पच्चाक्खाए जावज्जीवाए जाव मिच्छादंसणसल्ले पच्चक्खाए जावज्जीवाए इयाणिंपि य णं समणस्स भ० महा० अंतिए सव्वं पाणाइवायं पच्चक्खामि जावज्जीवाए जाव मिच्छादंसणसल्लं पच्चक्खामि, एवं सव्वं असणं पाणं खा० सा० चउव्विहंपि आहारं पच्चक्खामि जावज्जीवाए, जंपि य इमं सरीरं इट्ठं कंतं पियं जाव फुसंतु तिकट्टु एयंपि णं चरिमेहिं ऊस्सासनीसासेहिं वोसिरामि तिकट्टु संलेहणाजूसणाजूसिए भत्तपाणपडियाइक्खिए पाओवगए कालं अणवकंखमाणे विहरति । तए णं से खंवए अण० समणस्स भ० म० तहारूवाणं थेराणं अंतिए सामाइयमादियाइं इक्कारस

Descent of Candra and Sūrya

From Brāhmaṇa Kuṇḍa-grāma Nagara, Śramaṇa Bhagavāna Mahāvīra went to Kauśāmbī. At Kauśāmbī Nagarī, the deties Candra (the Moon), and Sūrya (the Sun), came to do obeisance to Śramaṇa Bhagavāna Mahāvîra, in their original Vimâna (aerial car).

3. Discussion with Sthaviras of Pārśva Nātha Tīrthaṅkara

From Kauśāmbī, Śramaṇa Bhagavâna Mahāvīra went to Rājagriha Nagarī and put up at Guṇaśîla Caitya of that town.

अंगाइं अहिज्जत्ता बहुपडिपुण्णाइं दुवालसवासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अत्ताणं झूसित्ता साट्ठ भत्ताइं अणसणाए छेदेत्ता आलोइयपडिक्कंते समाहिपत्ते आणुपुव्वीए कालगए ॥ (सूत्र–९५).

तए णं ते थेरा भगवंतो खंदयं अण० कालगयं जाणित्ता परिनिव्वाणवत्तियं काउस्सग्गं करेंति २ पत्तचीवराणि गिण्हंति २ विपुलाओ पव्वयाओ सणियं २ पच्चारुहंति २ जेणेव समणे भगवं महा० तेणेव उवा० २ समणं भगवं म० वंदंति नमंसंति २ एवं वदासी–एवं खलु देवाणुप्पियाणं अंतेवासी खंदए नामं अणगारे पगइभद्दए पगतिविणीए पगतिउवसंते पगतिपयणु कोहमाणमायालोभे मिउमद्दवसंपन्ने अल्लीणे भद्दए विणीए, से णं देवाणुप्पिएहिं अब्भणुण्णाए समाणे सयमेव पंच महव्वयाणि आरोवित्ता समणे य समणीओ य खामेत्ता अम्हेहिं सद्धिं विपुलं पव्वयं तं चेव निरवसेसं जाव अणुपुव्वीए दसमं मासं बावीसं २ एक्कारसमं मासं चउव्वीसतिमं २ बारसमं मासं छव्वीसतिमं २ तेरसमं मासं अट्ठावीसतिमं २ चोद्दसमं मासं तीसइमं २ पन्नरसमं मासं बत्तीसतिमं २ सोलसमं मासं चोत्तीसइमं २ अनिक्खित्तेणं तवोकम्मेणं दिया ठाणुक्कुडुए सूराभिमुहे आयावणभूमीए आयावेमाणे रत्तिं वीरासणेणं, तए णं से खंदए अणगारे गुणरयणसंवच्छरं तवोकम्मं अहासुत्तं अहाकप्पं जाव आराहेत्ता जेणेव समणं भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवं महावीरं वंदइ नमंसइ २ बहुहिं चउत्थछट्ठमट्ठमदसदुवालसेहिं मासद्ध

During that time, some sthaviras (elderly learned sādhus) of Bhagavāna Pārśva Nātha Tīrthankara, accompanied by five hundred disciples came to Tungiā Nagari (a town in the neighbourhood of Rājagriha Nagara) and put up at Pusyavatiha Caitya of that town. On hearing the news of their arrival there, a number of devotees and citizens went to the Pusyavatika Caitya for darśana and hearing the preaching. To the devotees and the assembly of citizens, the learned sādhus preached the Dharma of Tīrthankara Bhagavāna Pārśva Nâtha with Four Great Vows. On hearing the preaching, people were greatly satisfied. With the object of gaining more knowledge, some of them commenced religious discussions and asked the sthaviras:–Bhagavan! What is the gain accruing from self-control and from austerities?

Sthaviras:–O worthy persons! Stoppage of the advent of Karmas involving sinful acts, is the fruit of Self-control. Shredding of the Karmas involving sinful acts, is the fruit of Tapas (austerity).

Citizens:–Bhagavan! If stoppage of the advent of Karmas involving sinful acts is the fruit of self-control and if shredding

---

मासखमणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरति। तए णं से खंदए अणगारे तेणं ओरालेणं विउलेणं पयत्तेणं पग्गहिएणं कल्लाणेणं सिवेणं धन्नेणं मंगल्लेणं सस्सिरीएणं उदग्गेणं उदत्तेणं उदारेणं महाणुभागेणं तवोकम्मेणं सुक्के लुक्खे निम्मंसे अट्ठिचम्मावणद्धे किडिकिडियाभूए किसे धमणिसंतए जाते यावि होत्था जीवंजीवेण गच्छइ जीवंजीवेण चिट्ठइ भासं भासित्तावि गलाइ, भासंभासमाणे गिलाति भासं भासिस्सामीति गिलायति से जहा नामएकट्ठसगडिया इ वा पत्तसगडिया इ वा पत्तमिलभंगसगडिया इ वा एरण्डकट्ठसगडिया इ वा इंगालसगडिया इ वा उण्हे दिण्णा सुक्का समाणी ससद्दं गच्छइ ससद्दं चिट्ठइ एवामेव खंदय वि अणगारे ससद्दं गच्छइ ससद्दं चिट्ठइ उवचित्ते तवेणं अवचिए मंससोणिएणं हुवासणेत्रिव भासरासिपडिच्छन्ने तवेणं कएथं तवतेयसिहीए अतीव २ उवसोभेमाणे २ चिट्ठइ॥ (सू–९३)॥

of Karmas is the fruit of austerities, how is it that gods are born in déva-lokas?

Kāliya-putra Sthavira:-O worthy persons! Gods in déva-lokas are produced by austerities in previous lives.

Mehila Sthavira:-O worthy persons! Gods in déva-lokas are produced by self-control in previous lives.

Ānanda Rakṣita Sthavira:-O worthy persons! Gods in déva-lokas are produced by net-works of Karmas.

गुणरत्नसंवत्सर तपोयन्त्रम्

मास	तपोदिन	पारणादिन	
१	१५	१५	
२	२०	१०	
३	२४	८	
४	२४	६	
५	२५	५	
६	२४	४	
७	२१	३	
८	२४	३	
९	२७	३	
१०	३०	३	
११	३३	३	
१२	२४	२	
१३	२६	२	
१४	२८	२	
१५	३०	२	
१६	३२	२	
	४०७	७३	

तेणं कालेणं रायगिहे नगरे जाव समोसरणं जाव परिसा पडिगया, तए णं तस्स खंदयस्स अणगारस्स अण्णया कयाइ पुव्वरतवरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अब्भत्थिए चिंतिए जाव समुप्पज्जित्था एवं खलु अहं इमेणं एयारूवेणं ओरालेणं जाव किसे धमणि संतए जाते जीवंजीवेणं गच्छामि जीवंजीवेणं चिट्ठामि जाव गिलामि जाव एवा-

Kāśyapa Sthavira:-O worthy persons! Gods in déva-lokas are produced by attachment. Gods in déva-lokas are produced by 1. Austerities in previous lives 2. Self-control in previous lives. 3. Net-work of Karmas, and by 4. Attachment.

On hearing the above explanation given by the sthaviras all the people became greatly delighted, and having done respectful obeisance before the sthaviras, all of them went away. Sthaviras also went away else-where.

मेवं अहंपि ससद्दं गच्छामि ससद्दं चिट्ठामि तं अत्थि ता मे उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे तं जाव ता मे अत्थि उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे जाव य मे धम्मायरिए धम्मोवदेसए समणे भगवं महावीरे जिणे सुहत्थी विहरइ ताव ता मे सेयं कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिल्लियंमि अहापांडुरे पभाए रत्तासोयप्पकास किंसुयसुयमुहगुंजद्धरागसरिसे कमलागरसंडबोहए उट्ठियंमि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलंते समणं भगवं महावीरं वंदित्ता जाव पज्जुवासित्ता समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे सयमेव पंच महव्वयाणि आरोवेत्ता समणा य समणीओ य खामेत्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विपुलं पव्वयं सणियं २ दुरूहित्ता मेघघणसन्निगासं देवसन्निवातं पुढवीसिलावट्टयं पडिलेहित्ता दब्भसंथारयं संथरित्ता दब्भसंथारोवगयस्स संलेहणाजोसणाजूसियस्स भत्तपाणपडियाइक्खियस्स पाओवगयस्स कालं अणवकंखमाणस्स विहरित्तए त्तिकट्टु एवं संपेहेइ २त्ता कल्लं पाउप्पभायाए रयणीए जाव जलंते जेणेव समणे भगवं महावीरं जाव पज्जुवासति, खंदयाइ समणे भगवं महावीरे खंदयं अणगारं एवं वयासी–से नूणं तव खंदया! पुव्वरत्तावरत्तकालसमयंसि जाव जागरमाणस्स इमेयारूवे अब्भत्थिए जाव समुप्पज्जित्ता–एवं खलु अहं इमेणं एयारूवेणं तवेण ओरालेणं विपुलेणं तं चेव जाव कालं अणवकंखमाणस्स विहरित्तए त्तिकट्टु एवं संपेहेति२ कल्लं पाउप्पभाए जाव जलंते जेणेव मम अंतिए तेणेव हव्वमागए, से नूणं खंदया! अट्ठे समट्ठे? हंता अत्थि, अहासुहं देवाणुप्पिया! मा पडिबंधं ॥ (सू–९४) ॥

At this time, Gaṇadhara Mahārāja Indrabhûti Gautama went to Rājagraha for alms-taking with the permission of Śramaṇa Bhagavāna Māhāvîra and he heard the discussions among the public about the questions raised by the citizens of Tungiyā Nagarî and the answers given by the sthaviras Gaṇadhara Mahā rāja Indrabhûti Gautama had some doubt whether the answers given by the sthaviras were correct or not, and so, he went to Śramaṇa Bhagavāna Mahāvîra for explanation. Having atoned for having done any sinful act during walking for alms-taking,

---

तए णं से खंदए अणगारे समणेण भगवया महावीरेणं अब्भणुण्णाए समाणे हट्ठतुट्ठ जाव हियहियए उट्ठाए उट्ठइ २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणं पयाहिणं करेइ जाव नमंसित्ता सयमेव पंच महव्वयाइं आरुहेइ २ त्ता समणे य समणीओ य खामेइ २त्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विपुलं पव्वयं सणियं २ दुरूहेहि मेहघणसंन्निगासं देवसन्निवायं पुढविसिलावट्टयं पडिलेहइ २ उच्चार-पासवणभूमिं पडिलेहइ २ दब्भसंथारयं संथरइ २ त्ता पुरत्थाभिमुहे संपलि-यंकनिसन्ने करयलपरिग्गहियं दसनहं सिरसावत्तं मत्थए अंजलिं कट्टु एवं वंदासी नमोत्थु णं अरहंताणं भगवंताणं जाव संपत्ताणं, नमोत्थु णं समणस्स भगवओ महावीरं जाव संपाविउकामस्स, वंदामी णं भगवंतं तत्थ गयं इहगते, तिकट्टु वंदइ नमंसति २ एवं वंदासी–पुव्विं पि मए समणस्स भगवओ महा-वीरस्स अंतिए सव्वे पाणाइवाए पच्चक्खाए जावज्जीवाए जाव मिच्छादंस-णसल्ले पच्चक्खाए जावज्जीवाए इयाणिंपि य णं समणस्स भगवओ महा-वीरस्स अंतिए सव्वं पाणाइवायं पच्चक्खामि जाव मिच्छादंसणसल्लं पच्च-क्खामि, एवं सव्वं असणं पाणं खाइमं साइमं चउव्विहंपि आहारं पच्चक्खामि जावज्जीवाए, जं पि य इमं सरीरं इट्ठं कंतं पियं जाव फुसंतु तिकट्टु एयं पि णं चरमेहिं, उस्सासनीसासेहि वोसिरामि तिकट्टु संलेहणाजूसणाजूसिए भत्तपाणपडियाइक्खिए पाओवगए कालं अणवकंखमाणे विहरति। तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए

he asked Sramaṇa Bhagavāna Mahāvira:-Bhagavan! Is the account of the discussion with the sthaviras at Rājagriha that I have recently heard, correct or not? Are the answers given by the sthaviras correct or not? Are the sthaviras able to give correct answers?

Bhagavāna:-Gautama! The answers given by the sthaviras to the citizens of Tuṅgiyā Nagarī are quite correct. Whatever they have said, is perfectly true. O Gautama! It is my firm con-

---

सामाइयमादियाइं एक्कारसअंगाइं अहिज्जित्ता बहुपडिपुण्णाइं दुवालसवासाइं सामन्नपरियागं पाउणित्ता मासियाए संलेहणा अत्ताणंए झूसित्ता सट्ठिं भत्ताइं अणसणाए छेदेत्ता सालोइयपडिक्कंते समाहिपत्ते आणुपुव्वीए कालगए (सूत्र-९५).

तए णं ते थेरा भगवंओ खंदयं अणगारं कालगयं जाणित्ता परिनिव्वाणवत्तियं काउस्सग्गं करेंति २ पत्तचीवराणि गिण्हंति २ विपुलाओ पव्वयाओ सणियं २ पच्चोरुहंति २ जेणेव समणे भगवं महावीर तेणेव उवागच्छन्ति समणे भगवं महावीरं वंदंति नमंसंति २ एवं वयासी-एव खलु देवाणुप्पियाणं अंतेवासी खंदए नामं अणगारे पगइभद्दए पगतिविणीए पगतिउवसंते पगतिपयणुकोहमाणमायालोभे मिउमद्दवसंपन्ने अल्लीणेभ द्दए विणिए, से णं देवाणुप्पिएहिं अब्भणुण्णाए समाणे सयमेव पंचमहव्वयाणि आरोवित्ता समणे य समणीओ य खामेत्ता अम्हेहिं सद्धिं विपुलं पव्वयं तं चेव निरवसेसं जाव आणुपुव्वीए कालगए इमे य से आयारभंडए। भंते त्ति भगवं गोयमे समणं भगवं महावीरं वंदति नमंसति २ एव वयासी-एवं खलु देवाणुप्पियाणं अंतेवासी खंदए नामं अणगार कालमासे कालं किच्चा कहिं गए? कहिं उववण्णे? गोयमाइ समणे भगवं महावीरं भगवं गोयमं एवं वयासी-एवं खलु गोयमा! मम अंतेवासी खंदए नामं अणगारे पगतिभद्दए जाव से णं मए अब्भणुण्णाए समाणे सयमेव पंचमहव्वयाइ आरुहेत्ता त चेव सव्वं अविसेसियं नेयव्वं जाव आलोतियपडिक्कंते समाहिपत्ते कालमासे कालं किच्चा

viction that gods in déva-lokas are produced by austerities and self-control in previous lives.

During this year, Véhāsa, Abhaya Muni and some other sādhus did aṇasaṇa (remaining in religious meditation without drink and food) till death on Vipula Giri, near Rājagriha Nagara and they were born as gods

Śramaṇa Bhagavān Mahāvīra lived at Rājagraha Nagara during the rainy season

---

अच्चुए कप्पे देवत्ताए उववण्णे. तत्थ णं अत्थेगइयाणं देवाणं बावीसं सागरोवमाइं ठिती पण्णत्ता, तस्स णं खंदयस्स वि देवस्स बावीसं सागरोवमाइं ठिती पण्णत्ता। से णं भंते! खंदए देवे ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठितीक्खएणं अणंतरं चयं चइत्ता कहिं गच्छिहिसि? कहिं उववज्जिहिति? गोयमा! महाविदेहे वासे सिज्झिहिति बुज्झिहिति मुच्चिहिति परिनिव्वाहिति सव्वदुक्खाणमंतं करेहिति ॥ (सू-९६).

CHAPTER VI

Twenty-fifth year of Ascetic Life (B. C. 544-43)

1. Untimely Death of King Śrenika. 2. Dīkṣā of Padma, Mahā Padma and other grandsons of King Śréṇika 3. Vrata-grahaṇa of Jina Pālita and other house-holders 4. Dīkṣā of Kṣémaka, Dhritidhara and others.

After the close of the rainy season, Śramaṇa Bhagavâna Mahāvira went in the direction of Campâ Nagarī.

Untimely Death of King Śrèṇika.

King Śréṇika reigned for many years, Hindu and Buddhist writers calculate the reign of King Śréṇika to be of fifty-one (51) or fifty-two (52) years' duration. Kūṇika alias Ajātaśatra was very impatient to get his father's throne: he was only waiting for the old man to die; hence he imprisoned his father with the help of his other brothers, and he himself usurped the throne.

When Kūṇika was in the womb of his mother Céllaṇā-devi, a wicked idea occurred in her mind, of eating Śréṇik's flesh. Thinking that the would be child would be an object of misfortune to King Śréṇika, she had her son thrown away into a heap of rubbish as soon as he was born. But by the persistent order of King Śréṇika, the child was brought back into the palace. and as he was thrown away into a heap of rubbish in the King's Aśoka garden, he was fondly named Aśoka-chandra by the king himself, But Cellaṇā-dévî had no love for him. There was always some distinction in her treatment towards Kuṇika and other princes, Kuṇika realised his condition but he thought

his mother's ill-treatment towards himself was caused by his father King Śréṇika himself. Consequently even after imprisonment, King Śréṇika was very harshly treated by Kuṇika and was put to a number of tormentations by him No one was allowed to go to the King without Kuṇik's permission Queen Céllaṇa could not be prevented from going, and so she alone was allowed to go to him. Kunika intended to kill King Śréṇika by putting him to a number of cruel tormentations and by hunger. Cellaṇā-dévî used to feed the king secretly with sweet-balls and some strong wine, hidden in her garments.

When one day King Kuṇika was taking his meals, his affectionate son Udāyî was in his lap. Kuṇik's mother Céllaṇā-dévī was sitting opposite to him. While the king was happily tasting his food, the child in his lap voided urine and the stream of urine fell into the king's dish, with the intention that flow of his son's urine should not be stopped Kuṇika did not remove him from his lap but throwing off a small portion of the food with his own hands he ate the remaining food from the dish.

Now, taking this incident as the appropriate opportunity, Çellaṇā-dévî talked about parental love towards one's own child. She referred to the way how he was affectionately brought back by King Śréṇika from the heap of rubbish where he was thrown away by herself soon after his birth and how King Śréṇika used to keep Kuṇik's suppurating finger into his own month with the object of allaying pain in the wound caused by a hen biting off a portion of his finger when he was lying unprotected there.

Kuṇika now realised his own fault. He repented for having imprisoned King Śrèṇika out of his love for power. With the object of breaking open the king's shackles of bondage with his own hands, Kûṇikạ ran towards the prison with a big iron-hammer in his hand. But King Śréṇika on seeing Kûṇika coming to the prison with a hammer in his hand, thought that Kūṇika would kill him with cruel tormentations and so, he himself committed suicide. Kuṇika became much grieved After the death

of King Śréṇika, the mind of Kûṇika became very restless on seeing the numarous objects in Rājagriha Nagarî capable of arousing the memories of his lamented father. He, therefore, changed his capital to Campā Nagarî. Campā Nagarî became prosperous as merchants and the mass of population naturally turn to the Capital town for extensive trade and business developments.

2. Dîkṣā of Ten Grandsons of Śréṇika

At this time, Śramaṇa Bhagavāna Mahāvîra came to Campā Nagarî. During his residence at Campā Nagarî ten grand-sons of King Śréṇika named 1. Padma 2. Mahā-padma 3. Bhadra 4. Su-bhadra 5. Mahā bhadra 6. Padma-séna 7. Padma-gulma. 8. Nalinī-gulma 9. Ānanda and 10. Nandana-heard the preaching of Śramaṇa Bhagavāna Mahāvîra and requested their parents for permission for Dīksā. The parents of these princes were as follow.

	Prince	Father	Mother.
1.	Padma	Kāla	Kālī
2.	Mahā-padma	Sukāla	Sukālî
3.	Bhadra	Mahā-Kāla	Madâ-Kālî
4.	Su-bhadra	Krisṇa	Krisṇā
5.	Mahā-bhadra	Su-krisṇa	Su-krisṇā
6.	Padma-séna	Mahâ-krisṇa	Mahā-krisṇā
7.	Padma-gulma	Vîra-krisṇa	Vîra-krisṇā
8.	Nalinî-gulma	Rāma-krisṇa	Rāma-krisṇâ
9.	Ānanda	Pitrusén‌a-krisṇa	Pitrusén‌a-krisṇā
10.	Nandana	Mahāséna krisṇa	Mahāséna-krisṇā

The parents and other family-members of these princes explained to them the difficulties and inconveniences of ascetic life as all of them were fondly bred up in great affluence, and as they had never experienced even the minor troubles of an ordinary man. But all their efforts to prevail upon them, proved futile and knowing that all the ten princes were firmly determined, their parents gave them permission for Dîkṣā.

After Dīkṣā, they studied the Jaina Āgamas and practised

severe austerities. After death, all of them were born as dévas (gods) in déva-lokas.

3. Dîksā of Jina Pālita

Jina Pālita son of Mākandî took Dîksā at the pious hands of Śramaṇa Bhagavāna Mahāvîra. The account narrated in the Jain Āgamas about some of his life-incidents is as follows:—

Mākandî had two sons named Jina Pālita and Jîna-rakṣita by his wife Bhadrā. Both were adventurous mariners. During eleven voyages they had acquired much wealth.

One day, both the brothers went on a voyage to a distant country against the wish of their parents. After voyaging a long distance off in the sea, a sudden tempest over-took them, and their boat collided with a big rock and was wrecked. Both the brothers-each of them-fortunately took hold of a big wooden board to ride on and they were able to reach an unknown island. A female deity was residing there in her magnificent palace. She came to the two brothers and took them to her palace against their will. There, she was enjoying sensual pleasures with them. She used to bring highly delicious fruits for them to eat and she was living as their wife with them.

One day, the deity, under orders from Śakréndra, went on a duty of going round the Lavaṇa Samudra (the Salt Sea) twenty-one times, and of cleaning the sea of all rubbish, while departing, she told both the brothers to remain in her palace till he returned and advised them to go wherever they liked and to amuse themselves if they became disturbed by separation from her. But she strongly refused them to go in the Southern Direction as there was a poisonous serpent emitting virulent poison through his eyes, causing instantaneous death.

After the departure of the deity, both the brothers began to amuse them in various parts of the forest but they became very eager to go in the Southern Direction as they were strictly forbidden by the deity.

At last, one day, with a firm determination they went in the Sonthern Direction. Having gone a long distance they reached a terrible slaughterıng place, A man was hanging on gallows and he was impatiently making piteous cries of agony. There were rotten cadavers of numerous persons lying scattered here and there. On beıng ques,ioned, the man on the gallows narrated all the hardships experienced by himself, He was a seafaring merchant. One day his boat was suddenly destroyed and he was drifted to this same island. The female deity of the island took him to her palace, and he was happily amusing himself there, enjoying sensual pleasures with her. But, after all he was an ordinary human beıng, How can any one act strictly in accordance with the fanciful whims of some voluptuous goddesses at all periods of time ? One day when he was not inclined to act according to her whıms, she angrily took him to the gallows and kept him hanging there. She invariably reduced to such a state, any individual who happens to come to this island

On hearing this account, both the brothers began to tremble with fear and they asked him the easiest way of escaping from the island. The man on the gallows said:-"In the Eastern Direction there ıs a temple of an Yakṣa (a kind of deity) named Sailaka. The deity is to be found in the form of a horse. He becomes visible on the eighth, fourteenth, fifteenth, and the thirtieth day of each month and loudly declares:-"Whom can I protect? Whom can I save ? " You go to the temple on the fourteenth day of the month, and worship the yaksa. If he asks you, you say 'Save us' 'Protect us'

Both the brothers did whatever the man on the gallows advised them to do. The Yakṣa told him:-I will make you sit on my back as a horse, and I will take across the Lavaṇa Samudra. The goddess will follow you and she will persistently try to entice you by amorous pranks, and she will terrify you but you should never yıelo to her entreaties and you should not look at her. Because, so long as you are on my back, no one will have

any power to touch you. But in case you are induced to look at her by her amorous pranks or by threats, I will, at once, throw you into the sea from my back and the goddess will instantly kill you." Having consented to act with firm determination, both the brothers rode on his back and they started on their journey towards Campā Nagarī.

As soon as she returned to her palace after completing her work of cleaning the Lavaṇa Samudra, she could not find the two brothers there. She at once realised the exact situation and followed them. She tried to terrify them in various ways but when she saw that they were not at all unsteady, she tried to entice them by amorous pranks. Out of the two brothers, Jina Raksita was attracted by her lovely and sweet amorous words, and as soon as he looked at her with affectionate eyes, the Yakṣa forcibly threw him into the sea from his back, and the goddess, taking him on her sword, at once slew him. When Jina Pālita came near Campā Nagarī, the Yakṣa put him down near a garden. Jina Pâlita went to his own house and narrating his hardships before his parents with tears in his eyes, he informed them about the death of his brother Jina Rakṣita. With the disappearance of sorrow in course of time, all of them began to pass their days happily.

At this time, Śramaṇa Bhagavāna Mahâvîra came to Campā Nagarī. On hearing the preaching, Jina Pālita took Bhagavatī Dîksā, at the pious hands of the Worshipful Lord, for the welfare of his Soul, with the permission of his parents. Taking the account of both the brothers as a precept, Śramaṇa Bhagavāna Mahāvīra preached as follows.–Those monks and nuns, who becoming bewildered by the infatuation of vowlessness, leave off ascetic life by sheer cowardice, suffer terrible miseries during endless wanderings in various existences in infinite Saṁsāra, like Jina Rakṣita, and those who like his brother Jina Pālita, are firm in their vows, easily cross the ocean of this terrible Saṁsāra.

At Campā Nagarī, there was another marine merchant named

Pālita–a devotee of Śramaṇa Bhagavâna Mahāvīra. He went to Pihuṇḍa Bunder, for business purposes There he became very wealthy. He married the daughter of a rich merchant. She became pregnant in due course of time Pālita was returning to Campâ Nagarî with his pregnant wife. On the way, she gave birth to a male child. The child was named* Samudrapâla.

॥ समद्रपालीयमध्ययनम् ॥

चंपाए पालिए नामं सावए आसि वाणिए ।
महावीरस्स भगवओ सीसो सो उ महप्पणो ॥ १ ॥

निग्गंथे पावयणे सावए से विवेकीए ।
पोएण ववहरंते पिंहुडं नगरमागए ॥ २ ॥

पिहुंडे ववहरंतस्स वाणिओ देइ धूयरं ।
तं ससत्तं पईगिज्झ सदेसमह पत्थिओ ॥ ३ ॥

अह पालियस्स घरणी समुद्दंमि पसवई ।
अह बालए तहिं जाव समुद्दपालित्ति नामए ॥ ४ ॥

खेमेण आगए चंपं सावए वाणिए घरं ।
संवड्ढई घरे तस्स दारए से सुहोईए ॥ ५ ॥

बावत्तरी कलाओ य सिक्खिए नीइकोविए ।
जुव्वणेण य संपन्ने सुरूवे पियदंसणे ॥ ६ ॥

तस्स रूववइं भज्जं पिया आणेइ रूविणिं ।
पासाए कीलए रम्मे देवो दोगुंदगो जहा ॥ ७ ॥

अह अन्नया कयाई पासायालोयणे ट्ठियो ।
वज्झमंडणसोभागं वज्झं पासइ वज्झगं ॥ ८ ॥

तं पासिऊण संवेगं समुद्दपालो इणमब्भवी ।
अहो! असुहाणकम्माणं निज्जाणपावगं इमं ॥ ९ ॥

संबुद्धो सो तहिं भगवं परं संवेगमागओ ॥

From Campā Nagarî, *Ś*ramaṇa Bhagavān Mahāvîra went in the direction of Mithilā.

At Kākandī Nagarî, Ksémaka, Dhriti-dhara and other householders heard the preaching of *Ś*ramaṇa Bhagavāna Mahāvîra and entrusting the management of their domestic and business affairs to their eldest son, they took Bhāgavatî Dikṣa at the blessed hands of the Worshipful Lord.

आपुच्छेम्मायां-पियरो पव्वए अणगारियं ॥ १० ॥

जहित्तु संगं य महाकिलेसं महंतमोहं कासिणं भयावहं ।
परियायधम्मं चाभिरोयएज्जा वयाणि सीलाणि परीसहेया ॥ ११ ॥

अहिंसा-सच्चं च अतेगणं च तत्ता य बंभं अपरिग्गहं च ।
पडिवज्जिया पंच महव्वयाइं चरिज्जधम्मं जिणदेसियं विऊ ॥ १२ ॥

सव्वेहिं भूएहिं दयाणुकंपे खंतिक्खमे संजयबंभयारी ।
सावज्जजोगं परिवज्जंतो चरिज्ज भिक्खू सुसमाहिइंदिए ॥ १३ ॥

कालेण कालं विहरेज्ज रट्ठे बलाबलं जाणिय अप्पणो य ।
सीहो व सद्देण न संतसिज्जा वयजोग सुच्चा असब्भमाहु ॥ १४ ॥

उवेहमाणो उ परिव्वइज्जा पियमप्पियं सव्व तितिक्खएज्जा ।
न सव्व सव्वत्थऽभिरोयइज्जा न यावि पूयं गरहं च संजए ॥ १५ ॥

अणेगछंदा इह माणवेहिं जे भवओ सपकरेइ भिक्खू ।
भय-भरवा तत्थ उइंति भीमा दिव्वा मणुस्सा अदुवातिरिच्छा ॥ १६ ॥

परीसहा दुव्विसहा अणेगे सीयंति जत्था बहुकायरा नरा ।
से तत्थ पत्ते न वहिज्ज भिक्खू संगामसीसे इव नागराया ॥ १७ ॥

सीओसणा दंस-मसा य फासा आयंका विविहा फुसंति देहं ।
अकुक्कुओ तत्थऽहियासइज्जा रयाइं खेविज्ज पुरे कडाइं ॥ १८ ॥

पहाय रागंच तहेय दोसं मोहं च भिक्खू सययं वियक्खणो ।
मेरु व्व वाएथ अंकपमाणो परीसहे आयगुत्ते सहिज्जो ॥ १९ ॥

During this twenty-fifth year of Ascetic Life, Śramaṇa Bhagavāna Mahāvîra lived at Mithilā Nagarî for the rainy season.

Twenty-sixth Year of Ascetic Life (B. C. 543-42).

1. Vihāra towards Aṅga Déśa. 2. Fighting at Vaiśālī 3. Dîkṣā of the ten widowed Queens of King Śrèṇika.

1. Vihāra towards Aṅga Dèśa.

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvîra left Mithilā Nagarī, and going in the direction of Aṅga Déśa, he came to Campā Nagarî and put up at Purṇabhadra Caitya of that town.

2. Fighting at Vaiśālî.

During this time, there was severe fighting and blood-shed going on at Vaiśālî. Its immediate cause was as follows:-King Śréṇika had given a precious necklace of eighteen strings and an excellent elephant named Sécanaka to his two sons Halla and Vèhalla during his life-time. When one day, Halla and Véhalla

---

अणुन्नए नावणए महेसी न यावि पूयं गरहं च संजए।
से उज्जुभावं पडिव्ज संजए निव्वाणमग्गं विरए उवेइ ॥ २० ॥

अरइ-रइसहे पहीणसंथवे विरए आयहिए पहाणवं ।
परमट्ठपएहिं चिट्ठई छिन्नसोए अममो अकिंचणो ॥ २१ ॥

विवित्तलयणाइ भज्ज ताइं निरुवलेवाई असंथडाइ ।
इसीहि चिन्नाइ महायसेहि काएण फासेज्ज परिसहाई ॥ २२ ॥

स नाण-नाणोवगए महेसी अणुत्तरं चरिउं धम्मसंचयं ।
अणुत्तरे नाणधरे जसंसी ओभासई सूरिए वंतलिक्खे ॥ २३ ॥

दुविहं खवेऊण य पुन्न-पावं निरंगणे सव्वओ विप्पमुक्खो ।
तरित्ता समुदं व महाभवोहं समुद्दपाले अपुणागमं गए ॥ २४ ॥

पत्ति बेमि ॥

riding on ṣècanaka elephant with the neck-lace on the neck of one of them, were moving about in the town, they were seen by Padmāvatī-the queen of Kuṇika. After the death of King Śré-ṇika, Padmāvatî-the queen of King Kuṇika (Ajātaśatru), thinking that as long as the divine neck-lace and the excellent elephant Secanka-the most valuable articles of the kingdom-were in the possession of other persons, the whole kingdom of Magadha resembled a man with his face utterly destitute of eyes prevailed up on King Kûṇika (Ajâtaśatru) to get them back from his brothers. Kuṇika ordered his brothers Halla and Véhalla to hand him over the two precious articles. Fearing that Kûṇika would snatch them away, from them by forces and he may poison them or may kill them cruelly, both the brothers Halla and Vehalla ran away during a night, along with their family-members to Vaiśālî and lived there under the shelter of their .maternal uncle King Cétaka of Vaiśālî, taking the necklace and the elephant Sècanaka with them.

King Kûnika sent word to King Cétaka of Vaiśālî-his own maternal uncle-to the effect that as the enthroned Kiug of magadha, Kūṇika himself had a prior right over the neclace and the elephant the valuable articles of the State. Instead of handing over the two articles of the State to me, Halla and Vehalla have run away with them to your capital town under your shelter and they are still living tnere. You should either hand over the necklace and the elephant to me or you should hand over the two brothers to me King Cèṭaka in reply, iuformed Kûnika that the necklace and Śecanaka elephant belonged to King Śréṇika with his own hands had given these articles willingly presents to his sons Halla and Vèhalla during his life-time. You are not justified in asking for them. Besides, how can I possibly hand over any person who has come under my shelter ? I cannot, under any circumstance, hand over my own nephewe, who looking upon me as their own father, have saught my protection."

Kūṇika waged war with King Cétaka of Vaisālī and laid an impassable seige around Vaiśāli Nagarī. King Kuṇika had a a very storng army and Kāla Kumāra a step brother of Kuṇika was appointed as the commander of the forces. The nine Licchavi kings and nine Mallaki kings and the eighteen Republican Kings of Kāśi-Kośala also fought on the side of King Céṭaka. Arahanta Bhagavān Mahāvira knew in general, heard and and knew in details the * Mahāśilā-kantaka Saṅgrama-i-e fighting with the weapons named Mahā-śilā-kañtaka and Ratha-muśala. Questioned by Gaṇadhara Indrabhūti Gautama as to who will be victorious and who will be defeated, Śramaṇa Bhagavāna Mahāvīra replied :—Vajjī Vidéha=putra Kūṇika will be victorious, and Nava Mallaki, nine Lecchaki chiefs and the eighteen kings of the Republics of Kāśī and Kośala will be defeated.

The story of the fight recorded in Bhagavatī Sūtra of the

---

*णाणमेयं अरहया सुयमेयं अरहया विन्नामेयं अरहया महासिलाकंटक संगामे २॥ महासिलकंटए णं भंते ! संगामे वट्टमाणे के जइत्था के पराजइत्था ? गोयमा ! वज्जी विदेहपुत्ते जइत्था, नवमल्लई नवलेच्छई कासीकोसलगा अट्ठारस वि गणरायाओ पराजइत्था ॥ तए णं से कोणिए राया महासिलाकंटक उवट्ठियं जाणित्ता कोडुंबियपुरिसे सद्दावेहइ २ एवं वयासी :—खिप्पामेव भो देवाणुप्पिया ! उदाइं हत्थिरायं पडिकप्पेह हयगयरहजोहकलियं चाउरंगिणिं सेणिं सन्नाहह २त्ता मम एयामाणत्तियं खिप्पामेव पच्चप्पिणह। तए णं ते कोडुंबियपुरिसा कोणिएणं रन्ना एवं वुत्ता समाणा हट्ठतुट्ठ जाव अंजलिं कट्टु एवं साम ! महात्ते आणाए विणयेणं वयणं पडिजणंति २ खिप्पामेव छेयायरियोवएसमतिकप्पणाविकप्पेहिं सुनिउणेहिं एवं जहा उववाइए जाव भीमं संगामियं अउज्झं उदाइं हत्थिरायं पडिकप्पेंति हयगय जाव सन्नाहेंति २ जेणेव कूणिए राया तेणेव उवागच्छइ तेणेव उवागच्छित्ता करयल० कूणियस्स रन्नो तमाणत्तियं पच्चपिणंति, तए णं से कूणिए राया जेणेव मज्जणघरे जेणेव उवागच्छइ तेणेव उवागच्छित्ता मज्जणघरं अणुप-

Jainas is as follows:-There was a king named Kūṇika. His two step-brothers Halla and Véhalla, putting on excellent garments, divine ear-rings, and divine neck-lace and riding an elephant named Sècanaka, were seen amusing themselves by Padmāvatī-queen of King Kūṇika. One day Padmāvatī prevailed upon Kūṇika to ask for the elephant and the divine articles from his two brothers, out of envy. Thinking that Kūṇika would harass them, both the brothers, went away one night with the elephant and the two articles to Vaiśālī, and took shelter under their great maternal uncle King Cèṭakā of Vaiśālī. Now King Kūṇika of Magadha sent word through a messenger to King Cèṭaka to hand over his two brothers, the elephant, and the divine objects to him. On Cèṭaka Mahārāja refusing, to hand over his own nephews and other objects, Kūṇika waged war against Vaiśālī. Kūṇika took ten of his step-brothers to the battle-field. To each of them, he allotted 3000 elephants, 3000 chariots, 3000 horses, and numerous foot-soldiers, under his command. Kūṇika had similar equipment under his own command.

King Cétaka had all his feudatory chiefs-Nine Mallaki, nine Lecchavi and eighteen Republican kings of Kāsī-Kośala for his assistance. Kūṇika had his army arranged in the form of a Garuḍa (king of the arranged in sāgara vjnha (resembling a

---

विसइ मज्जणघरं अणुपविसित्ता ण्हाए कयबलिकम्मे कयकोउयमंगलपायच्छित्ते सव्वालंकारविभूसिए सन्नद्धबद्धवम्मियकवए उप्पीलीयसरासणपट्टिए पिणद्धगेवेज्जे विमलवरबद्धचिंधपट्टे गहियाउहप्पहरणे सकोरिंटमल्लदामेणं छत्तणं धरिज्जमाणेणं चउचामरवालवीतियगे मंगलजयसद्दकयालोए एवं जहा-उववाइए जाव उवागच्छित्ता उदाइं हत्थिरायं दुरूढे, तए णं से कूणिए राया हारोत्थयसुकयरइयवच्छे जहा उववाइए जाव सेयवरचामराहिं उद्धुव-माणीहिं हयगयरहपवरजोहकलियाए चाउरंगिणीए सेणाए सद्धिं संपुरिवुडे महया भडचडगरविंदपरिक्खित्ते- जेणेव महासिलाए कंटए संगामे तेणेव उवागच्छइ तेणेव उवागच्छित्ता महासिलाकंटयं संगामं ओयाए, पुरओ य से

sea). Kāla-step brother of Kûṇika was appointed as the commander of Kûṇik's forces. Céṭaka Mahārāja was a very clever archer. He had a vow to set forth one arrow only during the day. He would never miss his aim On the first day of the battle Kūnik's step brother Kāla-commandar of the Forces-was killed by Céṭak's arrow. Another was appointed in his stead. He was killed the next day. In this way, the ten-step-brothers of Kûnika were killed during the first ten days of the fight. Kūṇika was greatly disappointed. On the eleventh day, Kûṇika observed a fasting of three days and invoked the help of Indras. Two Indras-viz Śakra and Camaréndra came for assistance. Śakra told Kûṇika that as Céṭaka Mahārāja was a devout Śrāvaka of

---

सक्के देविंदे देवराया एगं महं अभेज्जकवयं वइरपडिरूवगं विउव्वित्ताणं चिट्ठति, एवं खलु दो संगामं संगामेंति, तं जहा-देविंदे य मणुइंदे य एगत्थिणी णं पभू कूणिए राया पराजिणित्तए, तए णं से कूणिए राया महासिलाकंटकं संगामं संगामेमाणे नवमल्लइ नवलेच्छइ कासीकोसलगा अट्ठारस वि गणरायाणो हयमहियपवरवीरघाइयवियडियचिंधद्धयपडागे किच्छपाणगए दिसो दिसिं पडिसेहित्था ॥ से केणट्ठेणं भंते ! एवं वुच्चइ महासिलाकंटए संगामे ? गोयमा ! महासिलाकंटए णं संगामे वट्टमाणे जे तत्थ आसे वा हत्थी वा जोहे वा सारही वा तणेण वा पत्तेण वा कट्ठेण वा सक्कराए वा अभिहम्मति सव्वे से जाणइ महासिलाए अहं अभिहए महा० २, से तेणट्ठेणं गोयमा ! महासिलाकंटए संगामे । महासिलाकंटए णं भंते ? संगामे वट्टमाणे कति जणसयसाहस्सीओ वहियाओ ? गोयमा ! चउरासीइं जणसयसाहस्सीओ वहियाओ । ते णं भंते ? मणुया निस्सीला जाव निप्पच्चक्खाणपोसहोववासा रुट्ठा परिकुविया समरवहिया अणुवसंता कालमासे कालं किच्चा कहिं उववन्ना ? गोयमा ! ओसन्नं नरगतिरिक्खजोणिएसु उववन्ना (सूत्र-३००)

भगवतीसूत्र-शतक-७ उद्देश ९.

Śramaṇa Bhagavāna Mahāvîra, he will not kill him, but he would protect him (Kuṇika). Then, he prepared an non-pierceable admantine armonr for Kūṇika, Then, Camaréndra prepared two weapons viz 1. Mahā=śilā=Kantaka and Ratha muśala.

I. Mahā-śilā-kaṅṭaka was a machine used in this battle, by which, very small pieces of grass, wood, leaves, or pebbles, if thrown through it, would injure as if very large slabs of stone fell heavily and caused destruction.

II. Ratha-muśala-was a chariot without a driver, as well as, horses, but equipped with a heavy, strong clubs capable of being wielded in various directions. A number of such chariots swiftly rushing through an arrayed army, will cause destruction of thousands of soldiers in a day. King Kûṇika again made elaborate preparations for a march to the battle-field. Having put on the adamantine divine armour on his body, with a waist-band of embroidered gold, with a war-like band on his chest, and a number of deadly weapons of small size hanging by his sides, King Kūṇika riding a well-caprisoned elephant, with four chowries being waived on his sides and a big umbrella embellished with Koraṅṭa flowers held over his head, started for the battle-field surrounded by his numerous fendatory chiefs crown princes ministers, astrologers spies, guards officers, generals, messengers, personal attendents and domestics. Fighting continued for nearly one year. It is said eighty-four hundred thousand men (8400000) were killed in the war.

On seeing that numerous persons were being killed every day, King Céṭaka, leaving the battle-field entered Vaiśālî and committed suicide by falling into a deep well. His whole army dispersed and the Mallaki and Lécchaki princes as well as the Republican Kings of Kāsî and Kośala ran away in various directions.

Kûṇika took possession of Vaisālî and he had the whole town destroyed and rendered into waste land by having the entire area of the town furrowed by ploughs drawn by asses.

A Story about Destruction of Vaiśālī.

There is another story about the destruction of Vaisālī. It runs as follows:–King Kūṇika of Magadha, very often thought of taking revenge on his own maternal uncle King Ceṭaka of Vaiśālī. He laid seige to Vaiśālī a number of times but he was not successful. He at last tried to accomplish his object through the help of a goddess. He worshipped the goddess with much devotion After numerous solicitations, and humble entreaties, the goddess appeared before him and consented to do his work. She instructed Kūṇika to call upon prostitute Māgadhikā of Campā Nagarī to entice Kūlavāluka Muni, also of Campā Nagarī to help him in conquering Vaiśālī. Māgadhikā was living at Campā Nagarī. Kūṇika sent for her and informed her about his conversation with the goddess, and also instructed her to entice Kūlavāluka either by inducements or entreaties or by any other method suitable to her.

Māgadhikā consented to do the work. Acting the part of a śuddha śrāvikā (a female devotee of Jainism) she went to the Jaina Ācārya in the town and got information about the Kūlavāluka Muni. The Ācārya said:–An excellent muni (ascetic) had an ill-behaved disciple. Whenever his Guru was giving him healthy advice for his misgivings and transgressions in daily routine religious ceremonies, he was offended. One day he thought of taking revenge on his Guru. When both of them, had been to a big mountain in the vicinity, for a pilgrimage, the ill-natured disciple tried to kill his Guru by hurling on the Guru who was walking in front of him, a very heavy slab of stone. But fortunately, the Guru escaped without the slightest injury. The Guru at that time, angrily gave him a curse, telling him that he would have his Vow of Celibay broken by a woman of low character. With the object of avoiding the happenings of the Guru's curse and also in order to escape the stain on his ascetic life, the disciple went away into a thick forest where not a single woman can be found.

The river, on whose bank, the disciple-Muṇi was practising tapa (austerities), one day, became heavily flooded with rain-waters from surrounding districts, but floods disappeared quickly without doing any harm either to the crop or to animals owing to sanctity of his austerities. From that time, onward, that Muni has been nick-named Ḳūla-vāluka. It seems, he must be living at present, somewhere in near vicinity.

Māgadhikā, on getting this much information, went to that place under the guise of a pilgrimage to various sacred places. She saw Ḳūlavāluka Muni there and enticing him with sweet words and highly polite manners, she invited the Muni for alms at her lodgings. Māgadhika gave a drug mixed with his food, which caused severe diarrhoea to the Muni. By a number of loose motions repeated at very frequent intervals, the body of the Muni became greatly enfeebled. He had no strength even to cover his owh body. Now, the treacherous prostitute Māgadhikā came to the Muni and saying that she cannot, under any circumstance leave him in a wretched condition, she remained in constant attendance on the Muni, acting like a nurse. She was washing him, lifting up his body, shampooing his body and doing all sorts of comforts for his body. With gradual increase in strength, the constant touch of the body of a very handsome charming young female, began to have its natural deleterious effects on the mind of the young Muni. māgadhikā enticed the the Muni and he accompanied her to campā Nagarī. Now, at Çampâ Nagari, King Ḳūṇika requested the Muni to find out a stratagem by which the capture of Vaiśâli Nagari will be an easy task for him. Infatuated by Māgadhikā, the helples Muni entered Vaisāli with his ascetic's apparal without the slightest hindrance. In the meantime, King Ḳūṇika had made his seige round Vaiśāli utterly impassable.

When Ḳūla-vāluka Muni was moving about in Vaiśāli for making inquires about the cause for the unassailability of Vaiśāli Nagari, he saw a marble stûpa (a domeshaped monument),

On careful reading of an inscription on the stûpa he knew that there were very auspicious starry conjunctions at the time of its installations. He soon conjectured that circumstance to be the cause of the non=vulnerability of the town. He, therefore, made up his mind to destory the stûpa.

The people of Vaiśâli·Nagari, had become tired with the terror of a long continued seige round their town. They naturally asked Kūla-vālūka Muni as to when they will become free from the seige. The Muni replied :=You will be free from the terror of the seige only when you destory this stupa because its installation ceremony has been done at a very unlucky moment.' On hearing those words of the Muni, some people began to break the monument. Now the Muni secretly sent world to King Kûnika to relax the seige and withdraw his army; people worked with double zeal in destroying the stūpa. Within a short time the whole monument was destroyed even from its foundation.

After all the work entrusted to the Muni by King Kûṇika was finished, the Muni informed the king and with a lightening speed, King Kūṇika made a strong attack on the town and entered it triumphantly.

King Cétaka of Vaisāli committed suicide by falling into deep water. King Kûṇika had the whole town of Vaiśāli destroy ed and the entire surface of town. area was furrowed with ploughs driven by asses.

From the description given above, it seems that Kūla-vāluka Muni was one of the wandering mendicants living near river-banks in forest-areas.

Dîkṣā of 10 Widowed Queens of Śréṇika

The ten widowed queens of King Śréṇika viz 1. Kālî 2 Su Kālī 3. Mahā-Kālî 4. Krisṇâ 5. Su-krisṇā 6. Mahā-krisṇā 7. Vira-

krisṇā 8. Rāma-krisṇā 9. Pitru-séna krisṇâ. 10. Mahā-séna krisṇā whose ten sons viz 1. Kāla 2. Su-kāla 3. Mahākāla 4. Krisṇa 5. Su-krisṇa 6. Mahā-krisṇa 7. Vîra-krisṇa 8. Râma-krisṇa 9. Pitru-séna krisṇa and 10. Mahā-séna Krisṇa, had gone to the battle-field near Vaiśālî, and were killed by the arrow of King Cétaka, renounced the world and took Bhāgavatī Dîkṣa at the pious hands of Śramaṇa Bhagavān Mahāvīra.

The names of the widowed queens of King Śréṇika who took Dīkṣā are as follow:—

Table.

Names of Queens	Names of their sons.
1. Kālī	1. Kāla
2. Su-kālî	2. Su-kâla
3. Mahâ-kālî	3. Mahā-kāla
4. Krisṇâ	4. Krisṇa
5. Su-krisṇā	5. Su-krisṇa
6. Mahā-krisṇā	6 Mahā-krisṇa
7. Vîra-krisṇā	7. Vîra-krisṇa
8. Rāma-krisṇā	8. Râma-krisṇa
9. Pitruséna krisṇā	9. Pitruséna krisṇa
10. Mahāséna krisṇā	10. Mahâséna-krisṇa

These ten queen sādhvis were kept under the care of Āryā Candanā.

Twenty-seventh Year of Ascetic Life. (B. C. 542-41)

1. Dîksā of Halla and Véhalla.

When the rainy season was over, Śramaṇa Bhagavāna Mahāvîra left Mtthilā Nagarî and went in the direction of Śrāvastî. On the way, to Śrâvastî. Halla (Véhāsa) and Véhalla-younger brothers of Kûṇika-on whose account a very desperate and bloody battle at Vaiśâlî was fought, becoming disgusted with worldly strange events, approached Śramaṇa Bhagavāna Mahāvîra and took Bhāgavatî Dīkṣā at the pious hands of the Worshipfnl Lord,

2 End of the Battle at Vaiśālī

When Kûṇika became victorious in the fight, the nine Licchavi kings nine Mallaki kings, and eighteen kings of Republics of Kāśi-Kośala siding with King Céṭaka of Vaiśālî, being defeated went away in various directions.

Now, King Céṭaka, leaving the battle-field, entered Vaiśalī Nagarī, and Kūṇika arranged an impassable seige around Vaiśālī. But daily at night-time, Halla and Vihalla riding the Sécanaka elephant, used to come into Kūṇik's army-camp and to do great havoc by killing hundreds of soldiers in secret assaults. At last, by the advice of his ministers Kûṇika had a big ditch prepared on their way. It was filled with live burning coals and covered slightly with rubbish. When Halla and Vihalla came near the ditch as usual, the Sécanaka elephant stood there, and did not move further. Halla and Véhalla thought that the elephant did not move further, as he was afraid of being killed on the battle-field So, they beat him severely and he bravely moved on ward, but before falling into the ditch, the faithful elephant took Halla and Véhalla on his trunk and carefully placed both the brothers on a well-protected spot Finally, Sécanaka fell into the ditch and died.

Halla and Vihalla became extremely sorry when they came to know their mistake. The intelligent dumb creature saved their lives at the expense of his own life; and the idea that they became the cause of the untimely death, of the highly intelligent animal by their own stubborn-ness, troubled them greatly Besides, by the distressful notion that the noble animal, on whose account such a desparate battle was fought and hundreds of thousands of men were killed, should be burnt alive by their own hands, and by their own folly, their mind was greatly tormented. When the fury of the battle-field subsided, both the princes, Halla and Vihalla extremely sorry for the sad incident, went to Śramaṇa Bhagavâna Mahāvîra, who was at that time, passing

near Vaiśālī, and took Bhāgavatī Dīkṣā at the pious of the hands Worshipful Lord.

3. Final Visit of Gośālaka

Śramaṇa Bhagavāna Mahâvīra had put up at Koṣṭaka Caitya of Śrāvastī Nagarī

Gośālaka had previously come to Śrâvastî He was living in the shop of a potteress named Hâlāhalā. After his separation from Śramaṇa Bhagavāna Mahāvîra, Gośālaka was living at Śrāvastī. He acquired a knowledge of Tejoleśyā and of Nimitta Śāstra (Science af Augury) at Śrāaastī, and at Śrāvastî also, he had the first notion of declaring himself as a Tîrthaṅkara.

Gośālaka had two prominent devotees at Śrāvastī Nagarî, One was the potteress Hālāhalā and the other was a merchant named Ayampula. Whenever Gośālaka came to Śrāvastī, he was living at the house of the potteress Hālāhalā.

Two years after the Dîkṣā of Śramaṇa Bhagavāna Mahâvîra himself, Gośālaka went to the worshipful Lord, and he himself became a self-made pupil of the Lord. He was not given Bhagavatî Dîkṣā. He stayed for nearly six years with Śramaṇa Bhagavāna Mahāvîra, and he used to accompany him wherever he went. After separation from the Venerable Lord, he lived alone for two years, and for the last sixteen years he had, been proclaining himself as a Tîrthaṅkara and he has been preaching the tenets of Ājivika Doctrine During this twenty-fourth year. he passed his rainy season at the shop of the potteress Hālāhalā. Even after the close of the rainy season, he was staying at Śrāvastî Nagarî

During the time that Gośālaka stayed with Sramaṇa Bhagavāna Mahavira, he was smart and full of curiosity, and he was attached to Śramaṇa Bhagavāna Mahāvîra. He was praising the the magnanimity of the austerities of Śramaṇa Bhagavāna Mahāvīra. He did not censure any ascetic who did not reach the

standard of the austerity of the Worshipful Lord. Gośālaka, who was praising the austerities of Śramaṇa Bhagavâna Mahāvīra at every step, now became a preceptor of Ājîvika Doctrine, and declaring himself as a Tîrthaṅkara, he was preaching the tenets of the Ājîvika Doctrine

At this time, Śramaṇa Bhagavāna Mahāvira, moving about through various villages and towns, came to the Koṣṭaka Caitya of Srāvastî Nagarî. Gaṇadhara Mahārāja Indrabhūti Gautama,- the chief disciple-went into the town, with the permission of the Worshipful Lord, on an alms-taking tour. While moving about in the town, the Gaṇadhara Mahāraja heard a public rumour at numerous places: Now a days there are two Tîrthaṅkaras at Śrāvasti. One is Śramaṇa Bhagavāna Mahâvîra and the other is Maṅkhali Śramaṇa Gośālaka On hearing the public talk, Gaṇadhara Mahārāja Indrabhūti Gautama was greatly astonished that numerous persons in Śrāvastî were calling Gośālaka a Tîrthaṅkara and a Sarvajna (omniscient). Returning from alms-taking, Gaṇadhara Mahārāja Indrabhūti Gautama, came to Koṣṭaka Caitya and alluding to the subject of public rumour, he asked in the presence of the assembly.-Bhagavan! How is it that there is public rumour in Śrāvastî that there are at present two Tîrthaṅkaras at Śrāvasti? Is Gośālaka a Sarvajna (omniscient), and a Tirthaṅkara?

To this question of Indrabhūti Gautama, Śramaṇa Bhagavāṇa Mahāvîra replied:--Gautama! The public talk about Gośālaka is all false. Gośālaka is not fit to be called a Jina, or a Tirthaṅkara. He has been misusing the word "Jina" Gautama! Gośālaka is neither a Jina nor a Sarvajna. He was born in a cow-pen belonging to a Brāhmaṇa named Bahula at Sarvaṇa-grâma; and he is called Gośālaka. Being the son of a mendicant named Mankhali, he is surnamed Maṅkali-putra. Twenty-four years ago, he had become my pupil, and he was staying with me. He became separated from me after a few years and thence-forward he has been moving about as he likes, and also talks as he likes."

Śramaṇa Bhagavāna Mahāvîra gave the above-named reply to the question of Indrabhūti Gautama publicly before the assembly. The meeting dispersed and the audience went to respective homes. At this time, Gośālaka was exposing himself to the rays of the Sun in a central place of the town near Koṣṭaka Udyāna He overheard with his own ears, the explanation given by Śramaṇa Bhagavâna Mahāvîra from the talks of citizens passing by, namely that Śramaṇa Bhagavāna Mahāvîra says that Gośālaka is Mankali-putra. He is neither a Jina nor a Tîrthaṅkara. He is only a vowless human being." Becoming enraged on hearing the talk of the citizens Gośālaka hurriedly went to house of the potteress Hâlāhalā in Śrāvastī, and sat in consultation with a number of his disciples

At that time an ascetic named Ānanda -a disciple of Śramaṇa Bhagavâna Mahāvîra-was passing by the resting-place of Gośālaka on an alms-taking tour. Instantly on seeing Ānanda Aṇagâra, Gośālaka stopped him on the way, and told him-O Beloved of the gods, O Ānanda ! Wait here. I am telling you a story. Listen !

It is an old story. Some merchants started on a journey to a foreign country with bullock-carts filled with various commodities. On their way, they reached a terrible forest. The merchants went on moving onward, but the end of the forest was not visible. All the water that the merchants had with them was exhausted, and they went here and there in search of drinking water in the fearful forest. At last, they found a localised spot full of green verdure. They did not get water there, but they saw four small mud-hillocks (ant-hill) wet with water. They dug one mud-hillock and they got pure drinking-water underneath it. All the merchants drank the water, and filled their empty vessels with it. Then, a wise old merchant told them:-Let us move on; our pupose is served. But the greedy merchants said:- From the first ant-hill, we have got water; from the second one we shall have gold and other costly materials'. With these words,

they broke open the second ant hill, and they took gold from it Now, the avarice of greedy merchants went on increasing. They said:- We have got water from the first ant-hill and from the second one we got gold: now, from the third and-hill we are sure to get gems and precious stones. The wise man told them.- "Leave off your avarice, you have obtained gold Now let us move on. But the greedy merchants did not give any heed to the old man's advice. They broke open the third ant-hill, and they obtained a treasure of gems and other precious stones. The greedy merchants said:-'Let us now take diamonds from this last ant hill The wise old man again told them:-'Will you now abandon your extreme greed? This is the last ant-hill Nobody knows that instead of diamonds so eagerly sought by you, a venomous serpent may come out! Whatever you have acquired is more than sufficient Now, you must not become more avaracious But how can the greedy merchants listen to the un asked for advice of an old man! They broke open the fourth ant-hill. A huge serpent emitting poison from his eyes, at once sprang out from his burrow and by the fall of a virulent poison all around from his sparking eyes, all the other merchants were burnt to ashes. Only the wise, contented, old man who was giving them good advice and who was standing at a distance was spared alive.

Ānanda! This analogy perfectly suits your religious preceptor Śramaṇa Jnāta-putra has now acquired all his desirable gains But he is not satisfied with them Granted for a moment, that he is an unique Jina in the whole world. and that there is none else who can stand comparison with him. But whenever he talks about me, he everywhere says:-He is Gośālaka He is Maṅkhali-putra He is my pupil. He is hypocritical Well! Ānanda you go and keep your Guru on his guard. I am just coming and I will reduce to the state of the unwise merchants, your preceptor who is talking the reverse.

Ānanda Aṇagâra, on hearing the angry words of Gośālaka,

was greatly terrified He hurriedly went to Śramaṇa Bhagavāna Mahāvîra and narrating the account of his talk with Gośālaka, he asked:-Bhagavan! Is Gośālaka able to burn to ashes any one by the prowess of his austerity? Is it within the domain of Gośālak's power to burn anyone to ashes instantly? To this, Śramaṇa Bhagavāna Mahāvîra replied:-Yes, Ānanda! Gośālaka is able to instanty burn to ashes anyone through the magical power of this austerity. It is the effort of his power to utilise it But that much power of ignition cannot burn a Tîrthaṅkara. Ānanda! Houseless ascetics possess anantaguṇi (endless) more power of austerity than that possessed by Gośālaka but they, being full of compassion, never make use of their power. Bhagavāna Sthaviras possess ananta-guṇi (endless) more power of austerity than that usually possessed by ordinary ascetics. Arihanta Bhagavānas possess ananta-guṇi (endless) more power of ansterity than that possessed by Sthavîra Bhagavānas. They are always full of compassion in every condition of life. They never make use of their superhuman powers acquired by severe austerities.

Ānanda! Inform Gautama and other sādhus that Gośālaka is shortly coming here At this time, he is intensely full of animosity and wickedness, Even if he comes here, and says anything or does any wrong, you should not talk with him. None should hold even a religious discussion with him Ānanda Aṇagāra gave the message of Śramaṇa Bhagavāna Mahāvîra to Indrabhūti Gautama and the assemblage of Śādhus and all of them were busy with their own work

Within a short period after the arrival of Ānanda Aṇagāra there, Gośālaka accompanied by his congregation of disciples came to Śramaṇa Bhagavāna Mahāvîra and stood near by. Remaning silent for a few moments, and addressing Śramaṇa Bhagavāna Mahāvîra, he said-Kāśyapa! Whatever you have said is quite untrue. Am I Mañkhali-putra Gośālaka? Am I your disciple? What an amount of false hood! O Long-lived One! You

already know that your disciple Maṅkhali-putra Gośālaka has alreaady died, and gone to the other world. Ārya Kāśyapa! I am not your disciple Mañkhali-putra Gośālaka but I am an altogether different individual I have assumed the body of Gośālaka out of ridicule but I am not Gośālaka but I am a religious preceptor named Udâyī Kuṇḍīyāyana incarnated in the body of Gośālaka This is my seventh incarnation. A question as to why I made so many incarnations, does naturally arise, and I will explain the reason in accordance with the tenets of my doctrine. Ārya! According to the tenets of my doctrine those who have attained Salvation, those who are attaining Salvation and those who will attain Salvation in future all these enlightened souls, will do seven divine bhavas and seven bhavas of mindless animal beings in addition to eighty-four hundred thousand Mahā Kalpas (great cosmic periods), and having done this, they will do seven incarnations, In this way, they have destroyed sixty-five hundred sixty thousand and six hundred and tnree Karma-particles; they are at present destroying them and they will destroy them in future.

O Long-lived! Hear attentively, what our Mahākalpas and Mānasa, etc are -

According to our Śāstrīya technical language, Gaṅgā means a river which is four hundred yonjanas long, half a yojana broad and five hundred dhanusyas deep.

7. Gaṅgās=1 Mahā gangā.
7 Mahāgaṅgās=1 Sâdīna Gaṅgā.
7 Sādīna-gangās=1 Mrityu Gaṅgā.
7 Mrityu-gaṅgās=1 Lohita Gaṅgā.
7 Lohita-gaṅgās=1 Āvatī Gaṅgā.
7 Āvatī-gaṅgās=1 Parmāvatī Gangā.

Multiplying, in this way, the preceding one by seven, there are One hundred seventeen thousand six hundred and fortynine (117649) gaṅgās in one Paramāvatī Gaṅgā. The years calculated

by taking one particle every year from the collected mass of the entire sand of all the rivers, form one Sarah Pramāṇa or Mānasa-sara Such three Sarah or Mānasas constitute One Mahā-kalpa. Eighty-four hundred thousand Mahâ-kalpas form One Mahā-mānasa.'

When a living being is on the way to Mokṣa (Salvation), he comes out from ananta Jîva-râsī (Nigoda), and he is born in the upper déva-loka with an age-limit of one Mānasa. Having enjoyed divine happiness there, he is born as a human being for the first time. Then, he is born in middle déva-loka with an age limit of one Mānasa and having enjoy divine happiness there he born as a human being for the second time. Then he is born in lower déva-loka with an age limit of one Mānasa, and descending from there he, is born as a human being for the third time.

Then, becoming a god in Upper Mānasottara Déva-loka with an age-limit of Mânasottara or Mahākalpa, he is born as a human being for the fourth time

Then becoming a god in Middle Mānasottara Déva-loka, he is born as a human being for the fifth time.

Then, after becoming a god in the Lower Mānasottara Déva-loka, he his born as a human being for the sixth time.

After finishing the sixth human bhava, he is born as a young god in Brahma-déva-loka wtth an age-limit of ten Sāgaropams and having enjoyed celestial pleasures for ten sāgaras, he is born as a human being for the seventh time During the seventh human existence he takes Dîkṣâ during boy-hood, and after leading a religious life, he does seven incarnations one after the other. [illegible] twenty-two twenty-one, twenty, nineteen, eighteen, seventeen, and sixteen years respectively.

Having lived for one hundred thirty-three years during these seven incarnations, the holy soul destroys all Karmas and

becomes free from miseries.

Kâśyapa ! According to the above-named tenets, I have done seven divine lives in déva-lokas and during the seventh human life, I have also done seven incarnations. The following is the explanation:—

1. During the seventh human life, I was Udāyī Kuṇḍiyāyana. I left off the body of Udāyî Kuṇḍiyāyana in the Maṇḍita-kukṣi Caitya outside Rājagraha Nagara, and took incarnation in the body of Aiṇéyaka and I incarnated there for twenty-two years.

2. I left the body of Aiṇéyaka in Candrāvatarana Caitya of Uddaṇḍa Nagara and took incarnation in the body of Mallârāma and remained there for twenty-one years.

3. I left the body of Mallārāma in Aṅga Mandira of Campā Nagarî, and I incarnated in the body of Mālya Paṇḍita and remained there, for twenty years.

4. I left the body of Mālya Paṇḍita in Kāma Mahāvana of Vārāṇasî Nagarî and I incarnated in the body of Roha and remained there for nineteen years.

5. I left the body of Roha in Pattakālaya Caitya of Ālambhikā and I incarnated in the body of Bhāradvāja and remained there, for eighteen years.

6. I left the body of Bhâradvāja and entered the body of Arjuna Gautama-putra in Kauṇḍiyāyana Caitya of Vaiśālî and remained there, for seventeen years.

7. I have left the body of Gautama Arjuna, and entered the stable, strong, and adventurous body of Gośâlaka in the pottery-shop of Hālâhalā at Śrâvastî. I will remain in this body for sixteen years. I will, then be perfectly free from all misery.

Ārya Kāśyapa ! Now, you must have known who I am. You are calling me by the name of Gośālaka but really speaking I am Udāyî Kuṇḍiyāyana incarnated in the body of Gośālaka ".

On hearing the above-named account of Gośālaka concealing his own self, Śramaṇa Bhagavāna Mahāvîra said:-Gośâlaka ! Just as a thief hids himself by holding a thread of wool, or á thread of hemp or a puff of cotton in his hand, and thinks that he is perfectly concealed, in the same way, you are desirous of concealing yourself by saying what you actually are not. O worthy man ! Do not try to conceal yourself in this way. You are the same Mañkali-putra Gośâlaka who remained with me as a self-made pupil. O worthy man ! It does not befit you to fraudulently conceal yourself in this way.

On hearing the perfectly true words of Śramaṇa Bhagavâna Mahāvîra, Gośâlaka became greatly enraged and setting forth a volley of harsh words, said -" Wicked Kāśyapa ". The time of your destruction is quite near. You are on the point of vanishing. Now, know that you will no longer remain in this world. You will not have any happiness from me. Kāśyapa !"

Sarvānūbhūti Aṇágārá-an upright and modest disciple of Śramaṇa Bhagavāná Mahāvîra-could not tolerate the insulting words of Gośālaka. He got up from his seat and going near Gośālaka he said:—"O worthy Gośālaka ! If any individual hears a religious saying from any holy saint, he respectfully salutes him and bows down at his feet, but Śramaṇa Bhagavāna Mahavīra has accepted you as his pupil and has tought you rituals and sacred learning comprised in the Jaina Āgamas. And now, you bear such malice towards him ! O worthy man ! Do not do it. It does not befit you.

The good advice of Sarvānubhūti added clarified butter to the fire of wrath of Gośālaka. In stead of becoming calm, the intense anger of Gośâlaka went on increasing. Gośālaka instantly collected Téjoléśyā and set its rays on Sarvānubhūti Anagāra. By the fierce flemes of Téjoléśyâ, the body of Sarvānubhūti Aṇagāra was burnt to ashes and he was born as a god in Sahasrâra Déva-loka.

Gośâlaka again commenced slandering Śramaṇa Bhagavānā Mahâvîra. The endurance of Kośalıka Sunakṣatra Anagāra broke down, He became excited by the insult of his Venerable Guru and he stood up like Sarvânubhûti Anagāra and began to give good advice to Gosālaka. Becoming enraged, Gośalaka threw Tėjoleśyā towards him with the result that Sunaksatra Anagâra fell down on the ground wounded by it. He paid homage to his Venerable Guru and having asked pardon of the congregation of his respectful sādhus (monks) and sādhvis (nuns), he died and was born as a god in Acyuta Déva loka.

The fire wrath of Gośālaka did not cool down even by the murdes of two innocent sādhus, But in fury of intense anger-he began to talk at random. Seeing this Śramaṇa Bhagavāna Mahāvîra told him :-Gośālaka ! One why teaches another even one word, is called his vıdyā-Guru-(preceptor in learning). One who preaches him one relıgious principle is called his Dharma -guru (religious preceptor); I have made you my pupil and have taught you the sûtras of the Jaina Āgamas. Is this your behaviour towards me ? Gośālaka ! You have been doing what is unsuıtable for you ! O worthy man ! It does not befit you. The good advice of Śramaṇa Bhagavāna Mahāvịra proved futile. Instead of becoming calm Gośālaka became more excited. He set forth all his Téjolèśyā power on Śramaṇa Bhagavāna Mahāvir's body. Gośālaka was quite sure that by this experiment his adversary would be kılled. But his judgment was wrong. Like fierce wind ıssuing from a mountain, the Téjolèśya set forth by Gośālaka revolved round the body of Śramaṇa Bhagavāna Mahāvîra and takıng an upward turn entered the body of Gośālaka Now Gośālaka bewıldered by the burning of his body caused by the impact of hıs own Téjolésye, said :-Long lıved Kāśyapa ! Your body has become pervaded by the illumination of my austerıtıes. Now, you will suffer from bilıous fever and you will die vowless wıthin six months.

Śramaṇa Bhagavāna Mahāvîra told him :—Gośālaka ! By the burning power of your austerities, it is not my body but

it is your body that is being burnt. I will live happily on this auspicious land for sixteen years. But you yourself will suffer from bilious fever and you will die vowless within seven days. Gośālaka! You have done a shameful act. O Beloved of the gods! you shall have to repent for this rash act.

The news of this dispute between Gośālaka and Śramaṇa Bhagavāna Mahāvīra rapidly reached the town. The people began to say :-'To day there was a discussion between two Jinas at Koṣṭaka Udyāna. One said "you will die earlier; the other said you will die earlier.' Well, out of the two, who will be telling the truth, and who will be a liar? Wise persons will invariably say :-Where is the doubt about it? Śramaṇa Bhagavāna Mahāvîra is a Tirthaṅkara and a Sarvajna (omniscient) and he always tells the truth. Gośālaka is not a Jina He is a hypocrite He is a liar.' Such a talk prevailed, in every market-place and street of Śrāvastī.

Now, the Téjoléśyā of Gośālaka had been used up. Lusterless like a cobra devoid of venom, he stood before Śramaṇa Bhagavāna Mahāvîra, At this time Śramaṇa Bhagavāna Mahāvîra, addressing his ascetic disciples, said :=-Long-lived Sādhns! Just as grass burnt by fire becomes luster-less, in the same way, Gośālaka has become luster-less by the loss of his Tèjolèśyā Now, you can hold a controversy with him and you can defeat him. There is no danger In having religious discussion with him. On receiving the permission from Śramaṇa Bhagavâna Mahâvîra, some of the learned sādhus went near Gośālaka and they held discussions on religious topics; but Gośālaka was not able to answer satisfactorilly. He was defeated on many questions of vital importance. On seeing the weakness of their own religious preceptor, some of the disciples of Gośālaka quitted Ājîvika Sampradāya. and took Bhāgavatī Dîkṣā at the pious hands of Śramaṇa Bhagavāna Mahâvîra. On seeing his own pitiable condition, the steadiness of Gośālaka came to an end. He cast his own fear-inspir-

ing eyes on all sides and with a piteous cry of mortification, he left the Udyâna and went to his residence.

Gośālaka was in a sorrowful plight. His own Téjoléśyā was producing unbearable agonies in his own body, and he was using several medicines for the relief of his pains. He was tasting the unripe fruit of mango every now and then and he was drinking wines and spirituous liquors for the relief of internal pains. For lessening the internal heat of the body, he was sprinkling cold water mixed with clay on his body In a moment he would madly dance and sing merrily with mental excitement. He would make salutations to Hālāhalā potteress. He was thus passing his days in great misery

Ayampula Gāthāpatī.

About this time, a merchant named Ayampula of Śrāvastī-a follower of Ājīvika Doctrine had a doubt in his mind about the form of a vegetation named Hallā as to what must be its shape. This idea arose in his mind in the latter part of the night. In the morning, he went to the pottery-work of Hālāhalâ for the explanation of his doubt, but on seeing the insane condition of Gośālaka, he was greatly ashamed and he was ready to return back Disciples of Gośālaka desirous of knowing the object of his coming there, called Ayampula to their presence and knew his ideas.

Defending the recent behaviour of Gośālaka, the disciples said:-Ayampula! Our religious preceptor, explaining his recent behaviour in which you have seen him, desires to say that the following eight events are sure to happen during the time of the last (final) Tirthaṅkara namely: 1 Final Drink 2. Final Singing. 3. Final Dance 4. Final Salutation. 5 Final Dense Cloud producing dearth. 6 Final Sécanaka Elephant in rut. 7 Final Mahāśīlā-kaṅṭaka Saṅgrāma (Fight with Mahāśīlā-kaṅṭaka weapon.) 8. Final Tirthankar Myself (Myself as a Final Tirthaṅkara):

These eight events are final, They will not happen again during this Avasarpiṇī kāla (era).

Ārya Ayampula ! The saying of our religious preceptor with regard to the use of drinks by the mendicants is that drinks of four kinds are drinkable and drinks of four kinds are undrinkable.

Drinkable waters are 1. Go-priṣṭaja 2. Hasta-marita. 3. Ātapa-tapta and 4. Śilāprabhraṣṭa.

1. Go-priṣṭaja jala is water that has dropped after touching the hind part of a cow.

2. Hasta-mardita jala is water prepared by hands besmeared with clay.

3. Ātapa-tapta jala is water heated by fire or by the rays of the Sun.

4. Śilā prabhaṣṭa jala is water that has fallen forcibly from a slab of stone.

Water which cannot be drunk but which cannot be used by mendicants are. 1. Sthâla Jala. 2. Tvacâ Jala 3. Phali Jala and 4. Śuddha Jala

1. Sthāla Jala is water in articles such as Khasa-ki-Tattī (a curtain, made of fine scented reeds, to be hung on doors or windows and to be kept wet with drippling water for keeping the temperature of rooms cool and fragrant in summer months) or pots, as well as, pieces of cloth kept wet with cold water, whose cooling pleasant touch pacifies the heat of bilious and other types of fevers.

2. Tvacājala-The juice of unripe mango fruit or of berries which is repeatedly sucked at short intervals for reducing heat is called Tvacā Jala.

3. Phali Jala-The juice obtained by chewing unripe pops of Mūnga, Uḍada, etc for keeping the body cool is called Phali Jala.

3. Śuddha Jala--The method of obtaining it, is as follows:- Any persons remains on pure eatable articles for six months During that time he sleeps on ground for two months, on wood en floor or bed stead for two months, and on a bedding of Kuśa grass for two months In the last night of the sixth month two very rich gods named Pûrṇabhàdra and Māṇibhadra will make their appearance before him and they will apply their cooling hands wet with water on the body of the worshipper. If the worshipper becoming delighted at heart, by the pleasant touch of the gods, respectfully applauds them, he attains Āśīvisa Labdhi (a superhuman acquisition) which enables him to store up in one of his molar teeth, a quantity of poison more virulent than that of a highly venomout serpent. But if he does not app laud the act of the touching gods, a kind of illumination originates in his body. Burning away his body with this fire, he will put an end to all his miseries of this Samsāra and he will then be fit for Salvation. The cooling touch of the wet hands of the gods is itself called Śuddha Jala.'

Ayampula! Our religious preceptor has preached the āṭha Carama (the eight final events), the four kinds of drinkable waters and the four kinds of undrinkable liquids as above-described. Hence, the singing, dancing, sprinkling his body with muddy water, and such other acts that he has been doing are quite appropriate. There is nothing wrong in it Ārya Ayampula! You can willingly go to our religious preceptor and you can easily solve your doubt.

The disciples reconciled the mind of Ayampula and sent him to Gośālaka. But before Ayampula can see Gośālaka, some of them went to Gośâlaka by another route and making him careful, they hinted him to answer the questions of Ayampula to his satisfaction

Now, Ayampula went to Gośâlaka who was in the inner apartment. He went round him three times by way of pradakṣiṇā, saluted him and, after paying him homage, he took his seat

at a suitable place. But before Ayampula could put him any question, Gośālaka, pre-informed as he was, told Ayampula the doubt existing in his mind, saying:-Ayampula! While thinking about your family-matters, last night, you had a doubt about the form of a vegetation named Hallā and you have come here for explanation. Is is not quitet rue? Ayampula, folding his hands in the form of an anjali, said:-'yes, Sir, That is the object of my coming here. But instead of an explanation of his doubt, when Ayampula heard the following irrational shouting viz-"This is not the kernel of a mango-fruit but it is its skin ———what do you say? what is the form of Hallā? The form of Hallā, resembles the root of a Bamboo———Play on music Vīrakā! Play on music! he did not have the slightest disrespect towards Gośālaka, who was talking at random on account of intoxication from wine-drinking, as well as, on account of the agonies of bilious fever while he was answering the questions of Ayampula Becoming satisfied by the answers of his religious preceptor, and beooming pleased by the answers to some other questions also, Ayampula went home.

Gośalaka was becoming enfeebled at every moment and by the future pre-diction of Śramaṇa Bhagavāna Mahāvīra, that "You will suffer from the agonies of bilious fever and you will die vowless within seven days" he was becoming convinced that his life in this world was nearing its end. He called his disciples to his presence and told them :—Mendicants! After my death; wash my body with scented waters, wipe off my whole body with a perfumed ochre-coloured cloth; anoint it with a paste of Gośīrsa Candana (a superior quality of sandal-wood); then cover it with cloth; then placing the corpse in a palanquin capable of being carried by one thousand persous, have the palanquin taken through the principal market-places and streets of Śrāvastī, and go no shouting loudly "The final Tīrthaṅkara of the present Avasarpiṇi has destroyed his Karmas and he has become liberated" The disciples of Gośālaka respectfully accepted this order of their guru with a low bow.

To-day was the seventh day of the illness of Gośālaka. His body had become greatly debilitated but his mental power was not lost He was lying on his bed but the recollection of some good or bad acts was agitating his mind. His own mendicant life; his becoming a disciple of Śramaṇa Bha avāna Mahâvîra against the willingness of the Worshipful Lord; the feelings of compassion shown towards him etc, became fresh in his mind. Besides, slandering of Śramaṇa Bhagavāna Mahâvîra done by Gośālaka by his own mouth, angrily killing Sarvânubhūti Muni and Sunakṣatra Muni; setting forth of Téjoléśyā towards his own Guru Śramana Bhagavāna Mahāvîra recollections of all these wicked acts, becoming fresh in his mind were tormenting him. There was heat of bilious fever in his body before, but now the fire of repentence for evil deeds was burning him Becoming free from remorse and enmity for a moment, Gośâlaka called his disciples to his presence, and said;-'Mendicants ! I am desirous of telling you something will you execute the work ? The disciples told him:-Certainly, It is our most important duty to carry out your orders.

Gośālaka-You are obedient You have never hesitated in carrying out my wishes. However for my own satisfaction, say out on oath that all my desires will be fulfilled.

Disciples-In duty bound by oath, we solemnly say, that we shall obey every letter of your order.

Gośālaka Mendicants ! I am a great sinner I have cheated you all I have also cheated the whole world. I have been worshipped as a Jina, as well as, a Sarvajna (omniscient) although I am not a Jina (one who has conquered all passions). That was a fraud practised by me I have killed two excellent sādhus I slandered my own religious preceptor I am nearing death I will die within a few moments. Now, carefully listen what you should do after my death:-Tie a long rope to the left leg of my dead body, spit three times into my opened mouth, drag my corpse through all the streets and marketing-places of Śrāvastî and go

on shouting with a loud voice:-"This Mankhali Gosālaka is dead! Gośālaka, who boasted to be a Jina although he was not a Jina; who killed innocent sādhus, and who turned out to be a traitor to his own religious preceptor is now dead." Mendicants! This is my last message to you and you are bound by a solemn oath to act accordingly. You should do it for the tranquility of my soul".

Gośâlaka, thus, became pure by burning his evil Karmas in the fire of repentence. By dying with Samyaktva (Right Belief), Gośālaka was born as a god in Acyuta Déva-loka.

The actual carrying out of the final message of Gośālaka, was more heart-rending for the disciples of Gośālaka than the death of their religious preceptor. It meant an insult for themselves, as well as, for Gośālaka, but since they were bound by a solemn oath, they could not evade it After thinking deliberately for a long time they found out an escape from the oath. They at once closed the doors of the pottery-work of Hālāhalā, and, in the midst of an open court they had a large map of Śrāvastī with streets market-places etc.-drawn in the court-yard. Then they had the dead body of Gośālaka taken through the streets and market-places of the imaginary Śrāvastî, as desired by himself and made the said declaration also, but with a rather low voice In this way, the disciples of Gośālaka staged the carrying out of the orders of Gaśālaka. Then, they washed his dead body, applied a paste of Candana (sandal-wood) to it, covered it with a white cloth, and then after taking the dead-body in a big palanquin through the streets and market-places of Śravāstî, they did the suitable ceremonies *

---

* नमो सुयदेवयाए भगवईए। तेणं काळेणं २ सावत्थी नामं नगरी होत्था वन्नओ तीसे णं सावत्थीए नगरीए बहिया उत्तरपुरच्छिमे दिसीभाए तत्थ णं कोट्ठए नामं चेइए होत्था वन्नओ, तत्थ णं सावत्थीए नगरीए हालाहल कुंभकारी आजीविओवासिया परिवसति अड्ढा जाव अपरिभूया आजीवी

After the death of Gośālaka, the Worshipful Lord Śramaṇa Bhagavāna Mahāvîra left the Koṣṭaka Caitya of Śrāvasti, and went to Sāla Kosṭaka Caitya outside Méndhika Grāma. On receiving the news of the arrival of Śramaṇa Bhagavâna Mahāvîra there, many devout persons assembled for Darśāna and for hearing religious preaching. After the preaching was over the assembly dispersed.

यसमयंसि लद्धट्ठा गहियट्ठा पच्छिट्ठा विणिच्छियट्ठा अट्ठिमिंजपेम्माणु रागरत्ता अयमाउसो ? आजीवियसमये अट्ठे अयं परमट्ठे सेसे अणट्ठेत आजीवियसमएणं अप्पाणं भावेमाणे विहरइ । तेणं कालेणं २ गोसाले मंखलिपुत्ते चउवीसवासपरियाए हालाहलाए कुंभकारीए कुंभकारावणंसि आजीवियसंघसंपरिवुडे आजीवियसमएणं अप्पाणं भावेमाणे विहरइ, तए णं तस्स गोसा० मंखलिपु० अन्नदा कदायि इमे छ दिसाचरा अंतियं पाउब्भवित्था, तं जहा–साणे कलंदे कणियारे अच्छिद्दे अग्गिवेसायणे अज्जुन्ने गोमायुपुत्ते, तए णं ते छ दिसाचरा अट्ठविहं पुव्वगयं मग्गदसमं सतेहिं २ मतिदंसणेहिं निज्जुहंति स० २, गोसालं मंखलिपुत्तं उवट्ठाइंसु तए णं से गोसाले मंखलिपुत्ते तेणं अट्ठगस्स महानिमित्तस्स केणइ उल्लोयमेत्तेणं सव्वेसिं पाणाणं भू० जी० सत्ताण इमाइं छ अणइक्कमणिज्जाइं वागरणाइं वागरेति, तं जहा–लाभं अलाभं सुहं दुक्खं जीवियं मरणं तहा ॥ तए णं से गोसाले मंखलिपुत्ते तेणं अट्ठंगस्स महानिमित्तस्स केणइ उल्लोयमेत्तेण सावत्थीए नगरीए अजिणे जिणप्पालावी अणरहा अरहप्पलावी अकेवली केवलीप्पलावी असवन्नू सवन्नुप्पलावी अजिणे जिणसद्दं पगासेमाणे विहरइ (सूत्र ५३९) ॥

तए णं सावत्थीए नगरीए सिंघाडग जाव पहेसु बहुजणो अन्नमन्नस्स एवमाइक्खइ जाव एवं परूवेति एवं खलु देवाणुप्पिया ! गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव पकासेमाणे विहरति । से कहमेयं मन्ने एवं ? तेणं कालेणं २ सामी समोसढे जाव परिसा पडिगया, तेणं कालेणं २ समणस्स भगवओ महावीरस जेट्ठे अंतेवासी इंदभूतीणामं अणगारे गोयमगोत्तेणं जाव छट्ठंछट्ठेणं एवं जहा वितियसए नियंठुद्देसए जाव अडमाणे

Illness of Śramaṇa Bhagavān Mahāvira

The Téjo-léśya set forth by Gośālaka on Śramaṇa Bhagavāna Mahāvira in the Koṣṭaka Udyāna of Śravastî did not produce its deadly effect but its blazing flames caused bilious fever in the body of the Worshipful Lord. It was nearly six months after, the episode of Gośālaka that Śramaṇa Bhagavāna Mahāvîra came to live at Méṇḍhika-grāma. The body of Śramaṇa Bhagavāna

---

बहुजणसद्दं निसामेति बहुजणो अन्नमन्नस्स एवमाइक्खइ-४ एवं खलु देवाणुप्पिया! गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव पगासेमाणे विहरति। से कहमेयं मन्ने एवं ? तए णं भगवं गोयमे बहुजणस्स अंतियं एयमट्ठं सोच्चा निसम्म जाव जायसड्ढे जाव भत्तमाणं पडिदंसेति जाव पज्जुवासमाणे एवं व० "एवं खलु अहं भंते!" तं चेव जाव जिणसद्दं पगासेमाणे विहरति से कहमेयं भंते! एवं? तं इच्छामि णं भंते! गोसालस्स मंखलिपुत्तस्स उट्ठाणपरियाणियं, गोयमादी समणे भगवं महावीरे भगवं गोयमं एवं वयासी-(जण्णं) से बहुजणे अन्नमन्नस्स एवमाइक्खइ ४-एवं खलु गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव पगासेमाणे विहरइ तण्णं मिच्छा, अहं पुण गोयमा! एवमाइक्खामि जाव परूवेमि-एवं खलु गोसालस्स मंखलिपुत्तस्स मंखलिनामं मंखे पिता होत्था, तस्स णं मंखलिस्स मंखस्स भद्दा-नामं भारिया होत्था सुकुमाल जाव पडिरूवा, तए णं सा भद्दा भारिया अन्नदा कदायि गुव्विणी यावि होत्था, तेणं कालेणं २ सरवणे नामं सन्निवेसे होत्था, रिद्धत्थिमिए जाव सन्निभप्पगासे पासादीए ४ तत्थ णं सरवणे सन्निवेसे गोबहुले नाम माहणे परिवसति, अड्ढे जाव अपरिभूए रिउव्वेद जाव सुपरिनिट्ठिए यावि होत्था, तस्स णं गोबहुलस्स माहणस्स गोसाला यावि होत्था. तए णं से मंखलीमंखे नामं अन्नया कयाइ भद्दाए भारियाए गुव्विणीए सद्धिं चित्तफलगहत्थगए मंखत्तणेणं अप्पाणं भावेमाणे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे जेणेव सरवणे सन्निवेसे जेणेव गोबहुलस्स माहणस्स गोसाला तेणेव उवा० २ गोबहुलस्स माहणस्स गोसालाए एगदेसंसि भंडनिक्खेवं करेंति भंड० २ सरवणे सन्निवेसे उच्चनीयमज्झिमाइं

Mahāvīra had become weak and emaciated by bilious fever and bloody stools. On seeing this condition of the Venerable Bhagavāna, citizens returning after paying him a visit, used to say:- 'The body of Śramaṇa Bhagavāna Mahāvīra, has become so enfeebled. Say, is it not possible that the prediction given out by Gośālaka about the death of Śramaṇa Bhagavāna Mahāvīra may turn out true?"

कुलाइं घरसमुदाणस्स भिक्खायरियाए अडमाणे वसहीए सव्वओ सामंता मग्गणगवेसणं करेति व सहीए सव्वओ सामंता मग्गणगवेसणं करेमाणे अन्नत्थ वसहिं अलभमाणे तस्सेव गोबहुलस्स माहणस्स गोसालाए एगदेसंसि वासावासं उवागए, तए णं सा भद्दा भारिया नवण्हं मासाणं बहुपडिपुन्नाणं अद्धट्ठमाणराइंदियाणं वीतिक्कंताणं सुकुमाल जाव पडिरूवगं दारगं पयाया। तए णं तस्स दारगस्स अम्मापियरो एक्कारसमे दिवसे वीतिक्कंते जाव बारसाहे दिवसे अयमेयारूवं गुणं गुणनिप्फन्नं नामधेज्जं क०—जम्हा णं अम्हं इमे दारए गोबहुलस्स माहणस्स गोसालाए जाए तं होउ णं अम्हं इमस्स दारगस्स नामधेज्जं गोसाले गोसालेत्ति, तए णं तस्स दारगस्स अम्मापियरो नामधेज्जं करेंति गोसालेत्ति, तए णं से गोसाले दारए उम्मुक्कबालभावे विण्णायपरिणयमेत्ते जोव्वणगमणुप्पत्ते सयमेव पाडिएक्कं चित्तफलगंहत्थगए मंखत्तणेणं अप्पाणं भावेमाणे विहरति (सूत्र ५४०)

तेणं कालं० अहं गोयमा! तीसं वासाइं आगारवासमज्झे वसित्ता अम्मापिईहिं देवत्तगएहिं एवं जहा भावणाए जाव एगं देवदूसमादाय मुंडे भवित्ता आगाराओ अणगारियं पव्वइत्तए, तए णं अहं गोयमा! पढमं वासावासं अद्धमासंअद्धमासेणं खममाणे अट्ठियगामं निस्साए पढमं अंतरावासं उवागए, दोच्चं वासं मासंमासेणं खममाणे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दुइज्जमाणे जेणेव रायगिहे नगरे जेणेव नालिंदा बाहिरिया जेणेव तंतवायसाला तेणेव उवागच्छामि ते० २ अहापडिरूवं उग्गहं ओगिण्हामि अहा० २ तंतुवायसालाए एगदेसंसि वासावासं उवागए, तए णं अहं गोयमा! पढमं मासखमणं उवसंपज्जित्ता णं विहरामि। तए णं से गोसाले

Simha Anagâra-a disciple of Śramaṇa Bhagavâna Mahāvîra practising religious meditation at Māluka-kaccha near Sālakoṣṭaka Caitya heard this talk about his religious preceptor from public hearsay He was practising two days' fastings, and he was daily exposing himself to the rays of the Sun Such a pious and well-restrained sādhu could no longer keep up his religious meditation. He thought-Śramaṇa Bhagavāna Mahāvira has been suffering for the last six months from bilious fever He has bloody stools.

मंखलिपुत्ते चित्तफलगहत्थगाए मंखत्तणेणं अप्पाणं भावेमाणे पुव्वाणुपुव्विं चर माणे जाव दूइज्जमाणे जेणेव रायगिहे नगरे जेणेव नालिंदा बाहिरिया जेणेव तंतुवायसाला तेणेव उवागच्छइ, ते० २ तंतुवायसालाए एगदेसंसि भंडनिक्खेवं करेति मं० रायगिहे नगरे उच्चनीय जाव अन्नत्थ कत्थवि वसहिं अलभमाणे तीसे य तंतुवायसालाए एगदेसंसि वासावासं उवागए जत्थेव णं अहं गोयमा ! (तए णं अहं गोयमा !) पढममासक्खमणपारणगंसि तंतु-वायसालाओ पडिनिक्खमामि तंतु० २ णालंदाबाहरियं मज्झंमज्झेणं जेणेव रायगिहे नगरे तेणेव उवा० रायगिहे नगरे उच्चनीयं जाव अडमाणे विजय-स्स गाहावइस्स गिहं अणुपविट्ठे, तए णं से विजए गाहावई ममं एज्ज-माणं पासति २ हट्ठतुट्ठ० खिप्पामेव आसणाओ अब्भुट्ठेइ खि० पायपीढाओ पच्चोरुहइ २ पाउयाओ ओमुयइ पा० २ एगसाडियं उत्तरासंगं करेति अंजलि-मउलियहत्थे ममं सत्तट्ठपयाइं अणुगच्छइ २ ममं तिक्खुत्तो आयाहिणपयाहिणं करेति २ ममं वंदति नमंसति २ ममं विउलेणं असणपाणखाइमसाइमेणं पडिलाभेस्सामि त्तिकट्टु तुट्ठे पडिलाभेमाणे वि तुट्ठे पडिलाभिते वि तुट्ठे, तए णं तस्स विजयस्स गाहावइस्स तेण दव्वसुद्धेणं दायगसुद्धेणं [तवस्सि-सुद्धेणं तिकरणसुद्धेणं पडिगाहकीगसुद्धेणं] तिविहेणं तिकरणसुद्धेणं दाणेणं मए पडिलाभिए समाणे देवाउए निबद्धे संसारे परित्तीकए. गिहंसि य से इमाइं पंच दिव्वाइं पाउब्भूयाइं, त जहा-वसुधारा वुट्ठा ! दसद्धवन्ने कुसुमे निवातिए २ चेलुक्खेवे कए ३ आहयाओ देवदुंदुभीओ ४ अंतरा वि य णं आगासे अहो दाणे २ त्ति वुट्ठे ५, तए णं रायगिहे नगरे

His body has become emaciated. Is the prediction of Gośālaka really going to happen? If such a mishap does actually take place what will the world say about my religious preceptor Śramaṇa Bhagavāna Mahāvīra? By reflecting with such thoughts, his mind became unsteady. He abruptly left the place of his austerities, and while arriving in the middle part of Cutch he began to weep At times, he was weeping bitterly.

सिंघाडग जाव पहेसु वहुजणो अन्नमन्नस्स एवमाइक्खइ जाव एवं परुवेइ –धन्ने णं देवाणुप्पिया ? विजए गाहावती कयत्थे णं देवाणुप्पिया ! विजय गाहावई कयपुन्ने ण देवाणुप्पिया ! विजय गाहावई कयलक्खणे ण देवाणुप्पिया ! विजयस्स गाहावइस्स सुलद्धे ण देवाणुप्पिया ! माणुस्सए जम्मजीवियफले विजयस्स गाहावइस्स जस्स ण गिहंसि तहारुवे साधु साधुरूवे पडिलाभिए समाणे इमाइ पंच दिव्वाइं पाउब्भूयाइं, तं जहा–वसुधारा वुट्ठा जाव अहो दाणे २ वुट्ठ, तं धन्ने कयत्थे कयपुन्ने कयलक्खणे कया णं लोया सुलद्धे माणुस्सए जम्मजीवियफले विजयस्स गाहावइस्स वि०० २। तए णं से गोसाले मंखलिपुत्ते वहुजणस्स अंतिए ए एयमट्ठं सोच्चा निसम्म समुप्पन्नसंसए समुप्पन्नकोउहल्ले जेणेव विजयस्स गाहावइस्स गिहे तेणेव उवागच्छइ तेणेव०२ पासइ विजयस्स गाहावइस्स गिहंसि वसुधारं वुट्ठं दसद्धवन्नं कुसुमं निवडियं मम च णं विजयस्स गाहावइस्स गिहाओ पडिनिक्खसमाणं पासति २ हट्ठतुट्ठे जेणेव मम अंतिए तेणेव उवाग०२ ममं तिक्खुत्तो आयाहिणपयाहिणं करेइ २ ममं वं० २ ममं एवं वयासी–तुज्झ ण भंते ! मम धम्मायरिया अहन्नं तुज्झं धम्मं सेवासी, तए णं अहं गोयमा ! गोसालस्स मंखलिपुत्तस्स एयमट्ठं नो आढामिनो परिजाणामि तुसिणीए संचिट्ठामि, तहणं अहं गोयमा !

रायगिहाओ नगराओ पडिनिक्खामि प० णालंदं वाहिरियंमज्झंमज्झेणं जेणेव तंतुवायसाला तेणेव उवा० २ दोच्चं मासखमणं उवसपज्जित्ताणं विहरामि, तएणं अहं गोयमा ? दोच्चं मासक्खमणपारणगंसि तंतुवायसालाओ पडिनिक्खमामि तं० २ नालंदं बाहिरिमं मज्झंमज्झेणं जेणेव रायगिहे नगरे

Śramaṇa Bhagavâna Mahāvîra knew about the weeping of Siṁha Aṇagâra and its predisposing cause. He called out his disciples and addressing them, he said:-O Worthy Sādhus! Listen to me. My disciple Siṁha is weeping at Malūkā-kaccha owing to his anxiety about my illness O Sādhus! You go and bring Siṁha Anagāra there.

Immediately on receiving this order from Śramaṇa Bhagavāna Mahāvîra, some sādhus went to Siṁha Anagāra, and they

---

जाव अडमाणे आणंदस्स गाहावइस्स गिहं अणुप्पविट्ठे, तएणं से आणंदे गाहावती ममं एज्जमाणं पासति एवं जहेव विजयस्स नवरं ममं विउलाए खज्जगविहीए पडिलाभेस्सामीती तुट्ठे सेसं तं चेव जाव तच्चं मासखमणं उवसंपज्जित्ताणं विहरामि, तएणं अहं गोयमा! तच्चमासखमणपारणगंसि तंतुवायसालाओ पडिनिक्खमामि तं० तहेव जाव अडमाणे सुणंदस्स गाहावइस्स गिहं अणुपविट्ठे, तएणं से सुणंदे गाहावती एवं जहेव विजयगाहावती नवरं ममं सव्वकामगुणिएणं भोयणेणं पडिलाभेति सेसं तं चेव जाव चउत्थंमासक्खमणं उवसंपज्जित्ताणं विहरामि, तीसे णं नालंदाए बाहरियाए अदूरसामंते एत्थणं कोल्लाए नामं सन्निवेसे होत्था सन्निवेस वन्नओ, तत्थणं कोल्लाए संनिवेसे बहुले नामं माहणे परिवसइ, अड्ढे जाव अपरिभूए रिउव्वेयजाव सुपरिनिट्ठिए यावि होत्था, तएणं से बहुले माहणे कत्तियचाउम्मासियपाडिवगंसि विउलेणं महुघयसंजुत्तेण परमण्णेणं माहणे आयामेत्था, तएणं अहं गोयमा! चउत्थमासक्खमणपारणगंसि तंतुवायसालाओ पडिनिक्खमामि तं० २ णालंदं बाहिरियं मज्झंमज्झेणं निग्गच्छामि नि० २ जेणेव कोल्लाए संनिवेसे तेणेव उवागच्छामि २ कोल्लाए सन्निवेसे उच्चनीय० जाव अडमाणस्स बहुलस्स माहणस्स गिहं अणुप्पविट्ठे, तएणं से बहुले माहणे ममं एज्जमाणं तहेव जाव ममं विउलेणं महुघयसंजुत्तेणं परमन्नेण पडिलाभेस्सामीति तुट्ठे सेसं जहा विजयस्स जाव बहुले माहणे बहु०। तएणं से गोसाले मंखलिपुत्ते ममं तंतुवायसालाए अपासमाणे रायगिहे नगरे सब्भितरबाहरियाए ममं सव्वओ समंता मग्गणगवेसणं करेति ममं कत्थनिस्सुतिं वा खुतिं वा पवत्तिं वा अल-

told him:–" Come along Simha! You are wanted by our religious preceptor." Simha Anagāra went with them to Sāla Koṣṭaka Caitya of Meṇḍhika-grāma and having gone three times round Śramaṇa Bhagavāna Mahāvīra from right to left by way of a pradakṣiṇā and having paid him homage, he stood near the Worshipful Lord with his hands folded.

ममाणे जेणेव तंतुवायसाला तेणेव उवा० २ साडियाओ य पाडियाओ य कुंडियाओ य पाहणाओ य चित्तफलगं च माहणे आयामेति आयामेत्ता सउत्तरोट्ठं मुंडं कुकुरोति स० २ तंतुवायसालाओ पडिनिक्खमति तं० णालंदं वाहिरियं मज्झंमज्झेणं निग्गच्छइ निग्ग० २ जेणेव कोल्लागसन्निवेसे तेणेव उवागच्छइ, तएणं तस्स कोल्लागस्स संनिवेसस्स बहिया बहिया बहुजणो अन्नमन्नस्स एवमाइक्खति जाव परूवेति–धन्नेण देवाणुप्पिया! बहुले माहणे तं चेव जाव जीवियफले वहुलस्स माहणस्स व० २, तएणं तस्स गोसालस्स मंखलिपुत्तस्स बहुजणस्स अंतियं एयमट्ठं सोच्चा निसम्म अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था–जारिसियाणं ममं धम्मायरियस्स धम्मोवदेसगस्स समणस्स भगवओ महावीरस्स इड्ढी जुत्ती जसे बले वीरिए पुरिसक्कारपरक्कमे लद्धे पत्ते अभिसन्नागए नो खलु अत्थि तारिसियाणं अन्नस्स कस्सइ तहारूवस्स समणस्स वा माहणस्स वा इड्ढी जुत्ती जाव परिक्कमे लद्धे पत्ते अभिसन्नागए तं निस्संदिद्धं च णं एत्थ ममं धम्मायरिए धम्मोवदेसए समणे भगवं महावीरे भविस्सतीतिकट्टु कोल्लागसन्निवेसे सब्भितरबाहिरिए ममं सव्वओ समंता मग्गणगवेसणं करेइ ममं सव्वओ जाव करेमाणे कोल्लागसंनिवेसस्स बहिया पणियभूमीए मए सद्धिं अभिसन्नागए, तएणं से गोसाले मंखलिपुत्ते हट्ठतुट्ठे ममं तिक्खुत्तो आयाहिणं पयाहिणं जाव नमंसित्ता एवं वयासी–तुज्झेणं भंते! ममं धम्मायरिया अहन्न तुज्झं अंतेवासी, तएणं अहं गोयमा! गोसालेण मंखलिपुत्तेणं सद्धिं पणियभूमीए छव्वासाइं लाभं अलाभं सुखं दुक्खं सक्कारमसक्कारं पच्चणुब्भवमाणे अणिच्चजागरियं विहरित्था (सुत्रं ५४१).

Saying out the mental agony of Siṁha Aṇagāra, Śramaṇa Bhagavāna Mahāvira told him—Siṁha! You were weeping owing to your anxiety about my imminent death.

Siṁha:—Bhagavan! My mind became greatly disturbed be-

तएणं अहं गोयमा ! अन्नया कदायि पढमसरदकालसमयंसि अप्पवुट्ठिकायंसि गोसालेणं मंखलिपुत्तेणं सद्धिं सिद्धत्थगामाओ कुम्मारगामं नगरं संपट्टीए विहाराए, तस्सणं सिद्धत्थस्स गामस्स नगरस्स कुम्मारगामस्स नगरस्स य अंतरा एत्थणं महं एगे तिलथंभए पत्तिए पुप्फिए हरियगरेरिज्जमाणे सिरीए अतीव२ उवसोभेमाणे २ चिट्ठइ, तएणं गोसाले मंखलिपुत्ते तं तिलथंभगं पासइ २ ममं वं० नमं० २ एवं वयासी -एसणं भंमे ? तिलथंभए किं निप्फज्जिस्सइ नो निप्फाज्जिस्सइ ? ए य सत्त तिलपुप्फ जीवा उदाइत्ता २ कहिं च्छिहिंति कहिं उववज्जिहिंति ? तए णं अहं गोयमा ! गोसालं मंखलिपुत्तं एवं वयासी—गोसाला ! एस णं तिलथंभए निप्फज्जिस्सइ नो न निप्फज्जिसइ, एए य सत्त तिलपुष्फजीवा उदाइत्ता २ एयस्स चेव तिलथंभगस्स एगाए तिलसंगुलियाए सत्त तिला पच्चायाइस्संति, तए णं से गोसाले मंखलिपुत्ते ममं एवं आइक्खमाणस्स अरोएमाणे ममं पणिहाए अयण्णं मिच्छावादी भवउत्तिकट्टु ममं अंतियाओ सणियं २ पच्चोसक्कइ २ जेणेव तिलथंभगं ससे तिलेट्ठुआयं चेव उप्पाडेइ उ० २ एगंते एडेति, तक्खणमेत्तं च णं गोयमा ! दिव्वे अब्भवद्दलए पाउब्भूए, तए णं से दिव्वे अब्भवद्दलए खिप्पामेव पतणतणाएति २ खिप्पामेव पविज्जुयाति २ खिप्पामेव न च्चोदगं णातिमट्टियं पविरलयफुसियं रयरेणुविणासणं दिव्वं सलिलोदगं वासं वासति जेणं से तिलथंभए आसत्थे पच्चायाए तत्थेव बद्धमूले तत्थेव पतिट्ठिए, ते य सत्त तिलपुप्फजीवा उद्दाइत्ता २ तस्सेव तिलथंभगस्स एगाए तिलसिंगुलियाए सत्त तिला पच्चायाया (सूत्र ५४२)

तए णं अहं गोयमा ! गोसालेणं मंखलिपुत्तेणं सद्धिं जेणेव कूंडग्गामे नगरे तेणेव उवा० तए णं तस्स कुंडग्गामस्स नगरस्स बहिया वेसियायणे

cause youy Venerable Lord was not keeping good health for a long time and also because of Gośālaka's prediction about an imminent danger to your life.

Bhagavāna-" Child ! You need not be anxious in this matter. I am to live in this world for nearly sixteen years.

Simha:-Bhagavan ! May your words turn out turn We fervently wish that. But Bhagavan ! It is a painful event for us that

---

वामं वालतवस्सी छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं उड्ढं बाहओ पगिज्झिय २ सूराभिमूगे आयायवणभूमिए आयावेमाणे विहरइ आइच्चतेयतविआओ य से छप्पईओ सव्वओ समता अभिनिस्सवंति पाणभूय जीवसत्तदयट्ठयाए च णं पडियाओ २ तत्थेव २ भुज्जो २ पच्चोरुभेति, तए णं से गोसाळे मंखलिपुत्ते वे सियाय णे बालतवस्सि पासति पा० २ ममं अंतिओ सोणिय २ पच्चोसकइ ममं० २ जेणव वेसियायणे वालतवस्सी तेणेव उवा० २ वेसियायणं वाल तवस्सि एवं वयासी–किं भवं मुणी मुणिए उदाहु जूयासेज्जायरए ? तए ण से वेसियायणं बालतवस्सी गोसालस्स मंखलित्तस्स एयमट्ठं णो आढाति नो परियाणाति तुसिणोए संचिट्ठति, तए णं से गोसाळे मंखलिपुत्ते वेसियायणं वालतवस्सि दोच्चंपि तच्चंपि वयासी किं भवं मुणो मुणोए जाव सेज्जायरए, तए णं से वेसियायणे वालतवस्सी गोसालेणं मंखलिपुत्तेणं दोच्चं तच्चंपि एवं वुत्ते समाणे आसुरुत्ते जाव मिसिमिसेमाणे आयावणभूमीओ पच्चोरुहति आ० २ तेयामसुग्धाएणं समोहन्नइ तेयासमुग्धाएणं समोहन्नित्ता सत्तट्ठपयाइं पच्चोसकइ स० २ गोसालस्स मंखलिपुत्तस्स वहाए सरीरगंसि तेयं निसिरइ, तए णं अहं गोयमा ! गोसालस्स मंखलिपुत्तस्स अणुकंपणट्ठयाए वेसियायणस्स बालतवस्सिस्स तेयपडिसाहरणट्ठयाए एत्थ णं अतरा अहं सीयलिय तेयलेस्सं निसिरामि जाए सा ममं सीयलियाए तेयलेस्साए वेसियायणस्स बालतवस्सिस्स सोआसिणा तेयलेस्स पडिहया, तए णं से वेसियायणें बालतवस्सी ममं सीयलियाए तेयलेस्साए सीओसिणं तेयलेस्सं पडिहयं जाणित्ता गोसालस्स मंखलिपुत्तस्स सरीरगस्स किंचि आबाहं वा वाबाहं वा छविच्छेद वा अकीरमाणं पासित्ता सीओ–

your body is being daily enfeebled. Is there no remedy for this illness?

Bhagavāna.–O Worthy Man! If such is your desire, you go to a female devotee named Révati in Méṇḍhika-grāma. She has got two medicinal preparations viz one from Kumhḍé (pumpkin) and the other from Bijorā fruit (Eagle fruit) ready-made by her The first one which has been specially prepared for me, is not wanted. Go, and bring the other

---

सिणं तेयलेस्सं पडिसाहरइ सीओ० २ ममं एवं वयासी–से गयमेयं भगवं ! से गयमेयं भगवं ! तए णं अहं गोयमा ! गोसालं मंखलिपुत्तं एवं वयासी–तुमं णं गोसाला ! वेसियायणं बालतवस्सिं पाससि पासित्ता ममं अंतियाओ तुसिणियं २ पच्चोसक्कासि जेणेव वेसियायणे बालतवस्सी उवागच्छसि ते० २ वेसियायणं बालतवस्सिं एवं वयासी–किं भवं मुणी मुणिए उदाहु जूयासेज्जायरए ? तए णं से वेसियायणे बालतवस्सी तव एयमट्ठं नो अढाति नो परिजाणाति तुसिणीए संचिट्ठए, तए णं तुमं गोसाला वेसियायणं बालतवस्सिं दोच्चंपि तच्चंपि एवं वयासी–किं भवं मुणी मुणिए जाव सेज्जायरए, तए णं से वेसियायणे बालतवस्सी तुमं दोच्चंपि तच्चंपि वुत्ते समाणे आसुरुत्ते जाव पच्चोसक्कति प० २ तवं वहाए सरीरगंसि तेयलेस्सं निस्सरइ, तए णं अहं गोसालिया तव अणुकंपणट्ठयाए वेसियायणस्स बालतवस्सिस्स सीयतेयलेस्सापडिसाहरणट्ठयाए एत्थ णं अंतरा सीयलियतेयलेस्सं निसिरामि जाव पडिहयं जाणित्ता तव य सरीरगस्स किंचि आवाहं वा नावाहं वा छविच्छेदं वा अकीरमाणं पासेत्ता सीआसीणं तेयलेस्सं पडिसाहरति सी० य ममं एवं वयासी–से गयमेयं भगवं गयरमेयं भगवं ? तए ण से गोसाले मंखलिपुत्ते मम अंतियाओ एयमट्ठं सोच्चा निसम्म भीए जाव संजायभये मम वंदति नमंसति २ ममं एवं वयासी–कहन्नं भंते ! संखित्तविउलतेयलेस्से भवति ? तए णं अहं गोयमा ! गोसालं मंखलिपुत्तं एवं वयासी–जेणं गोसाला एगाए सणहाए कुम्मासपिंडियाए एगेणय वियडा सएणं छट्ठंछट्ठेणं अनिक्खित्तेणं तवोकम्मेणं उड्ढं बाहाओ

one, that has been prepared by Révatī for some other purpose It is useful for the relief of the illness

Simha became greatly delighted on getting the permission from Śramaṇa Bhagavāna Mahāvīra. Having done respectful homage to the Worshipful Lord, he went to the house of Révatī in Méṇḍhika-grāma. On seeing Simha Aṇagāra coming to her house, Révatī advanced seven or eight steps towards him, and with a

---

पडिज्झिय २ जाव विहरति से णं अंतो छण्ह मासाणं संखित्तउलतेय-लेस्से भवति. तए ण से गोसाले मंखलिपुत्ते ममं एयमट्ठं सम्मं विणएणं पडिसुणेति (सूत्र ५४३)

तएणं अहं गोयमा ! अन्नदा कदाइ गोसालेण मंखलिपुत्तेणं सद्धिं कुम्मगामाओ नगराओ सिद्धत्थग्गामं नगरं संपट्ठिए विहाराए जाहे य मो तं देसं हव्वमागया जत्थ ण से तिलथंभए. तए ण से गोसाले मंखलिपुत्ते एवं वयासी-तुज्झे णं भंते ! तदा ममं एवं आइक्खइ जाव परूवेह-गोसाला ! एस णं तिलथंभए निप्फज्जिस्सइ तंचेव जाव पच्चाइस्सति तण्णं मिच्छा इमं च णं पच्चक्खमेव दीसइ एस णं से तिलथंभए णो निप्फन्ने अनिप्फन्नमेव ते य सत्त तिलपुप्फजीवा उद्दाइत्ता २ नो एयस्स चेव तिलथंभगस्स एगाए तिलसंगुलियाए सत्त तिला पच्चायाया, तए णं अहं गोयमा ! गोसालं मंखलिपुत्तं एवं वयासी-तुमं णं गोसाला ! तदा ममं एवं आइक्खमाणस्स जाव परूवेमाणस्स एयमट्ठं नो सद्दहसि नो पत्तियसि नो रोययसि एयमट्ठं असद्दहमाणे अपत्तियमाणे अरोएमाणे ममं पणिहाए अयन्नं मिच्छावादी भवउत्तिकट्टु ममं अंतियाओ सणियं २ पच्चोसक्कसि प० २ जेणेव से तिलथंभए तेणेव उवा०२ जाव एगंतमंते एडेसि, तक्खणमेत्तं गोसाला ! दिव्वे अब्भवद्दलए पाउब्भूए, तए ण से दिव्वे अब्भवद्दलए खिप्पामेव तं चेव जाव तस्स चेव तिथथंभगस्स एगाए तिलसंगुलियाए सत्त तिला पच्चायाया, तं एस ण गोसाला ? से तिलथंभए निप्फन्ने णो अनिप्फन्नमेव, ते य सत्त तिलपुप्फजीवा उद्दाइत्ता २ एयस्स चेव तिलथंभयस्स एगाए तिलसंगुलियाए सत्त तिला पच्चायाया, एवं खलु गोसाला, वणस्सइकाइया पउट्टपरिहारं परिहरंति, तए ण से गोसाले

respectful salutation, she said:-'O Worthy Muni! What is the object of your coming here? Please say out what are your orders?

Simha:-O Noble Lady! Out of the two medicinal preparations in your house, one that has been specially prepared for Śramaṇa Bhagavâna Mahāvîra, is not required. But the other preparation made from Bijorâ fruit for some other purpose is wanted. I have come for it

---

मंखलिपुत्ते ममं एवमाइक्खमाणस्स जाव परूवेमाणस्स एयमट्ठं नो सद्दहति ३ एयमट्ठं असद्दहमाणे जाव अरोहमाणे जेणेव से तिलथंभए तेणेव उवा० २ ताओ तिलथंभयाओ तं तिलसंगुलियं खुड्डति खुड्डित्ता करयलंसि सत्त तिले पप्फोडेइ, तए णं तस्स गोसालस्स मंखलिपुत्तस्स ते सत्त तिले गणमाणस्स अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था-एवं खलु सव्वजीवावि पउट्टपरिहारं परिहरंति, एस णं गोयमा! गोसालस्स मंखलिपुत्तस्स पउट्टे एस णं गोयमा! गोसालस्स मंखलिपुत्तस्स ममं अंतियाओ आयाए अवक्कमणे पं० (सूत्रं ५४४) तए णं से गोसाले मंखलिपुत्ते एगाए सणहाए कुम्मासपिंडियाए य एगेण य वियडासएणं छट्ठंछट्ठेणं अनिक्खित्तेणं तवोकम्मेण उड्ढं बाहाओ पगिज्झिय २ जाव विहरइ, तए णं से गोसाले मंखलिपुत्ते अंतो छण्हं मासाण संखित्तविउलतेयलेसे जाए (सूत्रं ५४५).

तएणं तस्स गोसालस्स मंखलिपुत्तस्स अन्नया कयाति इमे छद्दिसाचरा अंतियं पाउब्भवित्था तं-साणो त चेव सव्वं जाव अजिणे जिणसद्दं पगासेमाणे विहरइ, गोसाले णं मंखलिपुत्ते अजिणे जिणप्पलावी जाव जिणसद्दं पगासेमाणे विहरइ तए णं सा महतिमहालया महच्च परिसा जहा सिवे जाव पडिगया। तए ण सावत्थीए नगरीए सिंघाडग जाव बहुजणो अन्नमन्नस्स जाव परूवेइ-जन्नं देवाणुप्पिया! गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव विहरइ तं मिच्छा, समणे भगव महावीरे एवं आइक्खइ जाव परूवेइ-एवं खलु तस्स गोसालस्स मंखलिपुत्तस्स मंखली नामं मंखपिता होत्था तए णं तस्स मंखलिस्स एव चेव तं सव्वं भाणियव्वं जाव अजिणे जिण-

Becoming astonished, Révati said:-Muni! Which omniscient or highly religious saint gave you information about this secret work? From whom, did you know the secret that I have got certain medicines and that they are made for certain purposes? Simha Anagāra replied:-O devout woman! I know this secret from the mouth, of Śramaṇa Bhagavāna Mahāvîra. He has sent me here for it

---

सद्द पगासेमाणे विहरइ, तं नो खलु गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव विहरइ गोसाले मंखलिपुत्ते अजिणे जिणप्पलावी जाव विहरइ, समणे भगवं महावीरे जिणे जिणप्पलावी जाव जिणसद्दं पगासेमाणे विहरइ, तए णं से गोसाले मंखलिपुत्ते बहुजणस्स अंतियं एयमट्ठं सोच्चा निसम्म आसुरुत्ते जाव मिसिमिसेमाणे आयावणभूमीओ पच्चोरुहइत्ता सावत्थीं नगरीं मज्झंमज्झेणं जेणेव हालाहलाए कुंभकारीए कुंभकारावणे तेणेव उवागच्छइ तेण० २ हालाहलाए कुंभकारीए कुंभकारावणंसि आजीवियसंघसंपरिवुडे महया अमरिसं वहमाणे एवं वा वि विहरइ (सूत्रं ५४६).

तेणं कालेणं २ समणस्स भगवओ महावीरस्स अंतेवासी आणंदे नामं थेरे पगइभद्दए जाव विणीए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं संजमेणं तवसा अप्पाणं भावेमाणे विहरइ, तए णं से आणंदे थेरे छट्ठक्खमणपारणगंसि पढमाए पोरिसीए एवं जहा गोयमसामी तहेव आपुच्छइ तहेव जाव उच्चनीयमज्झिमजाव अडमाणे हालाहलाए कुंभकारीए कुंभकारावणस्स अदूरसामंते वीइवयइ, तए णं से गोसाले मंखलिपुत्ते आणंदं थेरं हालाहलाए कुंभकारीए कुंभकारावणस्स अदूरसामंतेणं वीइवयमाणं पासइ पा० २ एवं वयासी-एहि ताव आणंदा! इओ एगं महं उवमियं निसामेहि, तए णं से आणंदे थेरे गोसालेणं मंखलिपुत्तेणं एवं वुत्ते समाणे जेणेव हालाहलाए कुंभकारीए कुंभकारावणे जेणेव गोसाले मंखलिपुत्ते तेणेव उवागच्छति तए णं से गोसाले मंखलिपुत्ते आणंदं थेरं एवं वयासी-एवं खलु आणंदा! इतो चिरातीयाए अद्धाए केइ उच्चावगा वणिया अत्थअत्थी अत्थलुद्धा

Révati was greatly pleased by the talk of Simha Aṇagāra. She went to her kitchen, brought the Bijorā Pāka, and placed it into the Begging Dish of Simha Aṇagāra By giving this material for a highly deserving saint with good intentions, the human life of Rāvatî became propitious. She acquired for herself the condition of being born as a celestial being in her future life.

अत्थगवेसी अत्थकंखिया अत्थपिवासा अत्थगवेसणयाए णाणाविहविउलपणि-यभंमाडयाए सगडीसागडेणं सुबहु भत्तपाण पत्थयणं गहाय एग महं अगा-मियं अणोहियं छिन्नावायं दीहमद्धं अडविं अणुप्पविट्ठा, तए णं तेसिं वणि-याणं तीसे अकामियाए अणेहियाए छिन्नावायाए दीहमद्धाए अडवीए किंचि देसं अणुप्पत्ताणं समाणाणं से पुव्वगहिए उदए अणुपुव्वेणं परिभुं-जेमाणं परि० खीणे, तए णं ते वणिया खीणोदता समाणा तण्हाए परि ब्भवमाणा अन्नमन्ने सद्दावेंति अन्न० २ एवं वयासी—एवं खलु देवाणु-प्पिया ! अम्हं इमीसे अगामियाए जाव अडवीए किंचि देसं अणुप्पताणं समाणाणं से पुव्वगहिए उदए अणुपुव्वेणं परिभुंजेमाणे परि० खीणे तं से यं खलु देवाणुप्पिया ! अम्हं इमीसे अगामियाए जाव अडवीए उदगस्स सव्वओ समंता मगाणगवेसणं करेत्तए त्तिकट्टु अन्नमन्नस्स अंतिए एयमट्ठं पडिसुणेति अन्न० २ तीसे णं अगामियाए जाव अडवीए उदगस्स सव्वओ समंता मग्गणगवेसणं करेंति, उदगस्स सव्वओ समंता मग्गणगवेसणं करेमाणा एगं महं वणसंडं आसादेंति किण्हं किण्होभासं जाव निकुरंबभूयं पासादीयं जाव पडिरूवं, तस्स णं वणसंडस्स बहुमज्झदेसभाए एत्थ ण महेगं वम्मी आसादेंति, तस्स णं वम्मियस्स चत्तारि वप्पुओ अब्भुग्गयाओ अभिनिसढाओ तिरियं सुसंपग्गहियाओ अहे पन्नगद्धरूवाओ पन्नगद्धसंठाणसंठियाओ पासादीयाओ जाव पडिरूवाओ, तए णं ते वणिया हट्ठतुट्ठ० अन्नमन्नं सद्दावेंति अ० २ एवं वयासी—एव खलु देवा० ! अम्हे इमीसे अगामियाए जाव सव्वओ समंता मग्गणगवेसणं करेमाणेहिं इमे वणसंडे आसादिए

By the use of Bijorā Pāka brought by Simhaṇ Anagāra from the house of Révati Śrāvikā, the illness of bilious fever and bloody stools of Śramaṇa Bhagavāna Mahâvira was completely cured. Gradually his body regained its previous luster. All were delighted. Not only the sādhus (monks), sādhvis (nuns), the śrāvakas

---

किण्हे किण्होभासे इमस्स णं वणसंडस्स बहुमज्झदेसभाए इमे वम्मीए आसादिए इमस्स णं वम्मीयस्स चत्तारि वप्पुओ अब्भुग्गयाओ जाव पडिरूवाओ तं सेयं खलु देवाणुप्पिया ! अम्हं इमस्स वम्मीयस्स पढमं वप्पिं भिन्दित्तए आवि याइं ओरालं उदगरयणं अस्सादेस्सामो, तए णं ते वणिया अन्नमन्नस्स अंतियं एयमट्ठं पडिसुणंति अं० २ तस्स वम्मीयस्स पढमं वप्पिं भिंदंति ते णं तत्थ अच्छं पत्थं जच्चं तणुयं फालियवन्नामं ओरालं उदगरयणं आसादंति, तए ण से वणिया हट्ठतुट्ठ० पाणियं पिबंति पा० २ वाहणाइ पज्जेंति वा० भोयणाइ भरेंति भा० दोच्चंपि अन्नमन्नं एवं वयासी—एवं खलु देवाणुप्पिया ! अम्हं इमस्स वमीयस्स पढमाए वप्पीए भिण्णाए ओराले उदगरयणे अस्सादिए तं सेयं खलु देवाणुप्पिया ! अम्हं इमस्स वम्मीयस्स दोच्चंपि वप्पिं भिंदितए, अवि याइं एत्थ ओरालं सुवन्नरयणं आसादेस्सामो तए णं ते वणिया अन्नमन्नस्स अंतियं एयमट्ठं पडिसुणेंति अं० २ तस्स वम्मीयस्स दोच्चंपि वप्पिं भिंदंति ते णं तत्थ अच्छं जच्चं तावणिज्जं महत्थं महग्घं महरिहं ओरालं सुवन्नरयणं अस्सादेंति, तए णं ते वणिया हट्ठतुट्ठ० भायणाइं भरेंति २ पवहणाइ भरेंति २ तच्चं पि अन्नमन्नं एवं व०—एवं खलु देवा० अम्हे इमस्स वम्मीयस्स पढमाए वप्पाए भिन्नाए ओराले उदगरयणे आसादिए, दोच्चाए वप्पाए भिन्नाए ओराले सुवन्नरयणे अस्सादिए तं सेयं खलु देवाणुप्पिया ! अम्हं इमस्स वम्मीयस्स तच्चंपि वप्पिं भिंदित्तए, अवि याइं एत्थ ओरालं मणिरयणं अस्सादेस्सामो, तए णं ते वणिया अन्नमन्नस्स अंतियं एयमट्ठं पडिसुणेंति अं०२ तस्स वम्मीयस्स तच्चंपि बप्पिं भिंदंति, ते णं तत्थ विमलं निम्मलं निव्वलं महत्थं महग्घं महरिहं ओरालं मणिरयणं अस्सादेंति,

(laymen followers of Jinas) and Srāvikâs (female followers of Jinas) but even the gods of heavens were pleased by the advent of healthy condition.

Jāmāli.

Jamāli who was moving about according to his own free will without the permission of his Gurn Śramaṇa Bhagavāna Mahâvîra, now went to Śrāvastî and lived in Tinduka Udyāna of that town.

At that time Jamāli was suffering from an attack of bilious fever. Some of his disciples were spreading a bedding for him.

तए णं ते वणिया हट्ठतुट्ठ० भायणाइ भरेंति भा० २ पवहणाइ भरेंति २ चउत्थंपि अन्नमन्नं एवं वयासी–एवं खलु देवा० ? अम्हं इमस्स वम्मीयस्स पढमाए वप्पाए भिन्नाए ओराले उदगरयणे अस्सादिए तच्चाए वप्पाए भिन्नाए ओराले मणिरयणे अस्सादिए तं सेवं खलु देवाणुप्पिया ! अम्हं इमस्स वम्मीयस्स चउत्थपि वप्पिं भिंदित्तए अवि याइं उत्तमं महग्धं महरिहं ओरालं वइररयणं अस्सादेस्सामो, तए णं तेसिं एगे वणिए हियकामए सुहकामए, पत्थकामए, आणुकंपिए, तिस्सेसिए हियसुरनिस्सेकामए, ते वणिए एवं वयासी–एवं खलु देवा० ? अम्हे इमस्स वम्मीयस्स पढमाए वप्पाए भिन्नाए ओराले उदगरयणे जाव तच्चए वप्पाए भिन्नाए ओराले मणिरयणे अस्सादिए तं होउ अलादि पज्जतं एसा चउत्थ वप्पा मा भिन्नउ, चउत्थी णे वप्पा सउवसग्गा यावि होत्था, तए णं ते वणिया तस्स वणियस्स हियकामगस्स सुहकामजाव हियसुहनिस्सेसकामगस्स एवमाइक्खमाणस्स जाव परूवेमाणस्स एयमट्ठं नो सद्दहंति जाव नो रोयंति एयमट्ठं असद्दहमाणा जाव अरोएमाणा तस्स वम्मीयस्स चउत्थंपि वप्पिं भिंदंति ते णं तत्थ उग्गविसं चंडविसं घोरविसं महाविसं अतिकायमहाकायं मसिमूसाकालगयं नयणविसरोसपुन्नं अंजणपुंजनिगरप्पगासं रत्तच्छं जमलजुगलचंचलचलंत जीहं धरणितलवेणियभूयं उक्कडफुडकुडिलजडुलकक्खडविकडफडाडोवकरणदच्छं लोहागर–

Jamāli asked them:–'Is the bedding ready? The sādhus replied : 'Yes, It is ready'. Jamāli stood up with the object of lying down in the bed. But the bedding was not completely spread. Jamāli could not keep standing owing to weakness, Becoming uneasy, he said:-"There is a settled doctrine, namely, "Karèmāṇé kaḍe" (that which is being done, is done) but I see with my

---

धम्ममाणधमधमेंतघोसं अणागलियचंडतिव्वरोसं समुहिं तुरियं चवलं धमंतं दिट्ठीविसं सप्पं संगट्टेति, तए णं से दिट्ठीविसे सप्पे ते हिं वणियेहिं संघट्टिए समाणे आसुरुत्ते जाव मिसमिसेमाणे सणियं २ उट्ठेति २ सरसरसरस्स वम्मीयस्स सिहरतलं दुरूहेइ सि० २ आइच्चं णिज्झाति आ० २ ते वणिए अणिमिसाए दिट्ठीए सव्वओ समंता समभिलोएति, तए णं ते वणिया तेणं दिट्ठीविसेणं सप्पेणं अणिमिसाए दिट्ठीए सव्वयो समभिलोइया समाणा खिप्पामेव सभंडमत्तोवगरणया एगाहच्चं कूडाहच्चं भासरासी कया यावि होत्था, तत्थ णं जे से वणिए तेसिं वणियाणं हियकामए जाव हियसुहनिःस्सेसकामए से णं अणुकंपयाए देवयाए सभंडमत्तोवगरणमायाए नियगं नगरं साहिए, एवामेव आणंदा! तव वि धम्मायरिएणं धम्मोवएसएणं नायपुत्तेणं ओराले परियाए आसाइए ओसाला कित्तिवन्नसद्दसिलोगा सदेवमणुयासुरे लोए पुव्वंति गुवंति धुवंति इति खलु समणे भगवं महावीरे ति० २, तं जदि मे से अज्ज किंचिवि वदति तो णं तवेणं तेएणं एगाहच्चं कूडाहच्चं भासरासिं करेमि जहा वा वालेणं ते वणिया, तुमं च णं आणंदा! सारक्खामि संगोवामि जहा वा से वणिए तेसिं वाणियाणं हियकामए जाव निस्सेसकामए अणुकंपयाए देवयाए सभंडमत्तोव० जाव साहिए, तं गच्छ णं तुमं आणंदा! तव धम्मायरियस्स धम्मोवएसगस्स समणस्स नायपुत्तस्स एयमट्ठं परिकहेहि। तए णं से आणंदे थेरे गोसालेणं मंखलिपुत्तस्स एवं वुत्ते समाणे भीए जाव संजातभए गोसालस्स मंखलिपुत्तस्स अंतियाओ हालाहलाए कुंभकारीए कुंभकारावणाओ पडिनिक्खमति २ सिग्घं तुरियं सावत्थिं नगरिं मज्झंमज्झेणं निग्गच्छइ नि० जेणेव कोट्ठए

own eyes that there is no sense in that doctrine. when a certain act has been completed in its entirety, then and then only it accomplishes its object, but before it is completed it cannot be said to be done". To some of the sādhus of Jamāli, this sort of reasoning seemed plausible But the learned sādhus of Jamāli dissented They said:-The doctrine "Karémāņé kadé of Śramaņa Bhagavāna Mahāvīra is perfectly true if it is examined from a

---

चेइए जेणेव समणे भगवं महावीरे तेणेव उवा० २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणं पायाहिणं करेति २ वंदति नमं० २ एवं वयासी एवं खलु अहं भंते ! छट्ठक्खमणपारणगंसि तुब्भेहिं अब्भणुन्नाए समाणे सावत्थीए नगरीए उच्चनीय जाव अडमाणे हालाहलाए कुंभकारीए जाव वीयीवयामि, तए णं गोसाले मंखलिपुत्ते मम हालाहलाए जाव पासित्ता एवं वयासी–एहि ताव आणंदा ! इयो एगं महं उवमियं निसामेहि, तए णं अहं गोसालेणं मंखलिपुत्तेणं एवं वुत्ते समाणे जेणेव हालाहलाए कुंभकारीए कुंभकारावणे जेणेव गोसाले मंखलिपुत्ते तेणेव उवागच्छामि, तए णं से गोसाले मंखलिपुत्ते ममं एवं वयासी–एवं खलु आणंदा ! इओ चिरातीयाए अद्धाए केइ उच्चावया वणिया एवं त चेव जाव सव्वं निरवसेसं भाणियव्वं जाव नियगनगरं साहिए, त गच्छं णं तुमं आणंदा ! धम्मायरियस्स धम्मोव० जाव परिकहेहि (सूत्रं ५४७)

तं पभू णं भंते ! गोसाले मंखलिपुत्ते तवेणं तेएणं एगाहच्चं कूडाहच्चं भासरासिं करेत्तए ? विसए णं भंते ? गोसालस्स मंखलिपुत्तस्स जाव करेत्तए ? समत्थे णं भंते ? गोसाले जाव करेत्तए ? पभू णं आणंदा! गोसाले मंखलिपुत्ते तवेणं जाव करेत्तए विसए णं आणंदा ! गोसाले जाव करेत्तए समत्थे णं आणंदा ! गोसाले जाव करे० नो चेवण अरिहंते भगवंते, परियावणियं पुण करेज्जा, जावतिएणं आणंदा ? गोसालस्स मंखलिपुत्तस्स तवतेए एतो अणंतगुणविसिट्ठराए चेव तवतेए अणगाराणं भगवंताणं खंतिखमा

point of view of Niścaya Naya. According to this Naya (plan of reasoning) the Kriyā kāla (the period of action) and Nisṭhākāla (campeletion of action) are not different. Every action (kriyā) ceases the moment it accomplishes its kārya (work) within its time of action (kriyā kāla) The actual meaning is this:–If the kārya (act) is not done during its time of action, which will be its exciting cause after the cessation of its period of action?

पुण अणगारा भगवंता, जावइएणं आणंदा ! अणगाराणं भगवंताण तव-तेए एत्तो अणंतगुणविसिट्ठयराए चेव तवतेए थेराणं भगवंताणं खंतिखमा पुण थेरा भगवंतो, जावतिएणं आणंदा ! थेराणं भगवंताणं तवतेए एत्तो अणंतगुणविसिट्ठतराए चेव तवतेए अरिहंताणं भगवंताण, खंतिखमा पुण अरिहंता भग० तं पभू ण आणंदा ! गोसाले मं० पुत्ते तवेणं तेएणं जाव कहेत्तए विसएणं आणंदा ! जाव करे० समत्थेण आणंदा ! जाव करे० नो चेव ण अरिहंतं भगवंत पारियावणियं पुण करेज्जा (सूत्र ५४८)

तं गच्छ णं तुमं आणंदा ! गोयमाईणं समणाणं निग्गंथाण एयमट्ठं परिकहेहि–मा णं अज्जो ! तुज्झ केइ गोसालं मंखलिपुत्तं धम्मियाए पडिचोयणाए पडिचोएउ धम्मियाए पडिसारणाए पडिसारेउ धम्मियेण पडोयारेणं पडोयारेउ, गोसाले ण मंखलिपुत्ते समणेहिं निग्गं० मिच्छं विपडिवन्ने तएणं से आणंदे थेरे समणेण भ० महावीरेणं एवं वुत्ते स० समणं भ० म० वं० नमं० २ जेणेव गोयमादिसमणा निग्गंथा तेणेव उवाग० २ गोयमादि समणे निग्गंथे आमंतेति आ० २ एवं व०–एवं खलु अज्जो ! छट्ठक्खमणपारणगंसि समणेणं भगवया महावीरणं अब्भणुन्नाए समाणे सावत्थीए नगरीए उच्चनीय तं चेव सव्वं जाव नायपुत्तस्स एयमट्ठं परिकहेहि तं म ण अज्जो ! तुज्झे केइ गोसालं मंखलिपुत्तं धम्मियाए पडिचोयणाए पडिचोएउ जाव मिच्छं विपडिवन्ने (सूत्र. ५४९).

जावच णं आणंदे थेरे गोयमाईणं समणाणं निग्गंथाणं एयमट्ठ परिकहेइ तावं च णं से गोसाले मंख० पु० हालाह० कुं० कुंभकारावणाओ पडिनि०

Therefore, this doctrine of Niścaya Naya is quite in agreement with the science of Logical Reasonining and keeping the Niścaya Naya in mind, Śramaṇa Bhagavāna Mahāvîra has formulat- the principle Karémāṇè kaḍé'. It is, in every way, perfectly logical. The learned disciples of Jamāli tried their best, by means of a number of various arguments to convince him, but Jamāli was very obstinate. As a natural consequence, many of his wise and learned disciples left him and joined the Order of Ascetics of Śramaṇa Bhagavāna Mahāvîra.

आजीवियसंघसंपरिवुडे महया अमरिसं वहमाणे सिग्घं तुरियं जाव सावत्थि नगरिं मज्झंमज्झेणं निग्ग० २ जेणेव कोट्ठए चेइए जेणेव समणे भ० महा० तेणेव उवा० ते० २ समणस्स भ० म० अदूरसामंते ठिच्चा समणं भ० महा० एवं वयासी–सुट्ठु णं आउसो । ममं एवं वयासी साहू णं आउसो कासवा ! ममं एवं वयासी–गोसाले मंखलिपुत्ते ममं धम्मंतेवासी गोसाले० २ जे णं से मंखलिपुत्ते तव धम्मंतेवासी से णं सुक्के सुक्काभिजाइए भवित्ता कालमासे- कालं किच्चा अन्नयरेसु देवलोएसु देवत्ताए उववन्ने अहन्नं उदाइनामं कुंडि- यायणीए अज्जुणस्स गोयमपुत्तस्स सरीरगं विप्पजहामि अ० २ गोसालस्स मंखलिपुत्तस्स सरीरगं अणुप्पविसामि गो० २ इमं सत्तमं पउट्टपरिहारं परि- हरामि, जेवि आइं आउसो ! कासवा ! अम्हं समयंसि केइ सिज्झिंसु वा सिज्झंति वा सिज्झिस्संति वा सव्वे ते चउरासीति महाकप्पसयसहस्साइं सत्त दिव्वे सत्त संजूहे सत्त संनिगब्भे सत्त पउट्टपरिहारे पंच कम्मणि सयसहस्साइं सट्ठिं च सहस्साइं छच्च सए तिन्नि य कम्मंसे अणुपुव्वेणं खवइत्ता तओ पच्छा सिज्झंति बुज्झंति मुच्चंति परिनिव्वाइंति सव्वदुक्खाणमंतं करेसु वा करेंति वा करिस्संति वा, से जहा वा गंगा महानदी उओ पवूढा जहिं वा पज्जुवत्थिया एस णं अद्धपंचजोयणसयाइं आवामेणं अद्धजोयणं विक्खंभेणं पंचधणुसयाइं उवेहेणं ए एणं गंगापमाणेणं सत्त गंगाओ सा एगा महागंगा, सत्त महा- गंगाओ सा एगा सादीणगंगा, सत्त सादीणगंगाओ सा एगा मच्चुगंगा,

When his health improved Jamāli left Śrāvasti, but he was always preaching his new doctrine wherever he went.

Dismissal of Jamāli.

At that time, Śramaṇa Bhagavāna Mahāvîra was staying at Purṇabhadra Caitya of Campā Nagarî. Jamāli came to Śramaṇa Bhagavāna Mahāvîra and standing at some distance from him, he said:-"O Beloved of the gods! Do not think about me that I am moving about in the careless way that most of your disciples adopt. I am moving about as a Kévalin".

सत्त मचुगंगाओ सा एगा लोहियगंगा, सत्त लोहियगंगाओ सा एगा आवतीगंगा, सत्त आवतीगंगाओ सा एगा परमावती एवामेव सपुव्वावरेणं एगं गंगासयहस्सं सत्त रसहस्सा छच्चगुणपन्नगंगासया भवंतीति मक्खावाया, तासिं दुविहे उद्धारे पण्णत्ते तं जहा–सुहुम बोंदिकलेवरे चेव बायर बोंदिकलेवरे चेव तत्थ णं जे से सुहुमबोंदिकलेवरे से ठप्पे तत्थ णं ये से बायरबोंदिकलेवरे तओ णं वाससए २ गए २ एगमेगं गंगावालुयं अवहाय जावतिएणं कालेणं से कोट्ठे खीणे णीरेए निल्लेवे निट्ठिए भवति सेत्तं सरे सरप्पमाणे एएणं सरप्पमाणेणं तिन्निसरसयसहस्सीओ से एगे महाकप्पे चउरासीइ महाकप्पसयसहस्साइं से एगे महामाणसे, अणंताओ संजूहाओ जीवे चयं चइत्ता उवरिल्लेमाणसे संजूहे देवे उववज्जति से णं तत्थ दिव्वाइं भोगभोगाइं भुंजमाणे विहरइ विहरित्ता ताओ देवलोगाओ आउक्खएण भवक्खएणं ठिइक्खएण अणंतरं चयं चइत्ता पढमे सन्निगब्भे जीवे पच्चायाति, से ण तओहिंतो अणंतर उव्वट्टित्ता मज्झिल्ले माणसे ससंजूहे देवे उववज्जइ, से णं तत्थ दिव्वाइं भोगभोगाइं जाव विहरित्ता ताओ देवलोयाओ आउ० ३ जाव चइत्ता दोच्चे सन्निगब्भे जीवे पच्चायाति, से ण तओहिंतो अणंतर उव्वट्टित्ता हेट्ठिल्ले माणसे संजूहे देवे उववज्जइ, से णं तत्थ दिव्वाइं जाव चइत्ता तच्चे सन्निगब्भे जीवे पच्चायाति, से णं तओहिंतो जाव उव्वट्टित्ता उवरिल्ले माणुसुत्तरे संजूहे देवे उववज्जिहिति, से णं तत्थ दिव्वाइं भोग

On hearing these proud words of Jamālı, Gaṇadhara Mahārāja Indrabhûti Gautama – the chief Ganadhara of Śramaṇa Bhagavâna Mahāvîra,–addressing Jamālı said–Jamālı! What do you understand by Kèvala Jnāna and Kèvala Darśana? Know that Kévala Jnāna, as well as, Kévala Darśance is a radiance of Blissful Light which spreads its brilliance as far as Loka (the Universe) and A-loka (beyond the Universe) Its all-pervading light is not obstructed neither by rivers, nor by oceans, nor by

---

जाव चइत्ता चउत्थे सन्निगब्भे जीवे पच्चायाति, से णं तओहिंतो अणंतरं उव्वट्टित्ता मज्झिल्ले माणुसुत्तरे संजूहे देवे उववज्जति, से णं तत्थ दिव्वाइं भोग जाव चइत्ता पंचमे सन्निगब्भे जीवे पच्चायाति से णं तओहिंतो अणंतरं उव्वट्टित्ता हिट्टिल्ले माणुसोत्तरे संजूहे देवे उववज्जति, से णं तत्थ दिव्वाइं भोग जाव चइत्ता छट्ठे सन्निगब्भे जीवे पच्चायाति, से णं तओहिंतो अणंतरं उववट्टित्ता बंभलोगे नामं से कप्पे पन्नत्ते पाईणपडीणायते उदीणदाहिणविच्छिन्ने जहा ठाणपदे जाव पंच वडेंसगा पं०, तं जहा–असोगवडेंसए जाव पडिरूवा, से णं तत्थ देवे उववज्जइ, से णं तत्थ दस सागरोवमाइं दिव्वाइं भोग जाव चइत्ता सत्तये सन्निगब्भे जीवे पच्चायाति, से णं तत्थ नवण्हं मासाणं बहुपडिपुन्नाणं अद्धट्ठमाण जाव वीतिक्कंताणं सुकुमाल गभद्दलए मिउकुंडलकुंचियकेसए मट्ठगंडतलकन्नपीढए देवकुमारसप्पभए दारए पयायति, से णं अहं कासवा! तेणं अहं आउसो! कासवा! कोगारियपव्वज्जाए कोमारएणं बंभचेरवासेणं अविद्धकन्नए चेव संखाणं पडिलभामि सं. २ इमे सत्त पउट्टपरिहारे परिहामि, तं जहा–एणेज्जगस्स, मल्लरामस्स, मल्लमंडियस्स, रोहस्स, भारद्दाइस्स, अज्जुणस्स, गोयमपुत्तस्स, गोसालस्स मंखलिपुत्तस्स, तत्थ णं जे से पढमे पउट्टपरिहारे से णं रायगिहस्स नगरस्स बहिया मंडियकुच्छिंसि चेइयंसि उदाइस्स कुंडियायणस्स सरीरं विप्पजहामि उदा० २ एणेज्जस्स सरीरगं अणुप्पविसामि एणे० २ बावीसं वासाइं पढमं पउट्टपरिहारं परिहामि, तत्थ णं जे से दोच्चे पउट्टपरिहारे से उद्दंडपुरस्स

tall ranges of very high mountains piercing the skies. By the brilliance of this light, dark caves, and intensely dark localities are made perfectly visible like an Āmalaka fruit (fruit of Embelic Myrobalans) resting on one's palm. Worthy Jamāli! The eminent soul in whom this divine illumination has appeared, cannot, in any way, be concealed. I think it absolutely worthless to discuss whether you are a Kévalin or not. I am only asking you two questions, now answer me viz 1. Is this Loka, śāśvata

---

नगरस्स बहिया चंदोयरणंसि चेइयंसि एणेज्जगस्स सरीरगं विप्पजहामि, २ ता एणे० मल्लरामस्स सरीरग अणुप्पविसामि मल्ल० २ एकवीसं वासाइं दोच्चं पउट्टपरिहारं परिहरामि, तत्थ णं जे से तच्चे पउट्टपरिहारे से णं चंपाए नगरीए बहिया अंगमंदिरं चेइयंसि मल्लरामस्स सरीरगं विप्पजहामि मल्ल० मंडियस्स सरीरगं अणुप्पविसामि मल्लमंडि० २वीसं वासाइं तच्चं पउट्टपरिहार परिहरामि, तत्द णं जे से चउत्थे पउट्टपरिंहारे से णं वाणारसीए नगरीए वहिया काममहावणंसि चेइयंसि मंडियस्स सरीरगं विप्पजहामि मंडि० २ रोहस्स सरीरगं अणुप्पविसामि रोह० एकूणवीसं वासाइं य चउत्थं पउट्टपरिहारं परिहामि तत्थ णं जे से पंचमे पउट्टपरिहारे से णं आलभियाए नगरीए वहिया पत्तकालगयंसि चेइयंसि रोहस्स सरीरगं विप्पजहामि रोह० २ भारद्दाइस्स सरीरगं अणुप्पविसामि भा० अट्ठारसवासाइं पंचमं पउट्टपरिहारं परिहरामि, तत्थ णं जे से छट्ठे पउट्टपरिहारे से णं वेसालीए नगरीए वहिया कोंडियायणंसि चेइयंसि भारद्दइयस्स सरीरं विप्पजहामि भा० २ अज्जुणगस्स गोयमपुत्तस्स सरीरगं अणुप्पविसामि अ० २ सत्तर वासाइं छट्ठं पउट्टपरिहारं परिहरामि तत्थ णं जे से सत्तमे पउट्टपरिहारे सेणं इहेव सावत्थीए नगरीए हालाहलाकुंभकारीए कुंभकारावणंसि अज्जुणगस्स गोयमपुत्तस्स सरीरगं विप्पजहामि अज्जुणगस्स २ गोसालस्स मंखलिपुत्तस्स सरीरगं अलं थिरं धुवं धारणिज्ज सीयसहं उण्हसहं खुहासहं विविह दंसमसगपरीसहोवसग्गसहं थिरसंघयण तिकट्टु तं अणुप्पविसामि तं० २ तं

(eternal) or a-śāśvata non-eternal)? 2. Is Jīva (living being śāśvata or a-śāśvata ?

Jamāli could not at all answer any of the two questions of Gaṇadhara Mahārāja Indrabhūti Gautama Śramaṇa Bhagavāna Mahāvīra, then, said:-'Jamāli! A very large majority of my disciples are able to answer these questions quite satisfactorily, although they are 'chadmastha' (without Kévala Jnāna). However, they never claim to be Kāvalins O Beloved of the gods!

सेणं सोलस वासाइं इमं सत्तमं पउट्टपरिहारं परिहरामि, एवामेव आउसो! कासवा! एगेणं तेत्तीसणं वाससएणं सत्त पउट्टपरिहारा परिहरिया भवंतीति मक्खया, तं सुट्ठुणं आकसो! कासवा! ममं एवं वयासी साधु णं आकसो! कासवा! ममं एवं वयसी-गोसाले मंखलिपुत्ते ममं धम्मंतेवासित्ति-गोसाले० (सूत्रं ५५०)

तए णं समणे भगवं महावीरे गोसालं मंखलिपुत्तं एवं वयासी-गोसाला! से जहानामए-तेणए सिया गामेल्लएहिं परब्भमाणे प० २ कत्थय गड्डं वा दरिं वा दुग्गं वा णिन्नं वा पव्वयं वा विसमं वा अणस्सादेमाणे एगेणं महं उन्नालोमेण वा सणलोमेण वा कप्पासपम्हेण वा तणसूएण वा अत्ताणं चिट्ठेज्जा से णं अणावरिए आवरियमिति अप्पाणं मन्नइ अप्पच्छण्णे य पच्छण्णमिति अप्पाणं मन्नति अणिलुक्के णिलुक्कमिति अप्पाणं मन्नति अपलाए पलायमिति अप्पाणं मन्नति एवामेव तुमंपि गोसाला! अणन्ने सते अन्नमिति अप्पाणं उपलभसि तं मा एवं गोसाला! सच्चेव तेसा छाया नो अन्ना (सूत्रं. ५५१)

तए णं से गोसाले मंखलिपुत्ते समणेणं भगवया महावीरेणं एवं वुत्ते समाणे आसुरुत्ते ५ समणे भगवं महावीरं उच्चावयाहिं आउसणाहिं आउसति उच्चा० २ उच्चावयाहिं उद्धंसणाहिं उद्धंसेति, उद्धंसेत्ता उच्चावयाहिं निब्भंछणाहिं निब्भंछेति उ० २ उचावयाहिं निच्छोडणाहिं निच्छोडेति उ० २ एवं वयासी-नट्ठेसि कदाइ विणट्ठेसि कदाइ भट्ठोसि कयाइ नट्ठविणट्ठे भट्ठेसि कयाइ अज्ज! न भवसि नाहि ते ममाहिंतो सुहमत्थि (सूत्रं. ५५२)

Kévala Jnāna (Perfect Knowledge) is not such a trifling object that a Kévalin has to show its presence by shouting loudly' with his own month.

'Jamäli ! Loka (the Universe) is śāśvata (eternal), because it was in existence before for ananta (endless) years, it is in existence now, and it will be in existence for eternity.

From another stand-point of view Loka is a-śāśvata (perishable) In the cycle of Time, an Utsarpiṇī is followed by an

---

तेणं कालेणं २ समणस्स भगवओ म० अंतेवासी पाईणजावए सव्वाणुभूती णामं अणगा पगइभद्दए जाव विणीए धम्मायरि णुरागेणं एयमट्ठं असद्दहमाणे उट्ठाए उट्ठेति उ० २ जेणेव गोसाले मंखलिपुत्ते तेणेव उवा० गोसालं मंखलिपुत्तं एवं वयासी—जेवि ताव गोसाला ! तहारूवस्स समणस्स वा माहणस्स वा अंतियं एगमवि आरियं धम्मियं सुवयणं निसामेति सेवि ताव वंदति नमंसति जाव कल्लाणं मंगलं देवयं चेइयं पज्जुवासइ किमंग पुण तुमं गोसाला ! भगवया चेव पव्वाविए, भगवया चेव मुंडाविए, भगवया चेव सेहाविए, भगवया चेव सिक्खाविए, भगवया चेव बहुस्सुतीकए भगवओ चेव मिच्छं विप्पडिवन्ने तं मा एव गोसाला ! नारिहसि गोसाला ! सच्चेव ते सा छाया नो अन्ना, तए णं से गोसाले मंखलिपुत्ते सव्वाणु-भूतिणामं अणगारेण एवंवुत्ते समाणे आसुरुत्ते ५ सव्वाणुभूतिं अणगारं तवेण तेएणं एगाहच्चं कूडाहच्चं जाव भासरासिं करेति, तए णं से गोसाले मंखलिपुत्ते सव्वाणुभूतिं अणगारं तवेणं तेएणं एगाहच्चं कूडाहच्चं जाव भासरासिं करेत्ता दोच्चंपि समणं भगवं महावीरं उच्चावयाहिं आउसणाहिं आउसइ जाव सुहं नत्थि। तेणं कालेणं २ समणस्स भगवओ महावीरस्स अंतेवासी कोसलजाणवए सुणक्खत्ते णामं अणगारे पगइभद्दए वीणीए धम्मायरियाणुरागेणं जहा सव्वाणुभूति तहेव जाव सच्चेव ते सा छाया णो अन्ना। तए णं से गोसाले मंखलिपुत्ते सुणक्खतेणं अणगारेणं एवं वुत्ते समणे आसुरते ५ सुनक्खत्तं अणगारं तवेणं तेएणं परितावेइ, तए

Avasarpiṇi era, and an Avasarpiṇī era is followed by an Utsarpiṇī era. In this way, the Cycle of Time goes on eternally. In all the material bodies, there are always changes of form taking place constantly in the Universe. So, the Loka, as well as the material objects existing in the Universe, are a-śāśvata (perishable) because the objects themselves or their component parts undergo changes in form.

In the same manner, Jīva is śāśvata, as well as, aśāśvata. It is śāśvata (eternal) because a jīva (a living being) existed in the

---

णं से सुनक्खत्ते अणगारे गोसालेणं मंखलिपुत्तेणं तवेणं तेएणं परितावित्ए समाणे जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ २ समणं भगवन्तं महावीरं तिक्खुत्तो २ वंदइ नमंसइ २ सयमेव पंच महव्वयाइं आरुभेति स० समणा य समणीओ य खामेइ सम० आलोइयपडिक्कंते समाहिपत्ते आणुपुव्वीए कालगए। तएणं से गोसाले मंखलिपुत्ते सुनक्खत्तं अणगारं तवेणं तेएणं परितावेत्ता तच्चंपि समणं भगवं महावीरं उच्चावयाहिं आउसणाहिं आउसति सव्वं तं चेव जाव सुहं नत्थि। तए णं समणे भगवं महावीरे गोसालं मंखलिपुत्तं एवं वयासी–जेवि ताव गोसाला! तहारूवस्स समणस्स वा माहणस्स वा तं चेव जाव पज्जुवासेइ, किमंग पुण गोसाला! तुमं मए चेव पव्वाविए जाव मए चेव बहुस्सुईकए ममं चेव मिच्छं विप्पडिवन्ने! तं मा एवं गोसाला! जाव नो अन्ना. तए णं से गोसाले मंखलिपुत्ते समणेणं भगवया महावीरेणं एवं वुत्ते समाणे आसुरुत्ते ५ तेयासमुग्घाएणं समोहन्नइ तेया० सत्तट्ठ पयाइं पच्चोसक्कइ २ समणस्स भगवओ महावीरस्स वहाए सरीरगंसि तेयं निसिरति से जहानामए वाउक्कलियाइ वा वायमंडलियाइ वा सेलंसि वा कुड्डंसि वा थभंसि वा थूभंसि वा आवरिज्जमाणी वा निवारिज्जमाणी वा सा णं तत्थेव णो कमति नो पक्कमति एवामेव गोसालस्सवि मंखलिपुत्तस्स तवे तेए समणस्स भगवओ महावीरस्स वहाए सरीरगंसि निसिट्ठे समाणे से णं तत्थ नो कमति नो पक्कमति अंचि (यंचिं) करेंति

past, it exists in the present age, and it will exist in future. Besides, the Jiva (living being) is a-sāśvata, because on account of changes in various stages of life, it does not remain the same during all conditions of life. At one time it assumes the form of a Nāraka (a hellish being), at another time, the same living

---

अंचि० २ आयाहिणपयाहिणं करेति आ० २ उड्ढं वेहासं उप्पइए, से णं तओ पडिहए पडिनियत्ते समाणे तमेव गोसालस्स मंखलिपुत्तस्स सरीरगं अणुडहमाणे २ अंतो २ अणुप्पविट्ठे, तए णं से गोसाले मंखलिपुत्ते सएणं तेएणं अन्नाइट्ठे समाणे समणं भगवं महावीरं एवं वयासी–कासवा ! ममं तवेणं तेएणं अन्नाइट्ठे समाणे अंतो छण्हं मासाणं पित्तज्जर परिगयसरीरे दाहवक्कंतीए छउमत्थे चेव कालं करेस्ससि, तएणं समणे भगवं महावीरे गोसालं मंखलिपुत्तं एवं वयासीनो खलु अह गोसाला ! तव तवेणं तेएणं अन्नाइट्ठे समाणे अंतो छण्हं जाव कालं करेस्सामि अहन्नं अन्नाइं सोलस वासाइं जिणे सुहत्थी विहरिस्सामि तुमं णं गोसाला ! अप्पणा चेव सयेणं तेएणं अन्नाइट्ठे समाणे अंतो सत्तरत्तस्स पित्तज्जरपरिगयसरीरे जाव छउमत्थे चेव कालं करेस्ससि, तए णं सात्थीए नगरीए सिंघाडग जाव पहेसु बहुजणो अन्नमन्नस्स एवमाइक्खइ जाव एवं परूवेइ,–एवं खलु–देवाणुप्पिया ! सावत्थीए नगरीए बहिया कोट्ठए चेइए दुवे जिणा संवलंति, एगे वयंति–तुमे पुव्विं कालं करेस्ससि, एगे वदंति तुमं पुव्विं कालं करेस्ससि, तत्थ णं के पुण सम्मावादी के पुण मिच्छावादी ? तत्थ णं जे से अहप्पहाणे जणे से वदति–समणे भगवं महावीरे सम्मावादी, गोसाले मंखलिपुत्ते मिच्छावादी, अज्जोति समणे भगवं महावीरे समणे निग्गंथे आमंतेत्ता एवं वयासी–अज्जो ! से जहानामए तणरासीइ वा कट्ठरासीइ वा पत्तरासीइ वा तयारासीइ वा तुसरासीइ वा भुसरासीइ वा गोमयरासीइ वा अवकररासीई वा अगणिझामिए अगणिझूसिए अगणिपरिणामिए हयतेये गयतेये नट्ठतेये भट्ठतेये लुत्ततेये विणट्ठतेये जाव एवामेव गोसाले मंखलिपुत्ते मम वहाए सरीरगंसि तेयं निसिरेत्ता हयतेये गयतेये जाव विणट्ठतेये जाए, त छंदेण अज्जो !

being becomes a tiryanca (a lower animal; a brute). The same living being may become a human being and he may also become a celestial being, On account of a series of originations and destructions, the jīva (living being is ā-śāśvata (non-eternal).

Having explained to Jamāli the two questions asked by

तुज्झे गोसालं मंखलिपुत्तं धम्मियाए पडिचोयणाए पडिचोएह धम्मि० २ धम्मियाए पडिसारणाए पडिसारेह, धम्मिएणं पडोयारेणं पडोयारेह धम्मि० २ अट्ठेहि य हेऊहि य पसिणेहि य वागरणेहि य कारणेहि य निप्पट्ठपसिणवागरणं करेह, तएणं ते समणा निग्गंथा समणेणं भगवया महावीरेणं एवं वुत्ता समाणा समणं भगवं महावीरं वंदंति नमंसंति वं० न० जेणेव गोसाले मंखलिपुत्ते तेणेव उवागच्छंति तेणेव २ गोसालं मंखलिपुत्तं धम्मियाए पडिचोयणाए पडिचोएंति ध० २ धम्मियाए पडिसाहरणाए पडिसाहरेंति ध० २ धम्मिएणं पडोयारेणं पडोयारेंति ध० अट्ठेहि य हेऊहि य कारणेहि य जाव वागरणं वागरेति। तए णं से गोसाले मंखलिपुत्ते समणेहिं निग्गंथेहिं धम्मियाए पडिचोयाणाए पडिचोतिज्जमाणे जाव निप्पट्ठपसिणवागरणं कीरमाणे आसुरुत्ते जाव मिसिमिसेमाणे नो संचाएति समणाणं निग्गंथाणं सरीरगस्स किंचि आबाहं वा वाबाहं वा उप्पाएत्तए छविच्छेदं वा करेत्तए, तएणं ते आजीविया थेरा गोसालं मंखलिपुत्तं समणेहिं निग्गंथेहिं धम्मियाए पडिचोयणाए पडिचोएज्जमाणं धम्मियाए पडिसारणाए पडिसारिज्जमाणं धम्मियाए पडोयारेण य पडोयारेज्जमाणं अट्ठेहिं य हेऊहि य जाव कीरमाणं आसुरुत्त जाव मिसिमिसेमाणं समणाणं निग्गंथाणं सरीरगस्स किंचि आबाहं वा वाबाहं वा छविच्छेदं वा अकरेमाणं पासंसि पा० २ गोसालस्स मंखलिपुत्तस्स अंतियाओ आयाए अवक्कमंति आयाए अवक्कमित्ता २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छंति ते० समणं भगवं महावीरं तिक्खुत्तो आ० २ वंदंति नम० २ समणं भगवं महावीरं उवसंपज्जित्ताणं विहरंति, अत्थेगइया आजीविया थेरा गोसालं चेव मंखलिपुत्तं उवसंपज्जित्ताणं विहरंति। तए णं से गोसाले मंखलिपुत्ते जस्सट्ठाए हव्वमा-

Ganadhara Mahārâja Indrabhūti Gautama, the worshipful Lord Śramaṇa Bhagavāna Mahāvīra tried to bring him to the Right Path, but he was very obstinate. He did not leave off his pertenacity. He went away and passed his days in spreading the tenets of his false doctrine and adding a few to his gang.

गए तमट्ठं असाहेमाणे रुंदाइं पलोएमाणे दीहुण्हाइं नीसासमाणे दाढियाए लोमाए लुंछमाणे अवडुं कंडूयमाणे पुयलिं पप्फोडेमाणे हत्थे विणिद्धुणमाणे दोहि वि पाएहिं भूमिं कोट्टेमाणे हाहा अहो ! हओऽहमस्सीतिकट्टु समणस्स भ० महा० अंतियाओ कोट्ठयाओ चेइयाओ पडिनिक्खमति प० २ जेणेव सावत्थी नगरी जेणेव हालाहलाए कुंभकारीए कुमकारावणे तेणेव उवागच्छइ ते० २ हालाहलाए कुंभकारीए कुंभकारावणंसि अंबकूणगहत्थगए मज्जपाणगं पियमाणे अभिक्खणं गायमाणे अभिक्खणं नच्चमाणे अभिक्खणं हालाहलाए कुंभकारीए अंजलिकम्मं करेमाणे सीयलएणं मट्टियापाणएणं आयंचणिउदएणं गायाइं परिसिंचमाणे विहरति (सूत्रं ५५३)

अज्जोति समणे भगवं महावीरे समणे निग्गंथे आमंतेत्ता एवं वयासीः- जावतिएणं अज्जो ! गोसालेणं मंखलिपुत्तेणं मम वहए सरीरगंसि तेये निसट्ठे सेणं अलाहि पज्जत्ते सोलसण्ह जणवयाणं, तं०—आगाण वंगाणं मगहाणं मलयाणं मालवगाणं अत्थाणं वत्थाणं कोत्थाणं पाढाणं लाढाणं वज्जाणं मोलीणं कासीणं कोसलाणं अवाहाणं सुंभुत्तराणं—घाताए वहाए उच्छादणयाए भासीकरणयाए, जंपि य अज्जो ! गोसाले मंखलिपुत्ते हालाहलाए कुंभकारीए कुंभकारावणंसि अंबकूणगहत्थगए मज्जपाणं पियमाणे अभिक्खणं जाव अंजलिकम्मं करेमाणे विहरइ तस्सवि य णं वज्जस्स पच्छादणट्ठयाए इमाइं अट्ठचरिमाइं पन्नवेति तं जहा—चरिमेपाणे, चरिमे पाणे, चरिमे गेये, चरिमे नट्टे, चरिमे अंजलिकम्मे, चरिमे पोक्खलसंवट्टए महामेहे, चरिमे सेणयए गंधहत्थी, चरिमे महासिलाकंटए संगामे अहं च णं इमीसे ओसप्पिणीए चउवीसाए तित्थकराणं चरिमे तित्थकरे सिज्झिस्सं जाव अंतं करेस्सति जंपि य अज्जो ! गोसाले मंखलिपुत्ते सीय-

Out of 500 sādhus of Jamāli and 1000 sādhvis of Priyadarśanā, some sādhus and some sâdhvis joined the doctrine of Jamāli.

One day, Priyadarśanā accompanied by her sādhvi-disciples went to Śrāvasti, and stayed at the pottery-house of Potter Dhańka.

लएणं मट्टियापाणएणं आयंचकिउदएणं गायाइं परिसिंचमाणे विहरइ तस्सवि य णं वज्जस्स पच्छादणट्ठयाए इमाइं पाणगाइं पन्नवेति, से किं तं पाणए ? पाणए चउव्विहे पन्नत्ते तं जहा–गोपुट्ठए, हत्थमद्दियए, आयवतत्तए, चउ व्विहे पण्णत्ते, तं जहा–थालपाणए तयापाणए, सिंवलिपाणए, सुद्धपाणए, । से किं तं थालपाणए ? २ जण्णं दाथालगं वा दावालगं वा दाकुंभगं वा दाकलसं वा सीयलगं उल्लगं हत्थेहिं परामुसइ न य पाणियं पियइ सेत्तं थालपाणए. से किं तं तयापाणए ? २ जण्णं अंबं वा अंबाडगं वा जहा पजोगपदे जाव बोरं वा तिंदुरुयं वा (तरुयं) वा तरुणगं वा आमगं वा आसगंसि आवीलेति वा पवीलेति वा न य पाणियं पियइ सेत्तं तयापाणए. से किं तं सिंबलिपाणए ? २ जज्णं कलसंगलियं वा मुग्गसिंगलियं वा माससंगलियं वा सिंवलिसंगलियं वा तरुणियं आमियं आसगंसि आवीलेति वा पवीलेति वा णय पाणियं पिवति सेत्तं सिंवलिपाणए. से किं तं सुद्धपाणए ? सु० जण्णं छम्मासे सुद्धखाइम खाइति दो मासे पुढविसंथारोवगए य दो मासे कट्ठसंथारोवगए दो मासे दब्भसंथारोवगए तस्स णं वहु पडिपुन्नाणं छण्हं मासाणं अंतिमराइए इमे दो देवा महड्ढिया जाव महसक्खा अंतियं पाउब्भवंति, तं० पुन्नभद्दे य माणिभद्दे य, तएणं ते देवा सीयलएहिं उल्लयेहिं हत्थेहिं गायाइं परामुसति जे णं ते देवे साइज्जति तस्स णं तंसि सरीरगंसि अगणिकाए संभवति से णं सएणं तेएणं सरीरगं झामेति स० २ तओ पच्छा सिज्झति जाव अंत करेति, सेत्तं सुद्ध पाणए। तत्थ णं सावत्थीए नयरीए अयंपुले णाम आजीविओवासए परिवसइ अड्ढे जाव अपरिभूए जहा हालाहला जाव आजीवियसमएणं अप्पाणं भावमाणे

Dhaṅka was a devotee of Śramaṇa Bhagavāna Mahāvīra, He was aware of the difference of opinion of Jamāli from the long-established tenets of the Jaina Āgamas. He also knew that Priyadarśanā was a follower of the doctrine of Jamāli. He earnestly wished that Jamāli and his followers should be brought to the Right Path, and their relations with Śramaṇa Bhagavāna

---

विहरति. तए णं तस्स अयंपुलस्स आजीविओवासगस्स अन्नया कदापि पुव्वरत्तावरत्तकालसमयंसि कुडुंबियजागरियं जागरमाणस्स अयमेवारूवे अब्भत्थिए जाव समुप्पज्जित्था–किं संठिया हल्ला पण्णत्ता ? तए णं तस्स अयंपुलस्स आजीविओवासगस्स दोच्चंपि अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था एवं खलु ममं धम्मायरिए धम्मोवदेसए गोसाले मंखलिपुत्ते उप्पन्नाणदंसणधारे जाव सव्वण्णु सव्वदरिसो इहेव सावत्थीए नगरीए हालाहलाए कुंभकारीए कुंभकारावणसि आजीवियसंघसंपारवुडे आजीवियसमएणं अप्पाणं भावेमाणे विहरइ, तं सेयं खलु मे कल्लं जाव जलंते गोसालं मंखलिपुत्तं जाव पज्जुवासेत्ता इमं एयारूवं वागरणं वागरित्तए त्तिकट्टु एवं संपेहेति एवं० २ कल्लं जाव जलंते ण्हाए कयजाव अप्पमहग्घाभरणा लंकियसरीरे साओ गिहाओ पडिनिक्खमति सा० २ पायविहारचारेणं सावत्थिं नगरिं मज्झंमज्झेणं जेणेव हालाहलाए कुंभकारीए कुंभकारावणे तेणेव उवाग० २ पासइ गोसाले मंखलिपुत्तं हालाहलाए कुंभकारीए कुंभकारावणंसि अंबकूणगहत्थगयं जाव अंजलिकम्मं करेमाणं सीयलयाएणं मट्टिया जाव गायाइं परिसिंचमाणं पासइ २ लज्जिए विलिए विड्डे सणियं २ पच्चोसक्कइ, तए णं ते आजीविया थेरा अयंपुलं आजीवियोवासगं लज्जियं जाव पच्चोसक्कमाणं पासइ पा० २ २ एवं वयासी–एहि ताव अयंपुला ! एत्तओ, तए णं से अयंपुले आजीवियोवासए आजीविय थेरेहिं एवं वुत्तं समाणे जेणेव आजीविया थेरा तेणेव उवागच्छइ तेणेव० २ आजीविए थेरे वंदति नमंसति २ नच्चासन्ने जाव पज्जुवासइ, अयंपुलाइ आजीविया थेरा अयंपुलं आजीवियोवासगं एवं व० से नूणं ते अयंपुला ! पुव्वारत्तावरत्तकालसमयंसि जाव किं सठिया हल्ला

Mahāvira may speedily improve. with that idea in his mind, Dhanka intentionally threw a bnrning spark of fire on the saṅghāti (upper cloth) of Priyadarśanā. On seeing her cloth being burnt, priyadarśanā at once cried out:-'O worthy man! what have you done! you have burnt my saṅghātî" Dhaṅka replied :-"your saṅghati is not bnrnt. It is being burnt now, To say a thing that is in a state of beeing burnt, as actudally burnt is

---

पण्णत्तहि तए णं तव अयंपुला! दोच्चंपि अयमेया० तं चेव सव्वं माणियव्वं जाव सावत्थि नगरि मज्झंमज्झे णं जेणेव हालाहलाए कुंभकारीए कुंभकारावणे जेणेव इहं तेणेव हव्वमागए, से नूणं ते अयंपुला! अट्ठे समट्ठे? हंता अत्थि, जंपि य अयंपुला? तव धम्मायरिए धम्मोवदेसए धम्मोवदेसए गोसाले मंखलिपुत्ते हालाहलाए कुमकारीए कुंभकारावणंसि अंवकूणगहत्थगए जाव अंजलि करेमाणे विहरति तत्थ वि णं भगवं इमाइं अट्ठचारमाइं पन्नवेति तं० चरिमे पाणे जाव अंतं करेस्सति जे वि य अयंपुला! तव धम्मायरिए धम्मोवदेसए गोसाले मंखलिपुत्ते सीयलयाए णं मट्टिया जाव विहरति तत्थ वि णं भंते! इमाइ चत्तारि पाणगाइं चत्तारि अपाणगाइं पन्नवेति से, किं तं पाणए? २ जाव तओ पच्छासिज्झति जाव अंते करेति, तं गच्छ णं तुमं अयंपुला! एस चेव तव धम्मायरिए धम्मोवदेसए गोसाले मंखलिपुत्ते इमं एयारूवे वागरणं वागरित्तएत्ति, तए णं से अयंपुले आजीवियोवासए आजीविएहिं थेरेहिं एवं वुत्ते समाणे हट्ठतुट्ठे उट्ठाए उट्ठेति उ० २ जेणेव गोसाले मंखलिपुत्ते तेणेव पहारेत्थ गमणाए, तए णं ते आजीविया थेरा गोसालस्स मंखलिपुत्तस्स अंवकूणगपडवणट्ठयाए एगंतमंते संगारं कुव्वइ, तए णं से गोसाले मंखलिपुत्ते आजीवियाणं थेराणं संगारं पडिच्छइ सं० २ अंवकूणगं एतमंते एडइ, तए णं से आयंपुले आजीवियोवासए जेणेव गोसाले मंखलिपुत्ते तेणेव उवाग० २ तेणेव० २ गोसाले मंखलिपुत्तं तिक्खुत्तो जाव पज्जुवासति, अंयपुलादी गोसाले मंखलिपुत्ते अयंपुलं आजीवियोवासगं एवं वयासी—से नूणं अयंपुला? पुव्वरत्तावरत्तकालसमयंसि जाव जेणेव ममं अंतियं तेणेव हव्वमागए, से नूणं अयंपुला! अट्ठे समट्ठे? हंता अत्थि, तं

the doctrine of Śramaṇa Bhagavāna Mahāvira. According to your doctrine, that which is completely burnt is burnt, why did you say that your saṅghāti (upper cloth) was bnrnt when it was in a state of being burnt?

Priyadarśanā was soon brought to her senses by this device of Dhanka. she said:-O Noble Man! you have taught me a good lesson. From that very moment, Priyadarśanā left off the

---

नो खलु एस अंवकूंणग अंवचोयए णं एस, किं संठिया हल्ला पन्नत्ता ? वंसी मूलसंठिया हल्ला पण्णत्ता, वीणं वाएहि रे वीरगा वी० २ तए णं से अंयपुले आजीवियोवासए गोसालेणं मंखलिपुत्तेणं इमं एयारूवं वागरणं वागरिए समाणे हट्ठतुट्ठे जाव हियए गोसालं मंखलिपुत्तं वं० न०२ पसिणाइं पु० प० २ अट्ठाइं परियादियइ अं० २ उट्ठाए उट्ठेति उ० २ गोसालं मंखलिपुत्तं वं० नं० २ जाव पडिगए। तए णं से गोसाले मंखलिपुत्ते अप्पणो मारणं आभोएइ २ आजीविए थेरे सद्दावेइ आ० २ एवं वयासी-तुज्झे णं देवाणुप्पिया ? ममं कालगयं जाणेत्ता सुरभिणा गंधोदएणं ण्हाणेह सु० २ पम्हलसुकुमालाए गंधकासाईए गायाइं लूहेह, गा० २ सरसेणं गोससीचंदणेणं गायाइं अणुलिंपह स०२ महरिहं हंसलक्खणं पाडसाडगं नियंसेह, मह० सव्वालंकारविभूसियं करेह, स० २ पुरिससहस्सवाहिणिं सीयं दूरूहेह, पुरि० २ सावत्थीए नगरीए सिंघाडगजावपहेसु महया महया सद्देणं उग्घोसेमाणे एवं वदह एवं खलु देवाणुप्पिया! गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव जिणसद्दं पगासेमाणे विहरित्ता इमीसे ओसप्पिणीए चउवीसाए तित्थयराणं चरिमे तित्थयरे सिद्धे जाव सव्वदुक्खप्पहीणे इड्ढि सक्कारसमुदएणं मम सरीरगस्स णीहरणं करेह, तए णं ते आजीविया थेरा गोसालस्स मंखलिपुत्तस्स एयमट्ठं विणएणं पडिसुणेंति (सूत्रं ५५४)

तए णं तस्स गोसालस्स मंखलिपुत्तस्स सत्तरत्तंसि परिणममाणंसि पडिलद्धसम्मत्तस्स अयमेयारूवे अब्भत्थिए जाय समुप्पज्जित्था णो खलु अहं जिणे जिणप्पलावी जाव जिणसद्दं पगासेमाणं विहरति, अहं णं गोसाले

doctrine of Jamâli and she entered the Order of Śramaṇa Bhagavāna Mahâvîra, along with her own batch of sādhvis.

The sādhus who were living with Jamāli, gradually left him ank they joined the Order of Ascetics of Śramaṇa Bhagavāna Mahâvîra. However, Jamāli did not leave off his obstinacy. He was trying to spread the tenets of his doctrine and he was very often slandering Śramaṇa Bhagavāna Mahāvîra.

चेव मंखलिपुत्ते समणघायए समणमारए समणपडिणीए आयरियउवज्झायाणं अयसकारए अवन्नकारए अकित्तिकारए बहूहिं असब्भावुब्भावणाहिं मिच्छत्ताभिनिवेसेहि य अप्पाणं वा परं वा तदुभयं वा वुग्गाहेमाणे, वुप्पाएमाणे विहरित्ता सएणं तेएणं अन्नाइट्ठे समाणे अंतो सत्तरत्तस्स पित्तज्जरपरिगयसरीरे दाहवक्कंतीए छउमत्थे चेव कालं करेस्सं, समणे भगवं महावीरे जिणे जिणप्पलावी जाव जिणसद्दं पगासेमाणे विहरइ, एवं संपेहेति एवं संपेहित्ता आजीविए थेरे सद्दावेइ, आ० २ उच्चावयसवहसाविए करेति उच्चा० २ एवं वयासी–नो खलु अहं जिणे जिणप्पलावी जाव पगासेमाणे विहरइ, अहन्नं गोसाले मंखलिपुत्ते समणघायए जाव छउमत्थे चेव कालं करेस्सं, समणं भगवं महावीरे जिणे जिणप्पलावी जाव जिणसद्दं पगासेमाणे विहरइ तं तुज्झे णं देवाणुप्पिया !, ममं कालंगयं जाणेत्ता वामे पाए सुंबेणं बंधइ बा०२ तिक्खुत्तो मुहे उट्ठुहइ ति० २ सावत्थीए नगरीए सिंघाडगजावपहेसु आकड्ढिविकड्ढिं करेमाणा महया २ सद्देणं उग्घोसेमाणा उ० एवं वदह–नोखलु देवाणुप्पिया ! गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव विहरिए, एस णं गोसाले चेव मंखलिपुत्ते समणघायए जाव छउमत्थे चेव कालगए, समणे भगवं महावीरे जिणे जिणप्पलावी जाव विहरइ महया अणिड्ढीय सक्कारसमुदएणं ममं सरीरगस्स नीहरणं करेज्जाह, एवं वदित्ता कालगए (सूत्रं–५५५)

तए णं आजीविया थेरा गोसालं मंखलिपुत्तं कालगयं जाणित्ता हालाहलाए कुंभकारीए कुंभकारावणस्स दुवाराइं पिहेंति दु० २ हालाहलाए कुंभ-

Jamāli led ascetic life for many years. At the end of his life, he remained in religious meditation without food and drink for fifteen days, and after death, he was born as a Kilbiṣika god (a variety of cruel menial gods) in Lāntaka Déva-loka.

From Méṇḍhika-grāma, the Worshipful Lord, Śramaṇa Bhagavāna Mahāvîra went to Mithilā Nagarî. He lived at Mithilā Nagarî during the rainy season of that year.

कारीए कुंभकारावणस्स बहुमज्झदेसभाए सावत्थि नगरिं आलिहंति सा० २ गोसालस्स मंखलिपुत्तस्स सरीरगं वामे पादे सुंबेणं बंधति बा० २ तिक्खुत्तो मुहे उध्धुट्ठुंति २ सावत्थीए नगरीए सिंग्घाडगजाव पहेसु आकड्ढिविकड्ढिं करेमाणा णीयं २ सद्देणं उग्घोसेमाणा उ० २ एवं वयासी–नो खलु देवाणुप्पिया गोसाले मंखलिपुत्ते जिणे जिणप्पलावी जाव विहरइ, एस णं चेव गोसा० मंखलिपु० समणघायए जाव छउमत्थे चेव कालगए समं० भ० महा० जिणे जिणप्पलावी जाव विहरति सवहपडिमोक्खणगं करेंति स० दोच्चंपि पुयासक्कारथिरीकरणट्ठयाए गोसालस्स मंखलि पु० वामाओ पादाओ सुंबं मुयंति सु० हालाहला० कुं० कुं० दुवारवयणाइं अवगुणंति अ० २ गोसालस्स मंखलिपुत्तस्स सरीरस्स नीहरणं करेंति ॥ (सूत्रं–५५६) ॥

The remaining sections of the Fifteenth Śataka of Śrî Bhagavatî Sūtra viz sections from 557 to 560, dealing with the account of Gośālaka are interesting, They are not included as it would materially increase the size of the present volume. The reader is therefore disred to read the original from the Āgamodaya 2amiti Edition or any other edition of Bhagavatī Sūtra.

CHAPTER VII

Twenty-eighth Year of Ascetic Life (B. C. 541–40).

1. Dialogue between Gaṇadhara Bhagavāna Indrabhūti Gautama and Kéśī Gaṇadhara. 2. Dîkṣā and Avadhi Jñâna of Śiva Rājarṣi 3. Dīksā of Poṭṭila.

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvîra left Mithilâ Nagarî, and going westward, he went to several big towns of Koṣala-deśa. There were Samavasaraṇs prepared by gods at Śrāvastī, Ahicchatrā, Hastināpura, and at Mokâ Nagarī.

At that time, Gaṇadhara Bhagavana Indrabhūti Gautama accompanied by a number of his disciples, went to Śrāvastî Nagarî and put up at Koṣtaka Caitya of that town.

Śramaṇa Kéśî Kumāra-one of the chief discîples of Śrî Pārśva Natha-the twenthy-third Tīrthaṅkara of tne Jains accompained by some of his dısciples was staying at the Tinduka Udyāna of the same town.

Some of the disciples of both the Gaṇadharas, on seeing the difference in the rituals in their individual congregation thought, as follows :—

1. What must be the natnre of the Religion preached by Tîrthaṅkâra Bhagavāna Śrī Pārśva Nātha, and of that preached by Tîrthaṅkara Bhagavāna Śrī Mahāvīra Swāmî. 2. There are Four Great Vows in the Relfgion promulgated by Tîrthaṅkara Bhagavāna Śrī Parśva Nātha and Five Great Vows in the Religion preached by Tîrthankara Bhagavāna Śrî Mahāvîra Swāmî

the disciples of the one put on valuable garments, while those of the other, go without clothes. 3. Why should there be any difference in the rituals of both, when the goal-acquisition of Mokṣa-is the same in the accomplishent of the desired object ?

Both Gaṇadhara Bhagavâna Indrabhūtî Gautama and Gaṇadhara Kéśī Kumāra had over heard these discussions among their disciples, and both of them thought of meeting with each other and of coming to a right conclusion.

Gaṇadhara Bhagavāna Indrabhūti Gautama was extremely prudent. Knowing that Kéśī Śramaṇa belonged to an old and and well-established system of religion, Gaṇadhara Bhagavāna Indrabhūti Gautama, accompanied by his coteri of disciples went to the place of residence of Kéśî Gaṇadhara in Tinduka Udyāna.

On seeing Indrabhuti Gautama advancing towards his āśrama, Śramaṇa Kèśī Kumāra did respectful obeisance to him, and offered him a seat made of Kuśa-grass. Indrabhūti Gautama took his seat on the seat offered to him. Sitting near one another, both of them appeared lustrous like the Sun and the Moon.

The meeting of the Sādhus of Tîrthaṅkara Bhagavāna Śrî Pārśva Nātha, and those of Tīrthaṅkara Bhagavāna Mahâvîra Swāmī, was a momentous incident. Numerous ascetics of other Sects, and thousands of people assembled to hear the conversation between the two eminent dignitaries.

***Dialogue**

॥ केशिगौतमीयाख्यमध्ययनम् ॥

जिणे पासे त्ति णमेणं अरहालोगपूइए ।
संबुद्धप्पा य सव्वण्णू धम्मतित्थयरे जिणे ॥ १ ॥
तस्स लोगप्पदीवस्स, आसि सोसे महायसे ।
केसीकुमारसमणे, विज्जा-चरणपारगे ॥ २ ॥

* Videpages 72 to 101 of Vol V Part I Sthavirāvalî of the Serie.

Kési Śramaṇa :--O illustrious Gautama ! May I ask You any questions !

Indrabhūti Gautama :--O Worshipful Saint ! With great plea sure, you are at liberty to ask me whatever you are desirious of knowing from me.

Kési Śramaṇa :--O Magnanimous Saint ! The Great Saint Tirthaṅkara Bhagavāna Śri Pārśva Nātha preached form of religion with Four (4) Great Vows and the Tirthaṅkara Bhaga-

---

ओहिनाणसुए बुद्धे, सीससंघ–समाउले ।
गामाणुगामं रीयंते, सावत्थींपुरीमागए ॥ ३ ॥

तेंदुयनाम उज्जाणं, तम्मी नगरमंडले ।
फासुए सिज्जसंथारे, तत्थ वासमुवागए ॥ ४ ॥

अह तेणेव कालेणं धम्मतित्थयरे जिणे ।
भयवं वद्धमाणुत्ति सव्वलोगम्मि विस्सुए ॥ ५ ॥

तस्स लोगपईवस्स आसि सीसे महायसे ।
भयवं गोयमं नामं विज्जा–चरणपारगे ॥ ६ ॥

बारसंगविऊ बुद्धे सीससंघ–समाउले ।
गामाणुगामं रीयंते से वि सावत्थिमागए ॥ ७ ॥

कोट्ठगं नाम उज्जाणं तम्मि नयरमंडले ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥ ८ ॥

केसीकुमारसमणे, गोयमे य महायसे ।
उभओ वि तत्थ विहरिंसु, अल्लीणा समाहिया ॥ ९ ॥

उभओ सीससंघाणं संजयाणं तवस्सिणं ।
तत्थ चिंता समुप्पन्ना गुणवंताण ताइणं ॥ १० ॥

केरिसो वा इमो धम्मो ? इमो धम्मो व केरिसो ? ।
आयारधम्मप्पणिही इमा वा सा व केरिसा ? ॥ ११ ॥

vāna Mahāvîra Swāmî advocated a form of religion with Five (5) Great Vows. What must be the cause of difference of opinion in the two practices? Why should there be a difference in the accomplishment of the means, when the goal–Attainment of Mokṣa–is the same in the two practices? O Indrabhûti Gautama! On seeing the difference in the means of accomplishment of the goal in the two practices, are you not inclined to have a doubt or want of confidence in the teachings?

Indrabhūti Gautama:–Worshipful Kumāra Śramaṇa! Everywhere, the solution of the Essence of Religion (Dharma) depends upon keen intellect The preaching of Dharma, should, therefore, be done to people, strictly in accordance with the capacity of the intellect and environments of the people, for whom the preaching is meant, in relation especially to dèśa (locality), kāla (times), and bhāva (intention).

During the time of the first Tîrthaṅkara–Tīrthaṅkara Bha-

चाउज्जामो य जो धम्मो, जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेण, पासेण य महामुणी ॥ १२ ॥

अचेलगो य जो धम्मो जो इमो संतरुत्तरो ।
एगकज्जपवन्नाणं, विसेसे किं नु कारणं ? ॥ १३ ॥

अह ते तत्थ सीसाणं विन्नाय पवित्तकियं ।
समागमे कयमई उभओ केसि–गोयमा ॥ १४ ॥

गोयमे पडिरूवण्णू सीससंघ–समाउले ।
जेट्ठं कुलमवेक्खंतो तेंदुयं वणमागओ ॥ १५ ॥

केसीकुमारसमणो, गोयमं दिस्समागयं ।
पडिरूवं पडिवत्तिं सम्मं संपडिवज्जई ॥ १६ ॥

पलालं फासुयं तत्थ पंचमं कुस–तणाणि य ।
गोयमस्स णिसिज्जाए खिप्पं संपणामए ॥ १७ ॥

gavāna Śrī Risabha Déva Swāmī, people were straight-forward but dull-witted. They were not, therefore, able to observe the Rules of Conduct in their purity. A large majority of the people of the time of the Last Tīrthaṅkara of the present series of Twenty-four Tīrthaṅkaras-i-e Śramaṇa Bhagavāna Mahāvīra Swāmī, are crooked-minded, as well as, dull-witted. It is very difficult for them to observe the rules of conduct in their purity. It is, therefore, quite natural that the first Tīrthaṅkara (Tīrthaṅkara Bhagavāna Risabha Dèva Swāmī) and the last Tīrthaṅkara (Tīrthaṅkara Bhagavāna Mahāvīra Swāmī) preached a form of religion with Five (5) Great Vows. While people during the times of the inter-mediate twenty-two Tīrthaṅkaras i e (from Tīrthaṅkara Bhagavāna Śrī Ajita Nātha to Tīrthaṅkara Bhagavāna Śrī Pārśva Nātha) were sincere and clever, and being quick-witted, they were able to observe the rules of conduct with utmost purity. It is, therefore, evident that the intermediate twenty-two Tīrthaṅkaras preached a form of religion with Four (4) Great Vows.

Kèśī Śramaṇa:—O Gautama! Your intellect is praiseworthy! You have removed my doubt. I have some other doubts which you should explain to me, Gautama. The form of religion prea-

---

केसीकुमारसमणो, गोयमे य महायसे ।
उभओ निसन्ना चंदसूरसमप्पभा ॥ १८ ॥

समागया बहू तत्थ पासंडा कोउगा मिया ।
गिहत्थाण अणेगाओ साहस्सीओ समागया ॥ १९ ॥

देव-दाणव-गंधव्वा जक्ख-रक्खस-किन्नरा ।
अदिसाण य भूयाणं आसि तत्थ समागमो ॥ २० ॥

पुच्छामि ते महाभाग ! केसी गोअममब्बवी ।
तओ केसीं बुवंतं तु गोअमो इणमब्बवी ॥ २१ ॥

पुच्छ भंते ! जहिच्छं ते, केसी गोअममब्बवी ।
तओ केसीं अणुण्णाए, गोयमं इणमब्बवी ॥ २२ ॥

ched by Śramaṇa Bhagavâna Mahâvīra forbids the use of clothes, white the religion propagated by Tîrthankara Bhagavāṇa Śri Pârśva Nātha allowed free use of costly garments for sādhus. Why should there be a difference in the preachings of the two Prophets for attainment of one particular object? Gautama! Do not entertain any doubt in your mind on seeing the distinction in the apparel of the sādhus?

Gaṇadhara Gautama:—Revered Kéśi Kumāra Śramaṇa! Deciding the matter by their superior knowledge, the Tîrthankaras have fixed what is necessary for carrying out the Law (31). The various outward marks (of religious men) have been introduced in order that people might recognise them as such; the reason for the characteristic marks is their usefulness for religious life and their distinguishing character. Now, the opinion ofthe Tirthankaras, is that Knowledge, Faith and Right Conduct are the true causes of Final Liberation (and not the outward marks).

Kèśî Śramaṇa:—Gautama! You are living in the midst of thousands of enemies and they make an attack on you. How have you vanquished them?

Gaṇadhara Gautama:—Kumāra Śramaṇa! By conquering

चाउज्जामो अ जो धम्मो जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेण पासेण य महामुणी ॥ २३ ॥

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं ? ।
धम्मे दुविहे मेहावी ! कह विप्पच्चओ न ते ? ॥ २४ ॥

तओ केसिं बुवंतं तु गोअमो इणमब्बवी ।
पण्णा समिक्खए धम्मं तत्तं तत्त विणिच्छयं ॥ २५ ॥

पुरिमा उज्जुजडा उ वक्कजडा य पच्छिमा ।
मज्झिमा उज्जुपण्णा उ, तेण धम्मे दुहा कए ॥ २६ ॥

one, five are vanquished. By conquering five, ten are vanquished, and by conquering ten, thousands are easily vanquished.

Gaṇadhara Gautama:–O Muni ! Ātmā (Self) is the invincible foe. By restricting one, four more, namely Krodha (anger), Māna (pride) Māyā (deceit) and Lobha (greed)–the four passions are vanquished; by conquering five, ten are vanquished and having conquered the ten, I vanquish all the enimies.

Késî Śramaṇa:–Who are these enimies ?

Gaṇadhara Gautama:–When the Self is not conquered, the passions and the sense-organs are the enemies. Having judiciously conquered them. O Muni, I move about.

Késî Śramaṇa:–Gautama ! Your intellect is excellent. My this doubt is removed. I have another doubt. Please explain it to me. Many persons who are bound with bondages, are seen in this world. How have you got rid of these bondages and are set free, O Muni ?

Gaṇadhara Gautama:–Having cut off these fetters in all ways, and having destroyed them by right means, and becoming free from these fetters, I move about. O sage !

Kési Śramaṇa said to Gautama:–Which do you call bondages ?

पुरिमाणं दुव्विसोज्झो उ, चरिमाणं दुरणुपालओ ।
कप्पो मज्झिमगाणं तु, सुविसोज्झो सुपालओ ॥ २७ ॥

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अन्नो वि मज्झं, तं मे कहसु गोअमा ! ॥ २८ ॥

अचेलगो अ जो धम्मो, जो इमो संतरुत्तरो ।
देसिओ वद्धमाणेणं, पासेणं य महायसा ॥ २९ ॥

एगकज्जपवन्नाणं, विसेसे किं नु कारणं ।
लिंगे दुविहे मेहावी ! कहं विप्पच्चओ न ते ? ॥ ३० ॥

To these words of Kési Kumāra, Gaṇadhara Gautama made the following reply:-

Gaṇadhara Gautama:-Love, hatred etc are strong and terrible fetters of attachment. Having regularly destroyed them I live in accordance with the rules of conduct.

Kési Śramaṇa:-Gautama etc. In the innermost heart, O Gautama! There grows a creeper which brings forth poisonous fruit. How have you torn it off?

Gaṇadhara Gautama:-I have completely up-rooted that creeper and having turned it out from it root, I am free from the eating of its poison. I live in accordance with the correct rules of concuct.

Kési Sramaṇa:-Which is that creeper? Gaṇadhara Gautama :-Love of existence (in this world) is said to be that dreadful creeper which bring forth terrible fruit; having judiciously, torn it out, I live regularly.

Well, Gautama, etc.

Kési Gaṇadhara:-Gautama! There is blazing up a frightful fire which burns the embodied beings; how have you put it out?

केसिमेवं बुवंतं तु गोअमो इणमब्बवी ।
विण्णाणेण समागम्म धम्मसाहणमिच्छिअं ॥ ३१ ॥

पच्चयत्थं च लोगस्स, नाणाविहविगप्पणं ।
जत्तत्थं गहणत्थं च, लोगे लिंगप्पओअणं ॥ ३२ ॥

अह भवे पइण्णा उ, मुक्खसब्भूअसाहणो ।
नाणं च दंसणं चेव, चरित्तं चेव निच्छए ॥ ३३ ॥

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु गोअमा ! ॥ ३४ ॥

अणेगाण सहस्साणं मज्झे चिट्ठसि गोअमा ! ।
ते अ ते अभिगच्छंति, कहं ते निज्जिआ तुमे ? ॥ ३५ ॥

Gaṇadhara Gautama:-Taking water, excellent water, from the river produced by the great cloud, I always pour it over my body; thus sprinkled, the fire does not burn. Kéśi Śramaṇa:-What do you call the fire? etc.

Gaṇadhara Gautama:-Passions are the fire; knowledge, a virtuous life and penances are the water sprinkled with the drops of knowledge, the fire of the passions is extinguished and it does not burn me.

Well, Gautama etc.

Kéśi Śramaṇa:-Gautama! The unruly dreadful, bad horse, on which you sit, runs about How comes it to pass that it does not run off with you?

Gaṇdhara Gautama:-I govern it well in its course by the bridle of knowledge, it does not go astray with me, it keeps to the right path.

Kéśi Śramsṇa:-Gautama! What you call this horse?

Gaṇadhara Gautama:-The mind is that unruly, dreadful, bad horse, I govern it by the discipline of Dharma. So that it becomes a well-trained Kamboja-steed.

Well Gautama etc.

Kéśi Śramaṇa:-There are many bad roads in this world which lead men astray, How do you avoid, Gautama! going as-

---

एगे जिए जिया पंच, पंच जिए जिया दस ।
दसहा उ जिणित्ता णं सव्वसत्तू जिणामहं ॥ ३६ ॥

सत्तू य इइ के वुत्ते केसी गोयममब्बवी ।
तओ केसिं बुवंतं तु गोयमो इणमब्बवी ॥ ३७ ॥

एगप्पा अजिए सत्तू कसाया इंदियाणि य ।
ते जिणित्तु जहानायं विहरामि अहं मुणी ॥ ३८ ॥

साहु गोयम ! पन्ना ते छिन्नो मे संसओ इमो ।
अन्नो वि संसओ मज्झं तं मे कहसु गोयमा ! ॥ ३९ ॥

tray as you are on the road? Gaṇadhara Gautama:-They all are known to me, those who are in the right path and those who have chosen a wrong path; therefore, I do not go astray O Sage! Kéśi Śramaṇa: -What do you call the path? Gaṇadhara Gautama.-The heterodox and the heretics have all chosen a wrong path; the right path is that taught by the Jinas; it is the most excellent path

Gantama etc

Kéśi Śramaṇa:-Is there a shelter, a refuge, a firm ground for the beings carried by the great flood of water? Do you know the island, O Gautama?

Gaṇadhara Gautama:-There is a large great island in the midst of water, which is not innudated by the great flood

Kéśi Śramaṇa·-What do you call this island?

Gaṇadhara Gautama:-The flood is old age and death, which carry away living beings; Dharma is the island, the firm ground the refuge, the most excellent shelter.

Gautama etc.

Kāśi Śramaṇa:-On the ocean with its many currents, there drifts a boat; how will you, Gautama, on board of it, reach the opposite shore?

दीसंति वहवे लोए पासबद्धा सरीरिणो ।
मुक्कपासो लहुब्भूओ कहं तं विहरसी मुणी ? ॥ ४० ॥

ते पासे सव्वसो छित्ता निहंतूण उवायओ ।
मुक्कपासो लहुब्भूओ विहरामि अहं मुणी ॥ ४१ ॥

पासाय इइ के वुत्ता ? केसी गोयममब्बवी ।
केसिं एवं वुवंतं तु गोयमो इणमब्बवी ॥ ४२ ॥

रागदोसाओ तिव्वा नेहपासा भयंकरा ।
ते छिंदित्त जहाणायं, विहरामि जहक्कमं ॥ ४३ ॥

Gaṇadhara Gautama:-A boat that leaks will not reach the opposite shore; but a boat that does not leak will reach it, Kéśi Śramaṇa:-What do you call this boat? Gaṇadhara Gautama-The body is the boat, life is the sailor, and the Circle of Births is the ocean which is crossed by the great sages.

Gautama etc.

Kéśi Śramaṇa:-In this dreadfully dark gloom there live many beings; who will bring light into the world of living beings?

Gaṇadhara Gautama:-The spotless Sun has risen which illuminates the whole world; he will bring light into the whole world of living beings, Kéśi Śramaṇa:-What do you call this Sun? Gaṇadhara Gautama:-Risen has he who put an end to the Circle of Births, the Omniscient Jina, the luminary, who brings light into the whole world Gautama etc.

Kéśi Śramaṇa:-Do you O sage know a safe, happy, and quiet place for living beings which suffer from pains of mind and body? (80)

Gaṇadhara Gautama:-There is a safe place in view of all but difficult of approach, where there is no old age nor death no pain nor disease.

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ४४ ॥

अंतोहिययसंभूआ लया चिट्ठइ गोअमा ।
फलेइ विसभक्खीणि सा उ उद्धरिआ कहं ? ॥ ४५ ॥

तं लयं सव्वसो छित्ता, उद्धरित्ता समूलियं ।
विहरामि जहाणायं, मुक्को मि विसभक्खणं ॥ ४६ ॥

लया य इइ का वुत्ता, केसी गोअममब्बवी ।
तओ केसिं बुवंतं तु गोअमो इणमब्बवी ॥ ४७ ॥

Kéśi Śramaṇa:–What is this place called?

Gaṇadhara Gautama:–It is what is called Nirvâṇa or freedom from pain, or Perfection which is in view of all; it is the safe happy and quiet place which the great sages reach. This is the eternal place, in view of all, but difficult of approach. Those sages who reach it, are free from sorrows; they have put an end to the stream of existence.

भवतण्हा लया वुत्ता भीमा भीमफलोदया ।
तमुच्छित्तु जहाणायं विहरामि महामुणी ॥ ४८ ॥

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ? ॥ ४९ ॥

संपज्जलिआ घोरा, अग्गी चिट्ठइ गोअमा ? ।
जे डहंति सरीरत्था, कहं विज्झाविआ तुमे ? ॥ ५० ॥

महामेहप्पसूयाओ गिज्झ वारि जलुत्तमं ।
सिंचामि सययं ते उ, सित्ता नो व डहंति मे ॥ ५१ ॥

अग्गीय इइ के वुत्ते केसी गोयममब्बवी ।
तओ केसिं बुवंतं तु गोअमो इणमब्बवी ॥ ५२ ॥

कसाया अग्गिणो वुत्ता सुय–सील–तवो जलं ।
सुयधाराभिहया संता, भिन्ना हु न डहंति मे ॥ ५३ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं तं मे कहसु गोअमा ! ॥ ५४ ॥

अयं साहसिओ भीमो दुट्ठस्सो परिधावइ ।
जंसि गोयमारूढो कहं तेण न हीरसो ? ॥ ५५ ॥

पहावंतं निगिण्हामि सुयरस्सी समाहियं ।
न मे गच्छइ उम्मगं, मग्गं च पडिवज्जइ ॥ ५६ ॥

अस्से य इइ के वुत्ते केसी गोयमसब्बवी ।
केसिमेवं बुवंतं तु गोअमो इणमब्बवी ॥ ५७ ॥

Kėśi Śramaṇa:-Well, Gautama! You possess wisdom; you have destroyed my doubt; obeisance to you, who are not troubled by doubts, who are the ocean, as it were, of all *Sūtras.*

After his doubt had been solved, Kėśi of enormous sanctity bowed his head to the famous Gautama.

And in pleasant Tinduka, park he sincerely adopted the Dharma of the Five Vows which was proclaimed by the First Tīrthankara.

मणो साहसिओ भीमो दुट्ठस्सो परिधावई ।
तं सम्मं तु निगिण्हामि धम्मसिक्खाइ कंथगं ॥ ५८ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ॥ ५९ ॥

कुप्पहा बहवो लोए, जेहिं नस्संति जंतुणो ।
अद्धाणे कह वट्टंतो, तं न नस्ससि गोयमा ! ॥ ६० ॥

जे य मग्गेण गच्छंति, जे य उम्मगपट्ठिया ।
ते सव्वे विइया मज्झं, तो न नस्सामहं मुणी ! ॥ ६१ ॥

मग्गे य इइ के वुत्ते, केसी गोयममब्बवी ।
केसिमेवं वुवंतं तु, गोयमो इणमब्बवी ॥ ६२ ॥

कुप्पवयणपासंडी सव्वे उम्मग्गपट्ठिया ।
सम्मग्गं तु जिणक्खायं, एस मग्गो हि उत्तमो ॥ ६३ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ६४ ॥

महाउदगवेगेणं वुज्झमाणाण पाणिणं ।
सरणं गई पइट्ठा य, दीवं कं मन्नसी मुणी ? ॥ ६५ ॥

अत्थि एगो महादीवो वारिमज्झे महालओ ।
महाउदगवेगस्स गई तत्थ न विज्जई ॥ ६६ ॥

दीवे य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं वुवंतं तु, गोयमो इणमब्बवी ॥ ६७ ॥

In that meeting of Kési and Gautama, knowledge and virtuous conduct were for ever, brought to eminence; and subjects of the greatest importance were settled.

The whole assembly was greatly pleased and fixed their

जरा-मरणवेगेणं बुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य गई सरणमुत्तमं ॥ ६८ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झ, तं मे कहसु गोयमा ! ॥ ६९ ॥

अण्णवंसि महोहंसि, नावा विपरिधावई ।
जंसि गोयमारूढो, कहं पारं गमिस्ससि ? ॥ ७० ॥

जा उ अस्साविणी नावा न साउ पारस्स गामिणी ।
जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥ ७१ ॥

नावा य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ७२ ॥

सरीरमाहु नावा त्ति जीवो वुच्चइ नाविओ ।
संसारो अण्णवो वुत्तो, जं तरंति महेसिणो ॥ ७३ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसयं मज्झ, तं मे कहसु गोयमा ॥ ७४ ॥

अंधयारे तमो घोरे, चिट्ठंति पाणिणो बहू ।
को करिस्सइ उज्जोयं, सव्वलोगंमि पाणिणं ॥ ७५ ॥

उग्गओ विमलो भाणू सव्वलोगप्पभंकरो ।
सो करिस्सइ उज्जोयं सव्वलोगंमि पाणिणं ॥ ७६ ॥

भाणू य इइ के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ७७ ॥

उग्गओ खीणसंसारो सव्वण्णु जिणभक्खरो ।
सो करिस्सइ उज्जोयं सव्वलोगंमि पाणिणं ॥ ७८ ॥

thoughts on the right way. They praised Kési and Gautama. May the venerable ones show us favour.

Thus I say.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमे ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ? ॥ ७९ ॥

सारीर-माणसे दुक्खे बज्झमाणाण पाणिणं ।
खेमं सिवं अबाबाहं ठाणं किं मन्नसी मुणी ? ॥ ८० ॥

अत्थि एगं धुवं ठाणं लोअग्गंमि दुरारुहं ।
जत्थ नत्थि जरा-मच्चू बाहिणो वेयणा तहा ॥ ८१ ॥

ठाणे अ इइ के वुत्ते, केसी गोयममब्बवी ।
एवं केसिं बुवंतं तु गोयमो इणमब्बवी ॥ ८२ ॥

निव्वाणं ति अबाहं ति, सिद्धी लोअग्गमेव य ।
खेमं सिवं अणाबाहं जं चरंति महेसिणो ॥ ८३ ॥

तं ठाणं सासयं वासं लोअग्गंमि दुरारुहं ।
जं संपत्ता न सोयंति भवोहंतकरा मुणी ॥ ८४ ॥

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
नमो ते संसयातीत, सव्वसुत्तमहोदधी ! ॥ ८५ ॥

एवं तु संसए छिन्ने, केसी घोरपरक्कमे ।
अभिवंदित्ता सिरसा, गोयमं तु महायसं ॥ ८६ ॥

पंचमहव्वयधम्मं पडिवज्जइ भावओ ।
पुरिमस्स पच्छिमंमी मग्गे तत्थ सुहावहे ॥ ८७ ॥

केसीगोयमओ णिच्चं तम्मि आसी समागमे ।
सुय-सील-समुक्करिसो महत्थ त्थविणिच्छओ ॥ ८८ ॥

तोसिआ परिसा सव्वा सम्मग्गं समुवट्ठिया ।
संथुया ते पसीयंतु भगवं केसीगोयमे त्ति बेमि ॥ ८९ ॥

केसी गोयमीयाख्यानम्-उत्तराध्ययन सूत्र.

Kési Ganyamiya Khyanam-Utteradhyayana Sutra.

2

Śiva Rājarsi.

When Śramana Bhagavān Mahâvîra was staying at Hastināpura during this year of ascetic life, King Śiva of Hastinā-pura took Bhâgavatî Dīksā from the Worshipful Lord King Śiva of Hastināpura was happy religious and well contented He had a handsome queen named Dharinī and a lovely son named Śiva-bhadra One day, at midnight King Śiva lost his sleep and when he was thinking about state affairs, he entered into deep reflec-tion about his present royal prosperity and its inherent causes. He thought :—"I am, for the present, happy in every way. My happiness with relation to my sons, elephants, horses, kingdom, army, conveyances, treasury, harem, wealth, property etc. is increasing in every way. All this is the result of my good actions of previous life. I have been enjoying the beneficial result of my previous virtuous conduct, but I must do something for the future. Tomorrow I shall have an iron-pan, a copper big spoon and some copper or iron utensils prepared for me. I shall have kumāra Śivabhadra installed as the King of Hastinā-pura on my throne. Taking the iron-pan, copper spoon, and copper vessels with me, I will go to the Diśā-proksaka vānapras-tha Tāpas (hermits practising penances while sprinkling water in directions) living on the banks of the river Gangā and will accept religious mendicancy from them. I will, also, at that time, take a vow to observe Diśa-cakravāla Tapa (observance of penance in a cycle of directions), as long as I live'.

Early in the morning, King Śiva ordered his servants to make the necessary preparations, Having installed Yuvārāja Śivabhadra as the king of Hastināpura, the King called a meeting of his kinsmen in which, in addition to his kinsmen, his friends and acquaintances, were invited. Having duly entertained all the guests with highly delicious food and drink-materials and other articles of good hospitality, the king declared his idea of renoun-cing the world, and with the permission of Śivabhadra and the

guests, King Śiva took his iron-pan, cypper spoon and some other ironand copper utensils with him and went to the Diśā Proksaka Tāpasas and having accepted religious mendicancy, he became a Diśā Prokṣaka Tāpasa. Then, Śiva Ṛājarsi began to observe a two days' fasting, and Diśa Cakravāla Tapa, in accordance with his firm determination. On the completion of the first series of two days' fasting Śiva Rājarsi having put on a garment made of bark went to his cottage and having taken, a pair of strong bamboo baskets suspended at, the end of a bamboo pole on his shoulder, he went towards the East direction and sprinkling pure water towards it, he said :—"May king Soma Mahārājā,-presiding deity of the East-proctect-Siva Rājarsi and grant him permissiou to take tubers, roots, barks, leaves, flowers, fruit, green vegetables, green herbage etc. from the East.

Having previously made the requisite request, and having filled his bamboo basket with tubers, roots, bark, leaves, flowers, fruits etc and having also taken darbha, kuśa, fuel etc, he went into his cottage. Having kept the bamboo-basket on one side, he swept the Védicā (Vedi-shaped sacrificial atter) and smeared it with cow-dung. Then, having a water jug filled with darbha grass, he went to Gaṅgā-river. Then, having taken his bath in the river, and having given oblations of water to deities and to the Manes he returned to his cottage with the water-pot filled with pure water. There, he made a preparation with darbha, kuśa and sand produced fire by rubbing two pieces of Araṇi wood and set fire to the fuel.

Śiva Ṛājarṣi then kept his bark-garment, seat, couch, utensils kamaṇḍalu, (ascetics water-pot) wooden staff etc on the right side of the brazier of Sacred Fire, and keeping himself on the right, he offered oblations of honey, ghee (ciarified butter) and rice-grains to the Sacred Fire and prepared Caru (oblation of grain boiled in milk, butter or water.) Having given the offering to Vaiśva-dèva (to All-gods), he gave hospitable reception to atithi (guest) and then he took his own meal.

During the second series of two days' fasting, Śiva Rājarṣi went to the place of penance and remained in religious meditation as before. On the break-fast day, he came to his hut, and sprinkling the South direction with holy-water containing grains of rice barley) he said:-May Yama Mahārāja (the great king of Death) afford protection to Śiva Rājarsi, who is doing penance. Then, he did all the religious ceremonies that he did on the first break-fast day.

In this way, Śiva Rājarṣi did the third series of a two days' fasting and having sprinkled the West direction with holy water, he said:-May Varuṇa Mahārāja (the god of waters, oceans and regent of west) afford protection to Śiva Rajarṣi who is doing penance. Then, he did all the religious ceremonies as before.

At the end of the fourth series of a two days' fasting, Śiva Rājarsi sprinkled the North direction with holy water and said:-May Vaisramaṇa Mahārāja (god Kubéra) afford protection to Śiva Râjarsi who is doing penance. He did all the religious ceremonies as before.

Śiva Rajarṣi did penance for a long time. He exposed himself to rays of the Sun. He was self-restrained and celibate. He acquired Vibhaṅga Jnāna and he was able to know and see all gross as well as, subtle objects as far as seven continents and seven oceans. By his ability to see this much, Śiva Râjarsi thought that he had attained Kévala Jnāna, I can know and see that there are seven continents and seven oceans in this Loka (universe) and that there are not more than seven continents and seven oceans.

Śiva Rājarṣi then went into his hut; he put on bark-garments and took his iron-pan spoon, triple staff kamaṇḍala (water pot) copper vessels, iron forceps etc, to Hastinā-pura Āśrama and leaving them there, he went to Hastināpura town. There, he declared his knowledge about seven continents and seven oceans,

and said that there were only seven continents and seven oceans in the Universe, and nothing more or less.

When Śramaṇa Bhagavāna Mahāvîra came to Hastināpûra, Śiva Rājarṣi was there and he was propagating his theory of seven continents and seven oceans and there were discussions on this theory among the public When Gaṇadhara Bhagavāna Indrabhūti Gautama went for alms into the town, he heard the talk about Śiva Rājarsi's seven continents and oceans.

Returning to Sahasrāmra-vana Udyāna, Gaṇadhara Bhagavāna Indrabhūti Gautama questioned Śramaṇa Bhagavāna Mahāvīra .—Bhagavan ! Śiva Rājarsi says that there are only seven continents and seven oceans in the Universe. Is there any truth in his saying ? What is your doctrine in this matter? Śramaṇa Bhagavāna Mahāvīra said :—What Śiva Rajarsi says that there are only seven contiments and seven oceans is false. My saying in this subject is that there are numerons continents like Jambū Dvīpa and there are numerons oceans like Lavāṇa Sanudra (Salt Sea). Their form is similar but there is a differnece in the exstent of each one of them. At that time, there was a large assembly facing Śramana Bhagavāna Mahāvira. Towns-people, who had come there either for darśana or for vandana (respectful bowing down or for dharma-śravana (hearing a religious sermon) were sitting there After hearing the sermon, all the towns-people went home. All were talking abont the explanation given by Śramaṇa Bhagavāna Mahāvīra specially in relation to the questioning about the theory of seven continents and seven oceaus of Śiva Rājarsi. They said :—The theory of seven contients and seven oceous announced by Śiva Rajarsi is not correct. Śramaṇa Bhagavāna Mahāvîra says that the continents and oceans in the Universe are not seven only, but they are numerous. Śiva Rājarsi was not unfamilior with the attainments and prowess of Śramana Bhagavān Mahāvîra. He had heard about the knowledge and greatness of Śramaṇa Bhasavāna Mahāvîra, a number of times. On hearing the explanation of Śramaṇa Bhagavāna Mahāvîra about his our theory of seven

continents and seven oceans only, Śiva Rājarsi was in doubt. He thought :-How can it be ? Are continents and occaus numerous ? I sea only seven. But on the other hand, Śramana Bhagavāna Mahāvîra says that they are numerous. Or, is my knowledge incomplete ? Śiva Rājorsi became very doubtfuf on account of various ideas and imaginations. He became alive to his own soul. He changed his ideas. He thought that the saying of Śramaṇa Bhagavāna Māhāvīra in this connection must certainly be quite true. He is omniscient. He is a Tîrthaṇkara He has acquired numerous vibhūtis (superhuman acquisitions) through restraint on activities of mind, speech, body. The darśana of such Arhantas (excellent souls who have conquered enemies in the form of Rāga (love), Dvésa (hatred) and other possions) is not only difficult but it is hard to hear their name even. Now, let me go to that illustrious person and let me hear his preaching.' Śiva Rājarṣi then went to the tāpasa āśrama. and taking his iron-pan. copper utensils etc with him and passing through Hasināpura Nagara he went to Śramaṇa Bhagavāna Mahāvīra at Sahasrāmba-vana and doing obeisance to the Worshipful Lord by going round three times from right left by way of a pradak-

---

तेणं कालेणं तेणं समयेणं हत्थिणापुरे नामं नगरे होत्था वन्नओ, तस्स णं हत्थिणागपुरस्स नगरस्स बहिया उत्तरपुरच्छिमे दिसीभागे एत्थ णं सहसंबवणे णामं उज्जाणे होत्था सव्वोज्जपुप्फफलसमिद्धे रम्मे णंदणवण-संनिप्पगासे सुहसीयलच्छाए मणोरमे साउफले अकंटए पासादीए जाव पडिरूवे, तत्थ णं हत्थिणापुरे नगरे सिवे नामं राया होत्था, महयाहिमवंत० वन्नओ, तस्स णं सिवस्स रन्नो धारिणी नामं देवी होत्था सुकुमाल पाणि-पाया वन्नओ, तस्स णं सिवस्स रन्नो पुत्ते धारणीए अत्तए सिवभद्दए नामं कुमारे होत्था सुकुमाल० जहा सूरियकंते जाव पच्चुवेक्खमाणे पच्चुवेक्ख-माणे विहरइ, तए णं तस्स सिवस्स रन्नो अन्नया कयावि पुव्वरत्तावरत्तकाल-समयंसि रज्जधुरं चिंतेमाणस्स अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था:-

ṣiṇā, he took his seat at a suitable place. Śramaṇa Bhagavāna Mahāvīra gave a religious sermon to Śiva Râjarṣi and the large assembly. Śiva Rājarṣi was greatly rejoiced, He got up from his seat and clasping his both hands in the form of an anjali, he requested the Lord:-Bhagavan! I have much faith in the Religion of the Jinéśvaras, Please rescue me with your own hand. Please give me Bhâgavati Dîkṣâ and show me the Path of Mokṣa (Final Emancipation).

Śramaṇa Bhagavāna Mahâvîra accepted the request of Śiva Rājarsi. Then, having taken his iron-pan, spoon, utensils etc to the North-East and having left them a little far off, Śiva Rājarsi removed the hair of his head and beard in five handfuls and then, he came to Śramaṇa Bhagavāna Mahāvîra The worshipful Lord gave him the Five Great Vows of Ascetic Life, showed him some rituals of daily life and entrusted him to sthaviras (learned ascetics of high repute) for further study. He studied the Eleven Aṅgas of Jāina Siddhāntas and practised various severe austerities.

अत्थि ता मे पुरा पोराणाणं जहा तामलिस्स जाव पुत्तेहिं वड्ढामि पसूहिं वड्ढामि रज्जेणं वड्ढामि एवं रट्ठेणं बलेणं वाहणेणं कोसेणं कोट्ठागारेणं पुरेणं अंतेउरेणं वड्ढामि विपुलधणकणगरयणजावसंतसारसावएज्जेणं अतीवर अभिवड्ढामि तं किन्नं अहंपुरा पोराणाणं जाव एगंतसोक्खयं उव्वेहमाणे विहरामि? तं जाव ताव अहं हिरन्नेणं वड्ढामि तं चेव जाव अभिवड्ढामि जाव मे सामंतरायाणोवि वसे वट्टंति ताव ता मे सेयं कल्लं पाउप्पभाए जाव जलंते सुबहुं लोहीलोहकडाहकडुच्छुयं तंबियं तावसभंडगं घडावेत्ता सिवभद्दं कुमारं रज्जे ठावेत्ता तं सुबहुं लोहीलोहकडाहकडुच्छुयं तंबियं भंडगं गहाय जे इमे गंगाकुले वाणपत्था तावसा भवंति तं० होत्तिया पोत्तिया कोत्तिया जन्नई सड्ढई थालई जं च उट्ठदंतुक्खलिया उम्मज्जया संमज्जया निमज्जगा संपक्खाला

At last, Siva Rājarṣi remained without food and drink-materials for one month, and having destroyed all his previous Karmas, he attained Moksa Pada (state of Final Emamcipation) with perfect calmness of mind.

3. Dîkṣā of Poṭṭhila.

During this sojourn of Śramaṇa Bhagavānā Mahāvîra at Hastināpura, a wealthy man named Poṭṭhila of Hastināpura and several persons took Bhāgavatî Dîksā from the Venerable Bhagavāna.

Poṭṭhila;

Poṭṭhila was the son of a very wealthy merchant of Hastinā pura, He was handsome and his father had contracted his marriage with thirty-two handsome young girls of wealthy merchants,

---

उद्धकंडूयगा अहोकंडूयगा दाहिणकूलगा उत्तरकूलगा संखधमया कूलधमगा मितलुद्धा हत्थितावसा जलाभिसेयकिढिणगाया अंबुवासिणो वाउवासिणो जलवासिणो चेलवासिणो अंबुभक्खिणो वायभक्खिणो सेवालभक्खिणो मूलाहारा कंदहारा पत्ताहारा पुप्फहारा फलाहारा बीयाहारा परिसडियकंदमूल पंडुपत्तपुप्फफलाहारा उद्दंडा रुक्खमूलिया वालपासिणो वक्कपासिणो दिसापोक्खिया आयावणाहिं पंचग्गितावेहिं इंगालसोल्लियंपिव कंडुसोल्लियंपिव कट्ठसोलियंपिव अप्पाणं जाव करेमाणा विहरंति जहा उववाइए जाव कट्ठसोल्लियंपिव अप्पाणं करेमाणा विहरंति ॥ तत्थ णं जे ते दिसापोक्खियतावसा तेसिं अंतियं मुंडे भवित्ता दिसापोक्खियतावसत्ताए पव्वइत्तए, पव्वइएवि य णं समाणे अयमेयारूवं अभिग्गहं अभिगिण्हिसामि कप्पइ मे जावज्जीवाए छट्ठंछट्ठेणं अनिक्खितेणं दिसाचक्कवालेणं तवोकम्मेणं उड्ढं बाहाओ पगिज्झियं २ जाव विहरित्तए त्तिकट्टु, एवं संपेहेति संपेहेत्ता कल्लं जाव जलंते सुबहुं लोहीलोह जाव घडावेत्ता कोडुंबियपुरिसे सद्दावेइ सद्दावेत्ता एवं वयासी-खिप्पामेव भो देवाणुप्पिया ! हत्थिणागपुरं नगरं सब्भिन्तर बाहिरियं आसिय

He was enjoying sensual pleasures like a god with his young wives, amidst plenty of wealth and luxuries. Like Dhanya Śeṭha of Kākandi, he renounced his immense wealth and abandoning his thirty two wives, he took Bhāgavati Dikṣā from Śramaṇa Bhagavāna Mahāvira, and joined his Order of Sādhus (Monks). He led ascetic life for many years and did fastings and severe austeries. At last, he remained in religious contemplation without out food and drink with great calmness of mind for one month and on death, he was born as an affluent god in Anuttara Vimāna.

From Hastināpura, Śramaṇa Bhagavāna Mahāvira went to Mokā Nagari and stayed at Nandana Caitya outside the town.

जाव तमाणंत्तियं पच्चप्पिणंति, तए णं से सिवे राया दोच्चंपि कोडुंबियपुरिसे सद्दावेंति २ एवं वयासी खिप्पामेव भो देवाणुप्पिया ! सिवभद्दस्स कुमारस्स महत्थं ३ विउलं रायाभिसेयं उवट्ठवेह, तए णं से कोडुंबियपुरिसा तहेव उवट्ठवेंति, तए णं से सिवे राया अणेगगणनायगदंडनायग जाव संधिपाल सद्धिं संपरिवुडे सिवभद्दं कुमारं सीहा सणवरंसि पुरत्थाभिमुहं निसायावेन्ति २ अट्ठसएणं सोवन्नियाणं कलसाणं जाव अट्ठसएणं भोमेज्जाणं कलसाणं सव्विड्ढीए जाव रवेणं महया २ रायाभिसेएणं अभिसिंचइ २ पम्हलसुकुमालाए सुरभिए गंधकासाईए गायाइं लूहेइ पम्ह० २ सरसेणं गोसीसेणं एवं जहेव जमालिस्स अलंकारो तहेव जाव कप्परुक्खगंपिव अलंकियविभूसियं करेंति २ करयल जाव कट्टु सिवभद्दं कुमारं जएणं विजएणं वद्धावेंति जएणं विजयेणं वद्धावेत्ता ताहिं इट्ठाहिं कंताहिं पियाहिं जहा उववाइए कोणियस्स जाव परमाउं पालयाहि इट्ठजणसंपरिवुडे हत्थिणापुरस्स नगरस्स अन्नेसिं च बहूणं गामागरनगर जाव विहराहि त्तिकट्टु जयजयसद्दं पउंजंति, तए णं से सिवभद्दे कुमारे राया जाए महया हिमवंत० वन्नओ जाव विहरइ, तए णं से सिवे राया अन्नया कयाइं सोमणंसि तिहिकरणदिवसमुहुत्तनक्खत्तंसि विपुलं असणपाणखाइ

At Mokā Nagari Śramaṇa Bhagavāna Mahâvîra, explaining the questions of Agnıbhūti and Vayubhūti, described the power of transforming their forms possessed by the gods and gave an account of the previous life of Iśāna Indra and of Camarêndra.

Śramaṇa Bhagavāna Mahāvîra, then returned from Mokâ Nagari and went to Vāṅijya Grāma.

Śramaṇa Bhagavāna Mahāvîra lived at Vāṇijya Grāma during the rainy season of the Twenty-eighth year of ascetic life.

Twenty-ninth year of Ascetic Life (B. C. 540-539)

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvîra left Vāṇıjya Grâma and went in the direction of Magadha-déśa. Coming to Râjagriha Nagara, he stayed at Guṇaśıla Caity outside the town.

At that time, there were numerous followers of Jainism at Rājagriha Nagara. There were also many followers of Buddhism, Ājîvika, and of other faiths, and they were trying to refute, as well as, ridicule each other's doctrine.

मसाइमं उवक्खदावेंति उवक्खडावेत्ता मित्तणाइनियगजाव परिजणं रायाणो य खत्तिया आमंतेति आमंतेत्ता तओ पच्छा ण्हाए जाव सरीरे भोयणवेलाए भोयणमंडवंसि सुहासणवरगए तेणं मित्तणातिनियगसयण जाव परिजणेणं राएहि य खत्तिएहिं य सिद्ध विपुलं असणपाणखाइमसाइमं एवं जहा तामली जाव सक्कारेति समाणेति सक्कारेत्ता समाणेत्ता तं मित्तणाति जाव परिजणं रायाणो य खत्तिए य सिवभद्दं च रायाणं आपुच्छइ आपुच्छित्ता सुबहुं लोहीलोहकडाहकडुच्छं जाव भंगं गहाय जे इमे गंगाकूलगा वाणपत्था तावसा भवंति तं चेव जाव तेसिं अंतियं मुंडे भवित्ता दिसापोक्खियतावसत्ताए पव्वइए, पव्वइए ऽवि य णं समाणे अयमेवारूवं अभिग्गहं अभिगिण्हइ-कप्पइ मे जावज्जीवाए छट्ठं तं चेव जाव अभिग्गहं अभिगिण्हइ २ पढमं छट्ठक्खमणं उवसंपज्जित्ताणं विहरइ । तए णं से सिवे रायरिसी पढमछट्ठक्ख-

I.

About Some Tenets of Ajîvika Doctrine One day, Gaṇadhara Mahārāja Indrabhûti Gautama requesting Śramaṇa Bhagavāna Mahāvîra for an explanation regarding Ā jîvika ascetics inquired:-Bhagavan! It is said that the followers of Ājîvika doctrine tell their ascetics as follows:-O good souls! Suppose any one steals away an article or a vessel belonging to an adherent of Ājîvika doctrine when he is in Sāmāyika Vrata, then, does he make inquiries about his vessel after the lapse of the time limit of his Sāmāyika Vrata, or not? If he makes inquiries, does he search for his bhāṅḍa or a-bhaṇḍa (ā an utensil or a non-utensil? Even if he makes an inquiry, is it in relation to his own utensil or to that of some other person?

Śramaṇa Bhagavāna Mahāvîra:-Gautama! He is making in quiries for his own ntensil But not for some other's. Indrabhūti Gautama:-Bhagavan! Does not his bhāṇḍa (utensil) become an a-bhāṇḍa (non-utensil) when the house-holder is in śilavrata (vow of celibacy) guṇa-vrata (a meritorious vow), in pratyâkhyāna-vrata (vow of abstinence) or in Pauṣadha-vrata (a vow of (1) Partiāl or complete abstinence from food. (2) Complete obserance of celibacy (3) Avoidance of embeilishing one's body and (4) Complete stoppage of all house-hold or commercial dealings for 12 hours or 24 hours or longer)?

मपारणगंसि आयावणभूमिए पच्चोरुहित्ता वागलवत्थनियत्थे जेणेव सये उडए तेणेव उवागच्छइ तेणेव उवागच्छित्ता किढिणसंकाइयगं गिण्हित्ता पुरच्छिमं दिसं पोक्खेइ पुरच्छिमाए दिसाए सोमे महारायां पत्थाणे पत्थियं अभिरक्खउ सिवे रायरिसी अभि० २ जाणि य तत्थ कंदाणि य मूलाणि य तयाणि य पत्ताणि य पुप्फाणि य फलाणि य बीयाणि य हरियाणि य ताणि अणुजाणउ त्तिकट्टु पुरच्छिमं दिसं पसरति पुर० २ जाणि य तत्थ कंदाणि जाव हरियाणि य ताइं गेण्हइ ३ किढिणसंकाइयं भरेइ कढिण०

Bhagavāna:-yes! The bhāṇḍa (utensil) in case of a house-holder who is in Sâmāyika or Pauṣadha-vrata becomes an a-bhāṇḍa because he has no longing for it.

Indrabhūti Gautama:-Bhagavan! When the householder's bhanda becomes an a-bhāṇḍa when he is in Sāmāyika or Pau sadha-vrata, how can he say that he is making inquiries after the lapse of his vow for bhâṇḍa which was stolen when he was with a vow? What right has he to make inquiries for a bhāṇḍa which is no longer a bhāṇḍa? Bhagavāna:-Gautama! When the house-holder is in Samāyika or Pausadha Vrata, his cherished disire is that all the gold, silver, bronze, iron, lead, or gems, or wealth, or property, or any other object, that he possesses is not his own. He has severed all connections with these articles at that time. He cannot, under any circumstance, use them. But the idea that such articles are his own does not leave him and owing to non-reiinquishment of the idea of their being one's own, these articles cannot be other's They are his own.

Indrabhûti Gautama:-Bhagavan! If any one has sexual in tercourse with the bhāryā (wife) of a householder who is in Sāmāyika or Pauṣadha Vrata, is that intercourse with a bhāryā (wife) or a-bhārya (one who is not a wife)?

Bhagavāna:-It must be said that he had sexual intercourse with the wife of the house-holder.

Indrabhûti Gautama:-Bhagavan! Can a bhāryā (wife) become

---

२ दब्भे य कुसे य समिहाओ य पत्तामोडं च गेण्हइ २ जेणेव सए उडए तेणेव उवागच्छइ २ किढिणसंकाइयगं ठवेइ किढिण० २ वेदिं वड्ढेइ २ उवलेवणसंमज्जणं करेइ उ० २ दब्भसगब्भ कलसा हत्थगए जेणेव गंगा महानदी तेणेव उवागच्छइ गंगा महानदीं ओगाहेति २ जलमज्जणं करेइ २ जल कीडं करेइ २ जलाभिसेयं करेति २ आयंते चोक्खे परमसुइभूए देवयपितिकयकज्जे दब्भसगब्भकलसाहत्थगए गंगाओ महानईओ पच्चुत्तरइ २ जेणेव सए उडए तेणेव उवागच्छित्ता दब्भेहि य कुसेहि य वालुयाहि

an a-bharyā (non-wife) when one is observing Sīla-vrata (a vow of celibacy), guṇa vrata (meritorious vow) or a Pauṣadha-vrata?

Bhagavāna:-Yes, Gautama! During the Sāmāyika and Pauṣadha Vrata, a house-holder has a dominant idea in his mind that his mother, father brother, sister, wife, son, daughter, his son's wife etc are none of them, his own. Although he has this idea in his mind his love towards them is not destroyed. Therefore, the intercourse is with bhāryā (wife) and not with an a-bhāryā.

Some Points of Distinction

Followers of the Religion of the Tīrthaṅkaras make atonement for transgressions in the Sthūla Prāṇātipata Vrata after paying attention to the forty-nine (49) varieties of transgressions done in the past; to the forty-nine (49) varieties of transgressious done in the present; and to the forty-nine (49) varieties of such trangressions as may be done in future. They, thus, abstain from one hundred and forty-seven (147) kinds of transgressions of the Sthūla (gross) Prāṇātipāta Viramaṇa Vrata (a vow of abstaining from doing injury to gross living boings).

य वेति रएवि वेति रएत्ता सरएणं अरणिं महेति सर० २ अग्गिं पाडेति २ अग्गिं सधुक्केइ २ समिहाकट्ठाइं पक्खिवइ समिहाकट्ठाइं पक्खिवित्ता अग्गिं उज्जालेइ अग्गिं उज्जालेत्ता-'अग्गिस्स' दाहिणे पासे सतंगाइं समादहे। तं० सकहं वक्कलं ठाणं, सिज्जा भंडं कमंडलुं ॥ १ ॥ दंडदारुं तहा पाणं अणे ताई समारहे ॥ महुणा य घएण य तंदुलेहिं य अग्गिं हुणइ, अग्गिं हुणित्ता चरुं साहेइ चरुं साहित्ता बलिं वइस्सदेवं करेइ, बलिं वइस्सदेवं करेत्ता अतिहिपूयं करेइ अतिपूयं करेत्ता तओ पच्छा अप्पणा आहार माहारेति, तए णं से सिवे रायरिसी दोच्चं छट्ठक्खमणं उवसंपज्जित्ताणं विहरइ, तए णं से सिवे रायरिसी दोच्चे छट्ठक्खमणपारणगंसि आयावणभूमीओ पच्चोरुहइ आयावण० २ एवं जहा पढमपारणगं नवरं दाहिणगं दिसं

In the same manner, they do atonement for and abstain from one hundred and forty-seven (147) forms of transgressions of the Sthūla Mriṣāvāda Viramaṇa Vrata (a vow of abstaining from gross false-hood; from one hundred and forty-seven (147) forms of transgression of the Sthūle Adattādāna Virmaṇa Vrata (a vow of abstaining from gross theft); from one hundred and forty-seven (147) forms of transgressions of the Sthūla Maithuna Viramaṇa Vrata (a vow of abstaining from gross

---

पोक्खेति २ दाहिणाए दिसाए जमे महाराया पत्थाणे पत्थियं सेसं तं चेव आहारमाहारेइ, तए णं से सिव-रायरिसी तच्चं छट्ठक्खमणं उवसंपज्जित्ताणं विहरति, तए णं से सिवे रायरिसी सेसं तं चेव नवरं पच्चच्छिमाए दिसाए वरुणे महाराया पत्थाणे पत्थियं सेसं तं चेव जाव आहारमाहारेइ, तए णं से सिवे रायरिसी चउत्थं छट्ठक्खमणं एवं तं चेव नवरं उत्तरदिसं पोक्खेइ उत्तराए दिसाए वेसमणे महाराया पत्थाणे पत्थियं अभिरक्खउ सिवं, सेसं तं चेव जाव तओ पच्छा अप्पणा आहारमाहारेइ (सूत्रं ४१७).

तए णं तस्स सिवस्स रायरिसिस्स छट्ठंछट्ठेणं अनिक्खित्तेणं दिसाचक्कवालेणं आयावेमाणस्स पगइभद्दयाए जाव विणीययाए अन्नया कयावि तयावरणिज्जाणं कम्माणं खओवसमेणं ईहापोह-मग्गणगवेसणं करेमाणस्स विब्भंगे नामं अन्नाणे समुप्पन्ने, से णं तेणं विब्भंगनाणेणं समुप्पन्नेणं पासइ अस्सिं लोए सत्तदीवे सत्त समुद्दे तेण परं न जाणति न पासति, तए णं तस्स सिवस्स रायरिसिस्स अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था-अत्थि णं ममं अइसेसे नाणदंसणे समुप्पन्ने एवं खलु अस्सिं लोए सत्त दीवा सत्त समुद्दा तेण परं वोच्छिन्ना दीवा य समुद्दा य, एवं संपेहेइ एवं० २ आयावणभूमीओ पच्चोरुहइ आ० २ वागलवत्थनियत्थे जेणेव सए उडए तेणेव उवागच्छइ २ सुबहुं लोहीलोहकडाहकडुच्छुयं जाव भंडगं किढिणसंकाइयं च गेण्हइ २ तेणेव हत्थिणापुरे नगरे जेणेव तावसावसहे तेणेव उवागच्छइ उवा० २ भंडनिक्खेवं करेइ २ हत्थिणापुरे नगरे सिंघाडगतिगचउक्कचच्चर... जापहेसु बहुजणस्स एवमाइक्खइ जाव एवं परूवेइ--अत्थि णं देवाणुप्पिया!

kinds of sexual intercourse) and also from one hundred and forty-seven (147) forms of transgressions of the Sthūla Parigraha Vrata (a vow of abstaining from gross varieties of Parigraha (belongings)

Followers of the Religion of the Tirthankaras, thus, invariably observe a number of vows. While adherents of the Ājivikas do not have any vows.

It can, also, be readily seen from the books of the Ājivika Doctrine, that they preach the killing of all kinds of living beings for eating purposes.

ममं अतिसेसे नाणदंसणे समुप्पन्ने, एवं खलु अस्सि लोए नाव दीवा य समुद्दा य, तए णं तस्स सिवस्स रायरिसिस्स अंतियं एयमट्ठं सोच्चा निसम्म हत्थिणापुरे नगरे सिंघाडगतिग जाव पहेसु बहुजणो अन्नमन्नस्स एवमाइक्खइ जाव परूवेइ-एवं खलु देवाणुप्पिया! सिवे रायरिसी एवं आइक्खइ जाव परूवेइ- अत्थि णं देवाणुप्पिया! ममं अतिसेसे नाणदंसणे जाव तेण परं वोच्छिन्ना दीवा य समुद्दा य, से कहमेयं मन्ने एवं? तेणं कालणं तेणं समएणं सामी समोसढे, परिसा जाव पडिगया। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी जहा वितिसए नियंठुद्देसए जाव अडमाणे बहुजणसद्दं निसामेइ बहुजणो अन्नमन्नस्स एवं आइक्खइ एवं जाव परूवेइ-एवं खलु देवाणुप्पिया! सिवे रायरिसी एवं आइक्खइ जाव परूवेइ-अत्थि णं देवाणुप्पिया! तं चेव नाव वोच्छिन्ना दीवा समुद्दा य, से कहमेयं मन्ने एवं? तए णं भगवं गोयमे बहुजणस्स अंतियं एयमट्ठं सोच्चा निसम्म जाव सड्ढे जाव नियंठुद्देसए जाव तेण परं वोच्छिन्ना दीवा य समुद्दा य से कहमेयं भंते! एवं? गोयमादि समणे भगवं महावीरे भगवं गोयमं एवं वयासी-जन्नं गोयमा! से बहुजणे अन्नमन्नस्स एवमाइक्खइ तं चेव सव्वं भाणियव्वं जाव भंडनिक्खेवं करेति हत्थिणापुरे नगरे सिंघाडग० तं चेव जाव वोच्छिन्ना दीवा य समुद्दाय, तए णं तस्स सिवस्स रायरिसिस्स अंतिए एयमट्ठं सोच्च निसम्म तं चेव सव्वं भाणियव्वं जाव तेण परं

The following list gives the names of the chief adherents of the Ājivika Doctrine :—

LIST.

1 Tāla
2. Tāla-palamba.
3. Uvviha
4. Saṁviha
5. Ava-viha
6. Udaya
7. Nāmudaya
8. Namodaya
9. Aṇuvālaya
10. Śaṅkha-vālaya
11. Ayampula
12. Kāyaraya.

वोच्छिन्ना दीवा य समुद्दा य तण्णं मिच्छा, अहं पुण गोयमा? एवमाइक्खामि जाव परूवेमि-एवं खलु जंबुदीवादीया दीवा लवणदीया समुद्दा संठाणओ एगविहि विहाणा वित्थारओ अणेगविहि विहाणा एवं जहा जीवाभिगमे जाव सयंभू रमण पज्जवसाणा अस्सि तिरियलोए असंक्खेतो दीव समुद्दे पन्नत्ते समणाउसो ! ॥ अत्थि णं भंते! जंबूदीवे दीवे दव्वाइं सवन्नाइंपि सगंधाइंपि सरसाइंपि अरसाइंपि सफासाइंपि अफासाइंपि अन्नमन्नबद्धाइं अन्नमन्नपुट्ठाइं जाव घडत्ताए चिट्ठंति? हंता अत्थि। अत्थि णं भंते! धाय-इसंडे दीवे दव्वाइं सवन्नाइंपि० एव चेव जाव सयंभूरमणसमुद्दे? जाव हंता अत्थि। तए णं सा महतिमहालिया महच्च परिसा समणस्स भगवओ महावीरस्स अंतियं एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठा समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता जामेव दिसं पाउब्भूया तामेव दिसं पडिगया, तए णं हत्थिणापुरे नगरे सिंघाडग जाव पहेसु बहुजणो अन्नमन्नस्स एवमा-इक्खइ जाव परूवेइ-जन्नं देवाणुप्पिया! सिवे रायरिसी एवमाइक्खाइ जाव परूवेइ-अत्थि णं देवाणुप्पिया! ममं अतिसेसे नाणे जाव समुद्दा य तं नो इणट्ठे समट्ठे, समणे भगवं महावीरे एवमाइक्खइ जाव परूवेइ-एवं खलु एयस्स सिवस्स रायरिसिस्स छट्ठंछट्ठेणं तं चेव जाव भंडनिक्खेवं करेइ भंड-निक्खेवं करेत्ता हत्थिणापुरे नगरे सिंघाडग जाव समुद्दा य, तए णं तस्स सिवस्स रायरिसिस्स अंतियं एयमट्ठं सोच्चा निसम्म जाव समुद्दा य तण्णं

All these adherents to the Ājīvika Doctrine, had faith in Arihanta Tīrthankaras as the true dèva (God). They did affectionate service to their parents. They did not eat fruits of peepal tree, berries, banyana tree, onions. garlic, green tubers etc. They protected trasa (moving) living beings. They did not depend upon blind or maimed animals for their daily maintenance.

When the adherents of the A-jīvika doctrine, are particalarly careful in adopting harmless procedures in their daily life, why

---

मिच्छा, समणे भगवं महावीरे एवमाइक्खइ०-एवं खलु जंबुद्दीवादीया दीवा लवणादीया समुद्दा तं चेव जाव असंखेज्जा दीवसमुद्दा पन्नत्ता समणाउसो!।

तए णं से सिवे रायरिसी बहुजणस्स अंतियं एयमट्ठं सोच्चा निसम्म संकिए कंखिए वितिगिच्छिए भेदसमावन्ने कलुससमावन्ने जाव यावि होत्था, तए णं तस्स सिवस्स रायरिसिस्स संखियस्स कंखियस्स जाव कलुससमावन्नस्स से विभंगे अन्नाणे खिप्पामेव परिवडिए, तए णं तस्स सिवस्स रायरिसिस्स अयमेयारूवे अब्भत्थिए जाव समुप्पज्जित्था-एवं खलु समणे भगवं महावीरे आदिगरे तित्थगरे जाव सव्वन्नू सव्वदरिसी आगासगएणं चक्केणं जाव सहसंबवणे उज्जाणे अहापडिरूवं जाव विहरइ, त महाफल खलु तहारूवाणं अरहंताणं भगवंताणं नामगोयस्स जहा उववाइए जाव गहणयाए, तं गच्छामि णं समणं भगवं महावीरं वंदामि जाव पज्जुवासामि, एयं णं इहभवे य परभवे य जाव भविस्सइ त्तिकट्टु एवं संपेहेरिति एवं २ त्ता जेणेव तावसावसहे तेणेव उवागच्छइ तेणेव उवागच्छित्ता तावसावसहं अणुप्पविसति २ त्ता सुबहुं लोहीलोहकडाह जाव किढिणसंकातिग च गेण्हइ गेण्हित्ता तावसावसहाओ पडिनिक्खमति ताव० २ परिवडियविब्भंगे हत्थिणागपुरं नगरं मज्झंमज्झेणं निग्गछइ निग्गच्छित्ता जेणेव सहसंबवणे उज्जाणे जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ तेणेव उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तोआयाहिण पयाहिणं करेइ वंदति नमंसति वंदित्ता नमंसित्ता नच्चासन्ने नाइदूरे जाव पंजलिउडे पज्जुवासइ, तए णं समणे भगवं महावीरे सिवस्स रायरिसिस्स तीसे य महति महालियाए जाव आणाए आराहए

should not followers of the Religion of the Tīrthaṅkaras, do the same? They should at least avoid the fifteen (15) Karmādāna (sinful trades)

Several blessed Sādhus did Anasana Vrata on Vipula-giri.

Śramaṇa Bhagavāna Mahāvīra lived at Rājagriha Nagara during the rainy season of the Twenty-ninth year of his Ascetic Life.

Thirtieth Year of Ascetic Life (B. C. 539-38)

1. Dīkṣā of Sāla and Mahā-sāla 2. Eulogy about the for titnde of Kāma-déva Srāvaka. 3. Dīksā of king Daśārṇabhadra. 4 Vratagrahaṇa of Somila Brāhmaṇa at Vāṇijya Grāma

Soon after the close of the rainy season Śramaṇa Bhagavāna Mahāvīra left Rājagriha Nagara and coming to Campā Nagarī he stayed at Priṣtha Campā.

भवइ, तए णं से सिवे रायरिसी समणस्स भगावओ महावीरस्स अंतिय धम्मं सोच्चा निसम्म जहा खंदओ जाव उत्तर पुरच्छिमं दिसीभाग अवक्कमइ २ सुबहुं लोहीलोहकडाह जाव किढिणसंकातिगं एगंते एडेइ ए० २ सयमेव पंचमुट्ठियं लोयं करेति सयमे० २ समणं भगवं महावीरं एवं जहेव उसभदत्ते तहेव पव्वइओ तहेव इक्कारस अंगाइं अहिज्जति तहेव सव्वं जाव सव्वदुक्खपहीणे ॥ (सूत्रं ४१८) ॥

भगवतीसूत्र–श० ११-उ० ९ (पृ. ५१४–५१९)

रायगिहे जाव एवं वयासी–आजीविया णं भंते! थेरे भगवंते एवं वयासी–समणोवासगस्स णं भंते? सामाइयकडस्स समणोवस्सए अच्छमाणस्स केइ भंडे अवहरेज्जा से णं भंते! तं भंडं अणुगवेसमाणे किं सयं भंडं अणुगवेसइ परायगं भंडं अणुगवेसइ? गोयमा! सयं भंडं अणुगवेसति नो परायगं भंडं अणुगवेसइ, तस्स णं भंते! तेहिं सीलव्वयगुणवेरमणपच्चक्खाणपोसहोववासेहिं से भंडे अभंडे भवति? हंता भवति ॥ से केणं स्वाइ णं अट्ठेणं भंते! एवं वुच्चइ सय भंडं अणुगवेसइ नो परायगं भंडं

1.

Dikṣā of Śāla and Mahā-śāla

When Śramaṇa Bhagavāna Mahāvîra came to Pristha Campā Nagarî King Śâla and his young brother Uvarâja Mahāsāla went for his darśana and preaching. On hearing the preaching King Śāla becoming disgusted with the anxieties of governing a kingdom, told the Worshipful Lord .--Bhagavan ! I like the Teachings of the Tîrthaṅkaras, I will entrust my kingdom to my younger brother yuvarāya Mahā-śāla and I well take ascetic life at your blessed hands. Śramaṇa Bhagavâna Mahāvîra said :--'Do not delay.

On returning home, King Sāla requestedh is younger brother Mahā-śāla to accept the throne. But Mahā-śāla not only did not accept the throne, but he said ·--Brother, your have heard

---

अणुगवेसइ ? गोयमा ! तस्स णं एवं भवति-णो मे हिरण्णे नो मे सुवन्ने नो मे कंसे नो मे दूसे नो मे विउलधणकणगरयणमणिमोत्तियसंखसिलप्पवालरत्तरयणमादीए संतसारसावदेज्जे, ममभावे पुण से अपरिण्णाए भवति, से तेणट्ठेण गोयमा ! एवं वुच्चइ-सयं भंडं अणुगवेसइ नो परायगं भंड अणुगवेसइ ॥ समणो वासगस्स णं भंते सामाइयकडस्स समणोवस्स अच्छमाणस्स केति जाय चरेज्जा से णं भंते ! किं जायं चरइ अजायं चरइ ? गोयमा ! जायं चरइ नो अजायं चरइ, तस्स णं भंते ! तेहिं सीलव्वयगुणवेरमणपच्चक्खाणपोसहो-ववासेहिं सा जाया अजाया भवइ ? हंता भवइ, से केणं खाइ णं अट्ठेणं भंते ! एवं वुच्चइ-जायं चरइ नो अजायं चरइ ? गोयमा ! तस्स णं एवं भवइ-णो मे माता, णो मे पिता, णे मे माया, णो मे भगिणी, णो मे भज्जा, णो मे पुत्ता, णो मे धूया, णो मे सुण्हा, पेज्जबंधणे पुण से अवोच्छिन्ने भवइ, से तेणट्ठेणं गोयमा ! जाव अजायं चरइ ॥ (सूत्रम्-३२८) ॥

भगवतीसूत्रे-शतक ८ उद्देश-५. पृष्ठ ३६७.

the preaching and I have also heard the same preaching. You have become disgusted with the miseries of this Saṁsāra. In the same way, I have become terrified with the miseries of this Saṁsāra I will also take Bhāgavati Dīkṣā

There was no other person of the royal family who can be entrusted with the government of the kingdom. So, their sister's son named Gagalī was installed as a king, and both Sāla and Mahā-śāla took Bhāgavatî Dīkṣā at the blessed hands of Śramaṇa Bhagavāna Mahāvīra

2.

2 Eulogy of the Fortitude of Kāma-deva

From Priśṭha Campa, Śramaṇa Bhagavâna Mahâvîra, went to the Pūrṇabhadra Caitya of Campā Nagarî

Kāma-déva Śravaka of Campā Nagari, having entrusted the care of his merchantile and house-hold affairs to his eldest son, was utilizing the preachings of Śramaṇa Bhagavāna Mahāvīra for the welfare of his Soul.

One day, when Kāma-déva Śrāvaka was observing Pauṣadha Vrata in the Pausadha-śāla (place for religious medftation) and when, at midnight, he was in religious meditation, a god, made his appearance thefe, and tried to divert his mind from from the meditation. The god at first apqeared as a Piśāca (a kind of demon) and made him molestations by terrifying him The god again appeared as an elephant and caused some injuries to the body of Kāma-déva, through his trunk. The god appeared a third time as a huge serpent entwining round Kāmadéva's body and giving stings on various parts of his body But when the mind of Kāma-dèva Śrāvaka was not diverted from his religious meditation, although he was intimldated and put to various chastisements and injuries, the god, at last, praised the forbearance of Kāma-déva and departed.

In the morning, Kāma-dnva Śrāyakawent into the Sramavasarana of Śramaṇa Bhagavâna Mahāvîra and having done respectful obeisance to the Worshipful Lord, he sat down to hear the sermon

After the sermon, Śramaṇa Bhagavāna Mahāvîra, addressing Kāma-déva Śrāvaka, said :- Kāma-déva ! Is it true that a déva (god) assuming form of a piśāca (demon), the elephant, and a serpent, made many molestations to you, with the object of diverting your mind from religions contemplation last night ? Kāma-déva said :--Yes; My Lord. It is true.

Śramaṇa Bhagavāna Mahāvîra, then, addressing the Sādhus and Sādhvis said :- O Worthy Souls ! When house-holders following the Religion of the Tīrthankaras very calmly endure the molestations created by gods, or human beings, or by lower animals, you Sādhus (monks) and Sādhvis (Nuns), who have studied the various Sūtras of the Jaina Siddhāntas and who are aspiring for Mokṣa (Final Emancipation) should patiently suffer molestations, chastisements and miseries from whatever source they may come.

3.

3. Dīkṣā of Dasārnabhadra

From Campā Nagarī, Śramaṇa Bhagavana Mahāvîra went to Daśārṇa-purî

×At Daśārṇapura there was a very powerful aud hightly religious king named Daśārṇabhadra. He had in his harem five

---

× Daśārṇapura—The territories included in Pūrva (East) Mālvā and Bhopāla were known a Dāśārana-deśa. During Maurya period, its capital town was Caitya-giri; later on, the Capital was at Bhilsā According to Jaina anuthorities, Daśārṇa-déśa was an Āryan country with its capital as Mrittikāvatı. This Mrittikāvatî Nagarî was located in the Southern Mountains of Prayāga in the southern part of Vatsa-déśa.

hundred handsome young queens who can compete with celestial damsels by their charming beauty. King Daśārṇabhadra was very proud. He was looking upon all other kings as a piece of straw on account of his youth, beauty, prowess, and the might of his army. Being greatly elated with pride, the king was enjoying worldly happiness of his extensive kingdom like an Indra on earth.

At this time, Śramaṇa Bhagavāna Mahâvîra came to Daśārṇa-kūta Parvata (Mount Daśārṇa-kûta) situated near Daṣârna-pura. Taking his seat on the lion-seated throne in the Samavasaraṇa, Śramaṇa Bhagavāna Mahāvîra commenced his preaching. The forest-watch becoming greatly delighted, informed King Daśārṇabhadra about the arrival of Śramaṇa Bhagavāna Mahāvira, saying :—Swāmi ! Jagat Guru—Śramaṇa Bhagavāna Mahāvîra-the Protector of the Three Words-has today arrived on the top of the Daśārṇa-kūta Parvata. On hearing this, King Daśārṇabhadra, becoming greatly pleased, gave away all the valuable ornaments from his body to the forest-guard. The king, then, thought :—To-morrow I shall go to pay my respects to Śramaṇa Bhagavāna Mahāvīra with so much rètinue and pomp that none else has ever done before.' He called his family-servants to make ready, hundreds of well-caprisoned elephants, thous ands of horses, tens of thousands of beautiful chariots, and the complete infantry equipped with excellent garments and shining weapons. The king's five hundred handsome queens wearing costly garments and valuable ornaments were moving in well-decorated excellent planquins King Dasarṇabhadra who was looking upon all other kings as a piece of straw. on account of of his pride of youth, pride of beauty, pride of strength and pride of army, attended by his huge retinue, went with great devotion at heart to pay his respects to the Worshipiful Bhagavāna. On seeing king Dasārṇabhadra coming to the Samavasaraṇa with great pomp, Saudharméndra thought :—King Daśārṇabhadra is fortunate in this world. He has accomplished the best interest of his life by going to the Samavasaraṇa with the object of

doing obeisance to Śramaṇa Bhagavāna Mahāvīra with great devotion. But he defiled his devotion by the pride that he should go to the Worshipful Lord with the retinue and pomp, which no other king has ever done. Tîrthankara Bhagavans are never pleased even if all the sixty-four Indras were to go to them for obeisance with all their united retinue and their divine pomp. Because, Jineśvara Bhagavāns possess ananta jnāna (endless knowledge, ananta vîrya (endless prowess) and ananta ānanda (endless joy). Now is the suitable opportunity to remove the pride of this king.

With this idea in his mind, Saudharméndra ordered Airāvaṇa (Indra's elephant). With the Indra's permission god Airā vaṇa created sixty thousand elephants. Each elephant had five hundred mouths. Each mouth had eight tusks. On each tusk, there were eight oblong tanks filled with pure water. In each water-tank, there were eight lotus-flowers of one hundred thousand petals each. On each petal, there were thirty-two divine dances being performed. On the pericarp on each lotus, there was a paraphernalia. On a commodious lion-seated throne, in the front portion of each palace, an Indra was sitting with his eight agra-mahiṣis (Chief Consorts). The Indra in company with numerous gods and goddess, is extolling the virtuous qualities of the Jinéśvara. With such splendid equipment and pomp, the Indrá sitting on Airāvaṇa (Indra's elephant), went three times round Śramaṇa Bhagavāna Mahāvira by way of pradakṣina, and he was thus doing obeisance to the Worshipful Lord. The front feet of the Airāvaṇa elephant who was standing firm on the ground, on his hind feet, reached the top of the mountain. The mountain Daśârna-kūta sanctified by the feet of Śramaṇa Bhagavāna Mahāvîra was consequently named as as Gajāgrapāda.

On seeing the extensive equipment and dazzling beauty of the paraphernalia of Saudharméndra, King Daśārṇabhadra, being

greatly astonished, thought:—"I extended my equipment and the pomp of my belongings in a way that can astonish the world, but I think that my equipment is greatly inferior to that of the Indra. Ah! I have decidedly failed in my imagination. It is certain that Saudharméndra has acquired immense meritorious Karmas, but I have not. Hence I have much less equipment. But during this life I will follow the tents of the Religion of Tîrthaṅkaras with such devotion that I may not have to remain inferior to any body during my next life. With this idea paramount in his mind, King Daśārnabhadra removed the hair of his head and beard by five handfuls, and having put on the apparel of an ascetic given by gods, he went three times round Śramaṇa Bhagavāna Mahāvīra by way of a pradakṣiṇā and having bowed down at the feet of the Worshipful Lord, he took Bhāgavatî Dikṣā-the Bestower of Mokṣa (Final Emancipation)-at his blessed hands.

On seeing King Daśārṇabhadra in the apparel of a Jaina Sādhu, extremely delighted Saudharméndra, praising the virtuous qualities of Daśārṇabhadra Muni, said:-O Rājarsi (royal saint)! You possess virtuous qualities fit to be praised in the three worlds. May you be victorious! The pride with which you have immediately renounced the pleasures of an extensive kingdom, has turned out to be the true pride in the three worlds. By fulfilling your promise, you have so easily conquered me. How is it possible for any other worldly being to conquer you? O Sādhu! just as you have surpassed me by abandoning the pleasures of this Saṃsāra, in the same way, you conquer your enemy in the form of Evil Karmas, and may you become a Kévalin (one possessing Perfect Knowledge) very soon.

Having thus devoutly eulogized Daśārnabhadra Muni and having given him due respects, Saudharmeéndra heard the religious sermon of Śramaṇa Bhagavāna Mahavīra and then, he went away to his heaven Daśārṇa Rājarṣi practised severe austerities, and having distroyed all his evil Karmas, he acquired

Kévala Jnâna (Perfect Knowledge). Is there any other person as proud as King Daśârṇabhadra or will there be any such person in the three worlds was with the object of fulfilling his promise, renounced the sovereignty of the entire world and took Bhāgavatī Dīkṣā from the Jinéśvara Bhagavāna, and who receiving praises from Saudharméndra, attained the Eternal Happiness of Mokṣa (Final Emancipation) ?

3.

3. Vrata-grahaṇa of Brāhmaṇa Sômila.

From Daśārṇa-pura, Śramaṇa Bhagavāna Mahāvīra went in the direction of Vidéha-déśa and arrived at Vâṇijya Grâma.

At Vāṇijya Grāma there was a learned Brāhmin named Somila. He was wealthy, respectable, the principal member of his large family; and he was an adhyāpaka (teacher) of five hundred pupils. On hearing about the arrival of Śramaṇa Bhagavāna Mahāvīra at Dyūtipalāsa Caity, Somila thought of going there and asking a few questions to the Venerable Lord.

Accompanied by his one hundred pupils, Somila started from his house and passing through Vāṇijya Grāma, he reached Dyutipalāsa Caitya Standing a little far from Śramaṇa Bhagavāna Mahāvīra, he said :--Bhagavan ! What do your Siddhāntas say about (1) Yātrā, (2) Yâpanīya (3) Avyābâdha, and about (4) Prāsuka Vihāra ?

Bhagavāna :--Yes, Somila ! We have Yātrā 2 Yāpanîya 3. Avyābâdha and 4. Prāsuka Vihāra.

Somila :--Bhagavan ! What is your Yātrā ?

Bhagavāna :--Tapa (penance) Niyama (limitation) Saṃyama (self-control) Svādhyāya (repetition of study) Dhyāna (religious meditation) and activity in daily necessary rites--these constitute my yātrā.

Somila :--Bhagavan I What is your yāpanîya ?

Bhagavāna :--Somila I Yāpanīya is of two kinds. viz. 1. Indriya Yāpanîya, and 2. No-indriya Yāpanîya-'I' have complete control over my five organs of sense viz 1. Hearing. 2. Sight. 3. Smell 4. Taste and 5 Touch-and, it is my Indriya Yāpanîya Besides, my Krodha (anger) Māna (pride) May (deceit) and Lobha (greed) have been torn asumder. These passions never appear in me. That is my No-indriya Yāpanīya.

Somila :--Bhagaean I What is your Avyābādha ?

Bhagavāna :--Somila I All the diseases arising in my body by vitiation of wind, bile, and phlegm, have been completely subdued. They never appear again. That is my Avyābâdha.

Somila :--Bhagavan I What is your Prāsuka Vihāra ?

Bhagavāna :--Somila I Whenever I move about to gardens pleasure-gardens, temples, asssmbly-halls, water-huts for travellers, and to dwellings free from females, brutes, and eunuchs, I sometimes accept a wooden back-rest or a wooden couch or a bedding which is perfectly free from living creatures and which is generally acceptible to us. That is my Prāsuka Vihāra.

Somila :--Bhagavan I Is sarisarvaya eatable for you or uneatable ?

Bhagavāna :--Sarisavaya is eatabls, as well as, un-eatable.

Somila :--How is it eatable, as well as, un-eatable ?

Bhagavāna .--The word sarisavaya has two meanings. One meaning of the word is-sadriśavayāh (friends who are of the same age), and the other meaning is sarṣapah (mustard seed) The sarisrvayāh (friends of the same age) are of three kinds viz. 1. Saha-jāta (born at the same time) 2. Saha-vardhita (who grow up together), and 3. Saha-prāmśu krīdita (who have played in dust together). This is a-bhaksya (un-eatable). Now with regard to the second meaning, Corn mustard is of two

kinds viz (1) Śastra pariṇata (transformed by an instrument. 2. A-śastra-pariṇata (transformed without the help of an instrument). Out of the two, a-sastra pariṇata is uneatable for ascetics Śastra-parinata (transformed by an instrument) sarisavaya is either 1. Eṣaṇīya (desirable) or 2. Anéṣaṇīya (undesirable). Anèsaṇīya sarisāvay (undesirable mustard seeds) uneatable, for ascetics. Again, Eṣaṇīya sarisavaya (desirable mustard seeds) are either (1) Yācita (begged) or, 2 A-yâcita (un-begged). A-yācita sarisavayas (un-begged mustard seeds are un eatable for asce-

---

तेणं कालेणं २ वाणियगामे नामं नगरे होत्था वन्नओ, दूतिपलासए चेइए वन्नओ, तत्थ णं वाणियगामे नगरे सोमिळे नामं माहणे परिवसति अड्ढे जाव अपरिभूए रिउवेदजाव सुपरिनिट्ठिए पंचण्ह खंडियसयाणं, सयस्स कुडुंबस्स आभेवच्चं जाव विहरति, तए णं समणे भगवं जाव समोसढे जाव परिसा पज्जुवासति, तए णं तस्स सोमिलस्स माहणस्स इमीसे कहाए लद्धट्ठस्स समाणस्स अयमेयारूवे जाव समुप्पज्जित्था—एवं खलु समणे नायपुत्ते पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे सुहंसुहेणं जाव इहमागए जाव दूतिपलासए चेइए अहापडिरूवं जाव विहरइ तं गच्छामि णं समणस्स नायपुत्तस्स अंतियं पाउब्भवामि इमाइं च णं एयारूवाइं अट्ठाइं जाव वागरणाइं पुच्छिस्सामि, तं जइ इमे से इमाइं एयारूवाइं अट्ठाइं जाव वागरणाइं वागरेहिति ततो णं वंदीहामि नमंसीहामि जाव पज्जुवासीहामि, अहमेयं से इमाइं अट्ठाइं जाव वागरणाइं नो वागरेहति तो णं एएहिं चेव अट्ठेहिं य जाव वागरणेहिं य निप्पट्ठ पसिणवागरणं करेस्सामीति कट्टु एवं संपेहेइ २ ण्हाए जाव सरीरे साओ गिहाओ पडिनिक्खमति पडि० २ पायविहार चारेणं एगेणं खंडियसएणं सद्धिं संपरिवुडे वाणियगामं नगरं मज्झंमज्झेणं निग्गच्छइ २ जेणेव दूतिपलासए चेइए जेणेव समणे भग० महावीरं तेणेव उवा० २ समणस्स ३ अदूरसामंते ठिच्चा समणं भगवं महावीरं एवं वयासी—जत्ता ते भंते ! जवणिज्जं० अव्वाबाहं० फासुयविहारं०? सोमिला ! जत्तावि मे जवणिज्जंपि मे अव्वाबाहंपि मे फासुयविहारंपि मे, किं ते भंते ! जत्ता? सोमिला ! जं मे तवनियमसंजमसज्झायझाणावस्सयमादीएसु जोगेसु

tics. Again yācita sarisavayas (begged mustard seeds) are of two kinds viz. 1. Labdha (obtained) and 2. A–labdha (un-obtined). A–labdha sarisavayas (un-obtained mustard seeds are uneatable for ascetics–Only (a) Śastra pariņata (transformed by an instrument (b) Esaņiya (desirable) (c) Yācita (asked for) and Labdha (obtained) mustard seeds are eatable for ascetics. Therefore sarisavayas (mustard seeds) are bhakṣya (eatable), as well as, abhakṣya (un eatable)

जयणा सेत्तं जत्ता, किं ते भंते ! जवणिज्जं ? सोमिला ! जवणिज्जे दुविहे प०, त० इंदियजवणिज्जे य नोइंदिय जवणिज्जे य, से किं तं इंदिय जवणिज्जे ? २ जं मे सोइंदिय चक्खिंदियघाणिंदियजिब्भिंदिय फासिंदियाइं निरुवहयाइ वसे वट्टंति सेत्तं इंदिगजवणिज्जे. सेत्तं किं नोइंदियजवणिज्जे ? २ जं मे कोहमाणमायालोभा वोच्छिन्ना नो उदीरेंति सेत्तं नो इंदियज वणिज्जे, सेत्तं जवणिज्जे, किं ते भंते ! अव्वाबाहं ? सोमिला ! जं मे वातियपित्तियसिंभियसन्निवाइया विविहा रोगायंका सरीरगया दोसा उवसंता नो उदीरेंति सेत्तं अव्वाबाहं, किं ते भंते ! फासुयविहारं ? सोमिला ! जन्नं आरामेसु उज्जाणेसु देवकुलसु सभासु पयासु इत्थीपसुपंडगविविज्जियासु वसहीसु फासुएसणिज्जं पीढफलगसेज्जासंथारगं उवसंपज्जिताणं विहरामि सेत्तं फासुयविहारं ॥ सरिसवा ते भंते ! किं भक्खेया अभक्खेया ? सोमिला ! सरिसवा भक्खेया वि अभक्खेया वि, से केणट्ठे० सरिसवा मे भक्खेया वि अभक्खेया वि ? से नूणं ते सोमिला ! बंभन्नएसु नएसुदुविहा सरिसवा पन्नत्ता, तं जहा–मित्तसरिसवा य धन्नसरिसवा य, तत्थ णं जे ते मित्तसरिसवा ते तिविहा प० जहा–सहजायया सहवड्ढियया सहपंसुकीळियया, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते धन्नसरिसवा ते दुविहा प०, त० सत्थपरिणया य असत्थपरिणया य, तत्थ णं जे ते असत्थपरिणया ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते एसणिज्जा ते दुविहा प० त० जाइया य अजाइया, तत्थ णं जे ते अजाइया ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते जातिया ते दुविहा प० त० लद्धा य अलद्धा य, तत्थ णं जे ते अलद्धा

Somila--Bhagavan ! Is ' māsa ' eatable or un-eatable for you ?

Bhagavāna :--According io Brāhmaṇya Nayas, 'māsa' is of two kinds viz. 1. Dravya Māsa and 2. Kāla-Māsa. Out of these two, Kāla-māsa related to the twelve months of the year from Śrāvana to Āṣādha. It is a-bhaksya (un-eatable), Dravya Māsas are of two kinds viz. 1. Artha Māsa 2 Dhānya Māsa Now, Artha Māṣa are either 1 Suvarna Māsa or 2. Rupya-maṣa. Both these are a-bhakṣya (un-eatable) for ascetics. Last of all,

---

ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते लद्धा ते णं समणाणं निग्गंथाणं भक्खेया, से तेणट्ठेणं सोमिला ! एवं वुच्चइ जाव अभक्खेया वि। मासा ते भंते ! किं भक्खेया अभक्खेया ? सोमिला ! मासा मे भक्खेया वि अभक्खेया वि, से केणट्ठेणं जाव अभक्खेया वि, से नूणं ते सोमिला ! बंभन्नएसु नएसु दुविहा मासा प० तं० दव्वमासा य कालमासा य, तत्थ णं जे ते कालमासा ते णं सावणादीया आसाढअज्जवसाणा दुवालस तं० सावणे भद्दवए आसोए कत्तिए मग्गसिरे पोसे माहे फागुणे चित्ते वइसाहे जेट्ठामूले आसाढे, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते दव्वमासा ते दुविहा प० तं० अत्थमासा य धण्णमासा य, तत्थ णं जे ते अत्थमासा ते दुविहा प० तं० सुवन्नमासा य रुप्पमासा य, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते धन्नमासा ते दुविहा प० तं० सत्थपरिणया य असत्थपरिणया य एवं जहा धन्नसरिसवा जाव से तेणट्ठं जाव अभक्खेया वि । कुलत्था ते भंते ! किं भक्खेया अभक्खेया ? सोमिला ! कुलत्था भक्खेया वि अभक्खेया वि, से केणट्ठेणं जाव अभक्खेया वि ? से नूणं सोमिला ! ते बंभन्नएसु नएसु दुविहा कुलत्था प० तं०—इत्थिकुलत्था य धन्नकुलत्था य । तत्थ णं जे ते इत्थिकुलत्था ते तिविहा प० तं०—कुलकन्नयाइ वा कुलवहूयाति वा कुलमाउयाइ वा, ते णं समणाणं निग्गंथाणं अभक्खेया, तत्थ णं जे ते धन्नकुलत्था एवं जहा धन्नसरिसवा से तेणट्ठेणं जाव अभक्खेया वि ॥ (सूत्रं ६४६) ।

भगवती० श० १८ उ० १० पृ० ७५७-७५९.

the question rests with Dhānya Māṣas. Dhānya Māśa is, śastar pariṇata, as well as, a-śastra, a-pariṇata; it is ésaṇiya as well as anéṣaṇîya; it is yācita, as well as an-yācita; it is labdha as well as a-labdha. Out of these varieties, śastraparinata, ésaṇîya, as well as, yācita and labdha dhānya maṣa is eatable for ascetics. The other varieties of Dhānya māṣa are a-bhakṣya (uneatable) for ascetics.

Somila :--Bhagavan ! Is kulatthi bhakṣya or a-bhaksya ?

Bhagavāna :--Kulatthi is bhakṣya as well as a-bhakṣya

Somila :--How can it be ?

Bhagavāna :--According to Brāhmaṇiya books, Kulatthi has two meanings. It means (1) Kulatthi Dhānya and (2) A female of a noble family. A kula-tthi (female of a noble family) is a kula-kanyâ (a girl of good family) 2. Kulavadhu (a married woman of a noble family and 3. Kulamātā (mother of a noble family). As such it is a bhakṣya. Kulatthi Dhānya like mustard seed is of various kinds. Only kulatthi dhānya which is (śastra pariṇata (transformed by an instrument (b) Eṣaṇîya (eatable) (c) yācita (asked), and (d) labdha is bhakṣya for ascetics. The remaining varieties of Kulatthi are a-bhakṣya (un-eatable)

Somila:-Bhagavan ! Are you one or two ? Also, are you aksaya (imperishable), avyaya (immutable), avasthita (staying). Or do you assume various forms in past, present and future ?

Bhagavāna:-Somila ! In relation to Ātmā, I am one; in rela ation to Jnāna and Darṣana I am composed of two categories. I am Jnânamaya and I am Darśana-maya. With regard to my Ātma-prades'as, I am akṣaya (imperishable) avyaya (immutable) and avasthita (permanent). With regard to Paryāya (change of form) I assume different forms in past, present, and future.

On hearing the religious discussion, Somila Brâhmaṇa had an essence of the knowledge of the True Religion. Bowing down low at the feet of Śramaṇa Bhagavāna Mahâvīra, Somila said:-

Bhagavan ! Whatever you have said is quite true. I have faith on your Jaina Siddhāntas. I am unable to take Bhāgavati Dîksā like many kings, millionairs, and merchants, but I am ready to accept the vows of a House-holder from you. With the permission of the Worshipful Lord. Somila Brâhmaṇa took the Twelve Vows of a House-holder and having done respectful obeisance to the Venerable One, he went home.

Having duly taken the vows, Somila Brāhmaṇa acquired more detailed knowledge of Jaina Siddhāntas. Dying with perfect calmness of mind he was born as a god in heaven.

Śramaṇa Bhagavāna Mahāvîra lived at Vāṇijya Grāma during the rainy season of his Thirtieth year of Ascetic Life.

(Thirty-first year of Ascetic Life (B. C. 538-537)

At the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra, passing through Sāketapura Nagara, Śrāvastî Nagarî and other towns and villages of Kośala-déśa went in the direction of Pāncāla-deśa and had his lodgings at Sahasrāmravana of Kāmpilya Nagara.

A Samavasaraṇa was arranged by gods.

Ambaḍa Parivrājaka

At Kāmpilya-pura Nagara, there lived a Brāhmaṇa Parivrājaka (mendicant hermit) named Ambaḍa. He was the preceptor of seven hundred (700) parivrājaka (hermit) disciples Parivrājaka Ambaḍa and his disciples, became followers of the Jaina Religion by the preaching of Śramaṇa Bhagavāna Mahâvîra. Although they were putting on the apparel of a parivrājaka (mendicant hermit) they were following the religious rites of a Jaina Śrâvaka (layman).

Gaṇadhara Mahārāja Indrabhūti Gaûtama becoming suspicious on hearing some talk about Ambaḍa parivrâjaka, respectfully asked Śramaṇa Bhagavāna Mahāvîra, saying:-Bhagavan ! many

persons say and propound that Ambaḍa Parivrâjaka is taking his meals at one hundred houses and he is living at one hundred houses, at the same moment, at Ķāmpilya-pura. Bhagavan ! How is it possible !

Bhagavāna:-Gautama ! What the people say about Ambaḍa is true.

Indrabhūti Gautama:-Bhagavan ! How can it be ?

Bhagavāna-Gautama ! Ambaḍa Parivrājaka is very polite and honest. He is constantly doing a fasting of two days. Keeping his face steady towards the Sun, with his arms raised up, he is exposing himself to the heat of the Sun in a standing posture. Closely combined with difficult penance, good intentions, and extremely praise-worthy thought tints, he has destroyed and subdued a large majority of his Ķarmans and he has attained Vîrya labdhi (acquisition of valour) vaikriya-labdhi (power of changing forms) and he has acquired Avadhi Jnāna (Visual Knowledge.) Through the medium of these super-human powers, Ambaḍa Parivrājaka is able to show to the people the miracle that he can assume one hundred forms and that he assumes one hundred forms and he takes his meals at one hundred houses.

Indrabhūti Gautama--Bhagavan ! Will Ambaḍa. Parivrājaka take Bhāgavtaî Dîksā and become your ascetic-disciple ?

Bhagavāna--No Guatama ! Ambaḍa will not become my disciple. He is well-versed in the philosophy of Jīva, A-jīva, Punya Pāpa etc. and he will remain a devout house-holder, throughout his life. He abstains from sthūla himsā (injury to gross animals) sthūla a-satya (gross falsehood) and from sthūla a-dattādâna (gross thefts, taking of things not given). He observes celibacy and he leads a cotnented life. During his journey, he does not enter any other river, lake, pond or reservoir of water, except the one he has to pass through on the way. Hẹ

does not ride a carriage or a chariot or a palanquin or a boat, or a horse or an elephant or a camel, or a bull or a buffalo or an ass. Ambaḍa does not see drammatic performances or shows He avoids (stri-kathā (talk about females) bhojana kathâ (talk about food and eating) dèśa kathā; politics) râja kathā (talk about kings) caura-kathâ (talk about robbers) and such other sinful talks. He does not cut green vegetation. He does not touch it. He keeps only gourd utensils or wooden utensils or clay vessels. He does not use utensils or vessels made of iron, tin, copper, lead, silner or of gold. He does not keep any other coloured cloth except a bed sheet coloured with ochre. He wears a tiny religious symbol made of copper on his neck. He does not wear a-neck lace or a half-necklace or one stringed necklace or a necklace of pearls or a gold necklace or a necklace of gems or an armlet or a neck-band or a garland hanging from the neck or neck-lace of three strings, or a sacred thread or a ring or a armlet or a bracelet ont he upper arm or an ear-ring or a diadem or a crest-jewel or any other ornament on his body. He did not were any flower-garland on his ears accept his small ear-ring on each ear. He applied only the clay of the Gangā river, on his body for cleaning purposes. He did not apply camphor, or sandala or saffron on his body. He does not accept food-material that has been cooked for himself or brought for himself or bought for hmiself and he does not accept food-material that has been defiled in any other way. He avoids the four sinful acts vig (a) Apà-dhyâna (evil meditation) (b) Pramādācarita (careless conduct (c) Hiṁsra-pradāna (inflicting of injury) and (d) Pāpa-karmaupadèśa (preaching of sinful acts). He uses one āḍhaka (measure of capacity-32 Palas) pure flowing river-water for his bath and he uses half-anāḍhak (16 Palâs) for drinking purposes and other extra uses. He uses the water given by some other person, but he does not bring it from the river or any reservoir of water.

He worships Tirthankaras or their images. He does not bow down before or worship deities of other faiths, and he does not

worship the images taken away and defiled by persons of other faiths.

Indrabhûti Gautama:-Bhagavan ! In which gati (kind of existence) will Ambaḍa Parivrājaka go after finishing his age-limit in this life ?

Bhagavāna:-Gautama ! Peacefully observing the vows of celibacy, Samāyika Vrata, and Pauṣadha Vrata, and remaining in religious meditation during this life, he will live as a householder for many years. At the end of his life, Ambaḍa Parivrā jaka will remain in religious meditation without food and drink for one month, and after death, he will be born as a god in Brahma Déva-loka. Descending thee in Mahā Videha-kṣétra, as a human being, he will attain Moksa (Final Emancipation .

From Kāmpilya-pura Nagara, Sramaṇa Bhagavāṇa Mahā-vira went the direction of Vidéha-déśa and reached Vaiśālî.

Śramaṇa Bhagavāna Mahāvira lived at Vaiśālî during the rainy season of the Thirty-first year of his Ascetic Life.

Thirty-second year of Ascetic Life. (B. C. 537-536).

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvira, moved about in the territories of Kaśî and Kośala and in the summer season he went to Vānijaya Grāma in Vid éha-déśa

At Vāṇījya Grāma, Śramaṇa Bhagavâna Mahāvîra was staying at Dutipalāsa Caitya, outside the town. He was preach ing religious sermons daily.

संतरं भंते ! नेरइया उववज्जंति, निरंतरं नेरइया उववज्जंति, संतरं असुरकुमारा उववज्जंति निरंतरं असुरकुमारा जाव संतरं वेमाणिया उववज्जंति, निरंतरं वेमाणिया उववज्जंति संतरं नेरइया उववट्टंति निरंतरं नेरइया उववट्टंति जाव संतरं वाणमंतरा उववट्टंति निरंतरं वाणमंतरा उव-

Gāṇgéya Munî

One day, when, after the close of the preaching, the assembly had dispersed, an ascetic named Gaṅgéya-a disciple of Tirthāṅkara Bhagavāna Śrî Pārśva Nātha Swāmî-came into the Samavasaraṇa and standing at some distance from Śramaṇa Bhagavāna Mahāvīra, he said:-Bhagavan ! Do hellish beings appear in hellish regions, with an interval or without an interval ?

Bhagavāna:-Gāṅgéya ! Hellish beings are born sānttara (with an interval) as well as nirantara (without an interval)

Gāṅgéya:-Bhagavan ! Do Asura Kumāra and other Bhuvana-pati Dévas appear sāntara (with an interval, or nirantara (without an interval) ?

Bhagavāna·-Gāṅgéya ! Bhuvana-pati dévas (gods) are born sāntara (with an interval,) as well as nırantara (without in interval

Gāṅgéya:-Bhagavan ! Are Prithvi Kāyika and other one-sensed beings produced sāntara (with an interval) or nirantara-(without an interval) ?

Bhagavāna: Gāṅgéya ! Prithvi Kayika and other one-sensed beings are produced nirantara (without an interval) ın their ınnividual breeding- places.

Gāṅgéya:-Bhagavān ! Are dvi-indriya (two sensed) beings produced sāntara (with an interval) or nirantara (without an interval) ?

वट्टंति संतरं जोईसिया चयंति निरंतरं जोइसिया चयंति संतरं वेमाणिया चयंति निरंतरं वेमाणिया चयंति ? गंगेया ! संतरंपि नेरइया उववज्जंति निरंतरं नेरतिया उववज्जंति जाव संतरंपि थणिय कुमारा उववज्जंति निरंतरं थाणिय कुमारा उववज्जंति नो संतरंपि पुढवीकाइया निरंतर पुढवीकाइया उववज्जंति एवं जाव वणस्सइकाइया सेसा जहा नेरइया जाव

Bhagavāna :--Gāngéya ! Dvi-indriya (two-sensed) beings are produced sāntara (with an interval), as well as, nirantara (without an interval) Similarly, Tri-indiya (three sensed) Caturindriya (four-sensed), and Pancèndriya (five-sensed) tiryancas, manuṣyas (human beings) and Dévas (gods) are produced sāntara (with an interval), as well as nirantara (without an interval)

Gāngéya · - Bhagavan ! Do Nāraka jîvas (hellish beings) come out from their hellish regions sāntara (with an interval) or nirantara (without an interval)'?

Bhagavāna --Gāngéya ! Hellish beings come out sāntara (with an interval), as well as, nirantara (without an interval). Similarly two-sensed, three sensed, four-sensed, and five-sensed tiryancas (beasts), manuṣyas (human beings) and dévas (gods) come out from their existing life and enter outher existences of life sāntara (with an interval), as well as, nirantara (without an interval). But Prithvi Kāyika and other one-sensed beings are produced nirantara (without an interval).

Gāngéya:—Bhagavan ! How many kinds of pravésana (entering into a kind of existence) are there ?

Bhagavāna :--Gāngéya ! There are four kinds of pravésana. viz 1. Nairayika Pravésana (entering into an existence as a hellish being) 2. Tiryag-yonika Pravéṣana (entering into an existence as a brute,) 3 Manuṣya Pravésana (birth as a human being) and 4 Déva Pravéṣana (birth as a celestial being).

संतरंपि वेमाणिया उववज्जंति निरंतरंपि वेमाणिया उववज्जंति संतरंपि नेरइया उवट्टंति निरंतरंपि नेरइया उववट्टंति एवं जाव थणियकुमारा नो संतरं पुढविकाइया उववट्टंति निरंतरं पुढविकाइया उववट्टंति एवं जाव वणस्सइकाइया सेसा जाव नेरइया, नवरं जोइसिया वेमाणिया चयंति अभिलाओ, जाव संतरंपि वेमाणिया चयंति निरंतरं वेमाणिया चयंति ॥ संतो भंते ! नेरतिया उववज्जंति असंतो भंते ! नेरयिया उववज्जंति ?

Gāṅgéya :--Bhagavan ! Are hellish beings, who are sat (really existing as a dravya) produced, or those who are a-sat (non-existent) produced ? Similarly are tiryancas (brutes) manuṣyas (human beings) and dévas (gods) who are sat (really existing as a dravya) produced, or those who are a-sat (non-existent) produced ?

Bhagavāna:--Gāṅgéya ! All of them are produced from sat; none is produced from a-sat.

Gāṅgéya:--Bhagavan ! Do Nārakas (hellish beings) tiryancas (lower animals) and manuṣyas (human beings) die sat or do they die a-sat ? Do the dévas die sat or do they die a sat ?

Bhagavāna :—Gâṅgéya ! All of them die or leave heavens as sat; none dies or leaves the heaven as a-sat.

Gāṅgéya :--Bhagavan ! How can it be ? How is sat produced and where is the sat (existence) of those who have died ?

Bhagavāna :--Gāṅgéya ! Tirthaṅkara Bhagavāna Śrî Pārśva Nātha Swāmî has said that-Lokha is, śāśvata (eternal). In it, sarvathā âsat (that which is totally non-existent) cannot be produced and sat (that which is existing) cannot be destoryed

Gâṅgéya :--Bhagavan ! Do you know, and see with your own eyes the nature of all objects or do you know it by logical inference, or through the medium of Sayings of Saints ?

गंगेया ! संतो नेरइया उववज्जंति नो असंतो नेरइया उववज्जंति, एवं जाव वेमाणिया, संतो भंते ! नेरतिया उववट्टंति असंतो नेरइया उववट्टंति ? गंगेया ! संतो नेरइया उववट्टंति नो असंतो नेरइया उववट्टंति, एवं जाव वेमाणिया, नवरं जोइसियवेमाणिएसु चयंति भाणियव्वं ॥ सओ भते। नेरइया उववट्टंति असंतो भंते ! नेरइया उववट्टंति सतो असुरकुमारा उववट्टंति जाव सतो वेमाणिया उववज्जंति असतो वेमाणिया उववज्जंति सतो नेरतिया उववट्टंति

Bhagavâna :--Gāṅgéya! I know all these things by my own Self I do not depend on logical inferences or on the Sayings of Saints. I say out things which I have experienced by my own sense-organs.

असतो नेरतिया उववट्टति संतो असुरकुमारा उववट्टंति जाव संतो वेमाणिया चयंति असतो वेमाणिया चयंति ? गंगेया ! सतो नेरइया उववज्जंति नो असओ नेरइया उववज्जंति, सओ असुरकुमारा उववज्जंति नो असतो असुरकुमारा उववज्जंपि जाव सओ वेमाणिया उववज्जंति नो असतो वेमाणिया उववज्जंति, सतो नेरइया उववट्टंति नो असतो नेरइया उववज्जंति जाव सतो वेमाणिया चयंति नो असतो वेमाणिया० से केणट्ठेणं भंते! एवं वुच्चइ सतो नेरइया उववज्जंति नो असतो नेरइया उववज्जंति जाव सओ वेमाणिया चयंति नो असओ वेमाणिया चयंति ? से नूणं भंते ! गंगेया ! पासेणं अरइया पुरिसादाणीएणं सासए लोए वुइए अणादीए अणवयग्गे जहा पंचमसइ जे लोकइ से लोए, से तेणट्ठेणं गंगेया ! एवं वुच्चइ जाव सतो वेमाणिया चयंति नो असतो वेमाणिया चयंति सयं भंते ! एवं जाणह उदाहु असयं असोच्छा एते एवं जाणह उदाहु सोच्छा सतो नेरइया उवज्जंति नो असतो नेरइया उवज्जंति जाव सओ वेमाणिया चयंति नो असओ वेमाणिया चयंति ?, गंगेया ! सयं एते एवं जाणामि नो असयं, असोच्चा ते एवं जाणामि नो सोच्चा सतो नेरइया उववज्जंति जाव सतो वेमाणिया चयंति, नो असतो वेमाणिया चयंति, से केणट्ठेणं भंते ! एवं वुच्चइ तं चेव जाव नो असतो वेमाणिया चयंति ? गंगेया ! केवलीणं पुरच्छिमेणं मियंपि जाणइ, अमियंपि जाणइ दाहिणेणं एवं जहा सागइ देसइ जाव निव्वुडे नाणे केवलिस्स, से तेणट्ठेणं गंगेया ! एवं वुच्चइ तं चेव जाव नो असतो वेमाणिया चयंति ।। सयं भंते ! नेरइया नेरइएसु उववज्जंति असयं नेरइएसु उववज्जंति ? गंगेया ! सयं नेरइया नेरइएसु उववज्जंति नो असयं नेरइया नेरइएसु उववज्जंति, से केणट्ठेणं भंते ! एवं वुच्चइ जाव उववज्जंति ? गंगेया ! कम्मोदएणं, कम्मगुरुयत्ताए, कम्मभारि-

Gāṅgēya :-Bhagavan ! How is it possible ? How can such subjects be known without logical inferences or without the medium of Sayings of Saints ?

Bhagavāna :-Gāngéya ! Kévalins (excellent souls possessing Kévala Jnāna (Perfect Knowledge) know the inner nature of all objects from the East and the West. They know it from the North and the South, as well as, from all other directions Kév-alins know all objects in a limited form, and they know all obj-ects in an extensive form. Kèvalins clearly see the inner nature of all objects because their knowledge is pratyaksa (direct).

Gāṅgéya ·-Bhagavan ! Do the Nārakas (hellish beings) app-ear in hellish regions, or the tiryancas (lower animals in tirya-nca gati (existence as a brute) or manuṣyas (human beings) appear in manusya gati (existence as a human being) or the dévas (celestial beings) take form as a déva (celestial being) by themselves or is it through the instigation of some other

---

यत्ताए, कम्मगुरुसंभारियत्ताए, असुभाणं कम्माणं उदएणं, असुभाणं कम्माणं विवागेणं, असुभाणं कम्माणं फलविवागेणं सयं नेरइया नेरइएसु उववज्जंति, नो असयं नेरइया नेरइएसु उववज्जंति, से तेणट्ठेणं गंगेया ! जाव उवव-ज्जंति ॥ सयं भंते ! असुरकुमारा पुच्छा, गंगेया ! सयं असुरकुमारा जाव उववज्जंति नो असयं असुरकुमारा जाव उववज्जंति, से केणट्ठेणं तं चेव जाव उववज्जंति ? गंगेया ! कम्मोदएणं कम्मोवसमेणं कम्मविगतिए कम्म-विसोहीए कम्मविसुद्धीए सुभाणं कम्माणं उदएणं सुभाणं कम्माणं विवागेणं सुभाणं कम्माणं फलविवागेणं सयं असुरकुमारा असुरकुमारत्ताए जाव उववज्जंति नो असयं असुरकुमारा असुरकुमारत्ताए उववज्जंति, से तेणट्ठेणं जाव उववज्जंति एवं जाव थणियकुमारा ॥ सयं भंते ! पुढविक्काइया० पुच्छा, गंगेया ! सयं पुढविक्काइया जाव उववज्जंति नो असयं पुच्छा जाव उववज्जंति, से केणट्ठेणं भंते ! एवं वुच्चइ जाव उववज्जंति ? गंगेया ! कम्मोदएणं कम्मगरुयत्ताए

agency ? Besides, do they leave their present existence by themselves or is there any agent which prom them ?

Bhagavāna .–Ārya Gāñgèya ! All beings appear in good or bad conditions of existence strictly in accordance with their good or bad Karmas, and they leave their existence also accordingly. Their is no agency which prompts them.

Anagāra Gāngéya now had some insight about the Supernatural powers of Śramaṇa Bhagavāna Mahāvîra. He was convinced that Śramaṇa Bhagavāna Mahāvîra was really a Sarvajṇa (omniscient) and Sarva darṣî (all seeing).

Diksā of Gāñgéya

Having gone three times round Śramaṇa Bhagavāna Mahāvīra by way of a pradakiṣṇâ, and having bowed down at

---

कम्मभारियत्ताए कम्मगुरुसंभारियत्ताए सुभासुभाणं कम्माणं उदएणं सुभासुभाणं कम्माण विवागेणं सुभासुभाणं कम्माणं फलविवागेणं सयं पुढविकाइया जाव उववज्जंति नो असयं पुढविकाइया जाव उववज्जंति, से तेणट्ठेणं जाव उववज्जंति, एवं जाव मणुस्सा, वाणमंतर जोइसिया वेमाणिया जहा असुरकुमारा से तेणट्ठेणं गंगेया ! एवं वुच्चइ सयं वेमाणिया जाव उववज्जंति नो असयं जाव उववज्जंति (सूत्र ३७८) तप्पभिइं च णं से गंगेये अणगारे समणं भगवं महावीरं पच्चभि जाणइ सवन्नु सव्वदरिसी, तए णं से गंगेये अणगारे समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ करेत्ता वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी—इच्छामि णं भंते ! तुज्झं अंतियं चाउज्जामाओ धम्माओ पंचमहव्वइयं एवं जहा कालासवेसियपुत्तो तहेव भाणियव्वं जाव सव्वदुक्खप्पहीणे ॥ सेयं भंते ! सेयं भंते (सूत्रं ३७९) गंगेयो समत्तो ॥ ९ ॥ ३२ ॥

भगवतीसूत्र–श. ९ ॥ उ०३२ ॥
(पृ० ४५३–४५४),

the feet of the Worshipful Lord, greatly delighted Gāṅgéya Anagāra willingly accepted the Bhāgavati Dikṣa of the Religion of the Five Great Vows of Śramaṇa Bhagavâna Mahāvîra. Gāṅgéya Anagāra thus, led ascetic life for many years and on death he attained Moksa (Final Emancipation)

Śramaṇa Bhagavāna Mahâvîra then went to Vaiṣālî and he lived at Vaiśāli during the rainy season of the Thirty-second year of his Ascetic Life.

Thirty-third year of Ascetic Life (B. C. 536-535).

1. Samavasaraṇa at Rājagriha Nagara 2. Dîksâ of Gāgalî and Pithara at Priṣṭha Campâ Nagarî 3 Samavasaraṇa at Rājagriha Nagara Madduka Śrāvaka 4. Dradha-prahāri Muni.

Early in the winter Śramaṇa Bhagavâna Mahāvîra, left Vaisāli and went in the direction of Magadha-déśa Coming to Rājagriha Nagara, the Worshipful Lord put up at Guṇa Śila Caitya outside the town.

1.

Samavasaraṇa at Rājagrîha.

A Samavasaraṇa was arranged by gods. Śramaṇa Bhagavāna Mahāvira was preaching religious sermons daily.

During those days, many followers of various religious faiths were living at Guṇa Śila Udyāna and they were propounding their own beliefs and refuting the tenets of their adversaries

Gaṇadhara Bhagavāna Indrabhūti Gautama addressing respectfully Śramaṇa Bhagavâna Mahāvîra inquired saying:-Bhagavan! Some followers of other faiths say that Śila (morality) is the best principle; some say that Śruta Jnāna (philosophical knowledge) is the best, and some others say that Śila (morality) and Śruta Jnāna (philosophical knowledge) are each of them individually the best principle. Bhagavan! What must be the truth in these statements?

Bhagavāna:-Gautama! What the followers of other faiths

say is not true. People are of four kinds:-viz 1 Some persons are morally good, but they are not well-versed in philosophical knowledge. 2. Some persons are well-versed in philosophical knowledge, but they are not morally good. 3. Some persons are morally good and they are well-versed in philosophical knowledge, and 4. Some persons are not morally good, and they are not well-versed in philosophical knowledge.

Out of these four kinds :-1. Those who an morally good but who are not wel-versed in philosophical knowledge that is to say, who abstain from sinful acts but who are ignorant of

---

रायगिहे नगरे जाव एवं वयासी—अन्नउत्थिया णं भंते ! एवमाइक्खंति जाव एवं परूवेंति—एवं खलु सीलं सेयं ? सुयं सेयं २ सुयं सेयं ३ सीलं सेयं ४, स कहमेयं भंते ! एवं ? गोयमा ! जन्नं ते अन्नउत्थिया एवमाइक्खंति जाव जे ते एवमाहंसु मिच्छा ते एवमाहंसु, अहं पुण गोयमा ! एवमाइक्खामि जाव परूवेमि, एवं खलु मए चत्तारि पुरिसजाया पण्णत्ता, तं जहा सीलसंपन्न णामं एगे णो सुयसंपन्ने ? सुयसंपन्ने नामं एगे नो सीलसंपन्न २ एगे सीलसंपन्ने वि सुयसंपन्ने वि ३ एगे णो सीलसंपन्ने नो सुयसंपन्ने ४ तत्थ णं जे से पढमे पुरिसमाए से णं पुरिसे सीलवं असुयवं, उवरए अविन्नायधम्मे, एस णं गोयमा मए पुरिसे देसाराहए पण्णत्ते, तत्थ णं जे से दोच्च पुरिसजाए से णं पुरिसे सीलवं सुयवं, अणुवरए विन्नायधम्मे एस णं गोयमा ! मए पुरिसे देसविराहए पण्णत्ते, तत्थ णं जे से तच्चे पुरिसमाए से णं पुरिसे सीलवं सयव, उवर ए विन्नायधम्मे एस णं गोयमा ? मए पुरिसे सव्वाराहए पन्नत्ते तत्थ णं जे से चउत्थे पुरिसजाए से णं पुरिसे असीलवं असुतवं, अणुवरए अविण्णायधम्मे, एस णं गोयमा ! मए पुरिसे सव्वाविराहए पन्नते ॥ (सूत्रं ३५४) ॥

भगवतीसूत्र-श० ८ उ० १०

(पृ. ४१६-४१७)

philosophical knowledge,are called Déśa-ārādhaka(Partial devotees) of Dharma 2. Those who are not morally good but who arewell-versed in philosophical knowledge, that is to say, who are not free from sinful acts but who are wellversed in philosophical knowledge, are Déśa-virādhaka (Partial Violators) of Dharma 3. Those who abstain from sinful acts and who are well-versed in philosophical knowledge, that is to say, who are free from sinful acts and who are well-versed in philosophical knowledge, are Sarva-ārādhaka (complete devotees) of Dharma, and 4: Those who are not morally good and who are not well-versed in philosophical knowledge, are called Sarva-virādhaka (complete violators) of Dharma.

Indrabhûti Gautama :—Bhagavan ! The followers of other faiths say that those who do sinful acts such as killing of animals, telling falsehood, thefts, sexual intercourse. longing for other's property, anger, pride, deceit, greed, love, hatred, quarelling, slander, joy, sorrow, abuse, deceitful talk, mithyâtva etc. and who create evil intentions have a different jiva (principle of life). They have a separate jîvâtmā (individual soul) also. Similarly, those, who having abandoned evil intentions, walk on the path of Righteousness, have a different jiva and they have a separate Jîvātmâ (individual soul). Those who possess innate intellect, and who have developed intellect have a different jîva and they have a separate jîvātmā. Those who have a knowledge of categories, who have a knowledge derived from speculation, who have exact knowledge and those who possess ascertained knowledge, have a different jiva and they have a separate jîvātmā. Also, those who are accustomed to exertion and valour, have a different jîva and a separate Jîvātmā. Nāraks (hellish beings), tiryancas (lower animals), manuṣyas (human beings) and dévas (celestial beings have) a different jîva and a separate jîvātmā. They also say that, those who possess Jnānāva [illegible]ya and other Karmans; who possess krisṇa-léṣyā and other léṣyās (thought-tints); who have Right Perception; who

have Wrong Belief; who have Darśana (Perception) and who have Jnâna (knowledge), have all of them, a different jîva and a separate jivâtmā Bhagavan! What can any one infer from such statements?

Bhagavāna· Gautama! This belief of followers of other faiths is false. The jîva principle of life) and the jîvâtmā (individual soul of persons who do sinful acts such as killing of living beings, telling false-hood, committing of thefts etc. are one and the same category. Similarly, the jīva and jîvātmā of persons who abstain from such sinful acts belongs to the same category. What is jîva is jîvâtmā

---

*अन्नउत्थिया णं भंते ! एवमाइक्खन्ति जाव परुवेंति–एवं खलु पाणातिवाए मुसावाए जाव मिच्छादंसणसल्ले वट्टमाणस्स अन्ने जीवे अन्ने जीवाया पाणाइवायवेरमणे जाव परिग्गहवेरमणे कोहविवेगे जाव मिच्छादंसणसल्लविवेगे वट्टमाणस्स अन्ने जीवे अन्ने जीवाया, उप्पत्तियाए जाव परिणामियाए वट्टमाणस्स अन्ने जीवें अन्ने जीवाया, उप्पत्तियाए उग्गहे ईहा अवाए धारणाए वट्टमाणस्स जाव जीवाया, उट्ठाणे जाव परक्कमे वट्टमाणस्स जाव जीवाया, नेरइयत्ते तिरिक्खमणुस्सदेवत्ते वट्टमाणस्स जाव जीवाया, नाणावरणिज्जे जाव अंतराइए वट्टमाणस्स एवं कण्हलेसाए जाव सुक्कलेसाए सम्मदिट्ठीए ३ एवं चक्खुदंसणे ४आभिणिबोहियनाणे ५मतिअन्नाणे ३आहार सन्नाए ४एवं ओरालियसरीरे ५एवं मणजोए ३ सागरोवओगे अणागारोवओगे वट्टमाणस्स अण्णा जीवो अन्ने जीवाया, से कहमेयं भंते! एवं? गोयमा! जण्णं ते अन्नउत्थिया एवमाइक्खंति जाव मिच्छं ते एवं माहंसु, अहं पुण गोयमा! एवमाइक्खामि जाव परूवेमि–एवं खलु पाणातिवाए जाव मिच्छादंसणसल्ले वट्टमाणस्स सच्चेव जीवाया जाव अणागारोवओगे वट्टमाणस्स सच्चेव जीवें सच्चेव जीवाया ॥ (सूत्रं ५९६) ॥

भगवती सूत्र-श० १७ उ० २.

पृ० ७२३.

*With regard to another belief of the followers of other faiths, Gaṇadhara Mahārāja Indrabhūti Gautama asked Śramaṇā Bhagavâna Mahāvîra saying:-Bhagavan! Is there any truth in what the followers of other faiths say that even * Kévalins, subdued under the pernicious influence of an Yakṣa (a demon) speak out a falsehood or a speech which is a mixture of truth and falsehood? Do Kèvalins utter a speech which is of two kinds?

Bhagavāna :—Gautama! What the followers of other faiths say is not true. Kévalins never come under the influence of an yaksa (a demon) and they never say out a falsehood or say out a word that is a mixture of truth and falsehood. Kèvalins always say out a truth that is perfectly free from sinful intentions or injury and they invariably say out what is neither an untruth nor a falsehood.

2

Dîkṣā of Gāgalî and Piṭhara.

From Rājagriha Nagara, Śramaṇa Bhagavâna Mahāvîra went to Campā Nagari. We have seen that Sāla and his younger brother Mahā sāla, entrusten the kingdom of Aṅga-dèśa to their sister's son Gāgalî

---

*रायगिहे जाव एवं वयासी--अन्नउत्थिया णं भंते! एवमाइक्खंति जाव परूवेंति-एवं खलु केवली जक्खाएसेणं अतिट्ठ समाणे आहच्च दो भासाओ भासति, तं मोसं वा सच्चामोसं वा से कहमेयं भंते! एवं? गोयमा! जण्णं ते अन्नउत्थिया जाव जे ते एवमाहंसु मिच्छं ते एवमाहिंसु अहं पुण गोयमा? एव माइक्खामि-४ नो खलु केवली जक्खाएसेणं आइस्सति, नो खलु केवली जक्खाएसेणं अतिट्ठ समाणे आहच्च दो भासाओ भासति तं मोसं वा सच्चामोसवा, केवली णं असावज्जाओ अपरो वघाइयाओ आहच्च दो भासाओ भासति तं० सच्चंवा असश्चा मोसं वा ॥ (सूत्र ६३२) ॥ ॥ भ० श० १८ उद्देय० ७, पृ. ७४८-४९ ॥

and both of them had taken Bhāgavatī Dīksā at the blessed hands of Śramaṇa Bhagavāna Mahāvīra. Now, at this time Gaṇadhara Mahārāja Indrabhūtī, with the permission of the Venerable One, went to Priṣṭha Campā, accompanied by Sāla Muni and Mahāsāla Muni.

At Priṣṭha Campā, King Gāgalī, very respectfully bowed down before Śramaṇa Bhagavāna Mahāvīra Also, Piṭhara and Yaśomati--the father and mother of king Gāgalī,-and the king's ministers and a number of citizens paid respects to the Gaṇadhara Bhagavāna. Indrabhūtī Gautama then, delivered a religious sermon. On hearing the sermon, king Gāgalī renounced the world and he took Bhāgavatī Dīkṣā, after entsrusting the government of the kingdom to the care of his own son. Pithara and Yaṣomati--the father and mother of Gāgalī-also took Dīksā.

Then accompanied by Sāla, Mahaśāla, Gāgalī, Pithara and Yaśomati, Gaṇadhara Bhagavāna Indrabhūti Gautama started for Campā Nagarī. On the way to Campā Nagarī, the recently initiated ascetics viz Gāgalī Pīthara, Yaśomati and Sāla and Mahāsāla-becoming absorbed in bright religious meditation, attained Kévala Jnāna, (Perfect Knowledge). When all of them came near Śramaṇa Bhagavāna Mahāvīra, Gaṇadhara Mahārāja Indrabhūti Gautama, who had not, till then, attained Kévala Jnāna (Perfect Knowledge) told the five "Do obeisance to the Venerable Lord". On hearing these words Śramaṇa Bhagavāna Mahāvīra said:-Do not disrespect these Kèvalins A Kévalin. (one having Kévala Jnāna) cannot be instructed to do respect to a Kévalin.

Gaṇadhara Mahārāja Indrabhūti Gautama was greatly astonished and a little grieved. He thought:-'Those who have only recently received Dīkṣā from me, attained Kévala Jnāna (Perfect Knowledge), while I am, till now, without it'. He became very

impatient and doubted whether he will have Kévala Jnāna (Perfect Knowledge) during this life or not.

Śramaṇa Bhagavāna Mahāvîra, who had gone to Rājagriha Nagara with the object of living there during the rainy season, which was drawing near, on seeing the mental disturbance of Gaṇadhara Mahārāja Indrabhûti Gautama, told him, after the assembly had dispersed, saying,–O Gautama ! You have been adoring me for a very long time, O Gautama ! Yor have followed me since a very long time. O Gautama ! You have acted very agreeably with me. O Gautama ! You have been rendering service to me for a long time. O Gautama ! You are bound with me by sincere devotion and affection *O Gautama ! There was a mutual relation during our previous bhava (existence) as gods and there is a relation in this bhava as human beings. There is no reason to be, thus, disappointed. After death, we both of us, will be equal with the same motive and we shall live in the same Happy Bliss of Siddha Kṣétra (Abode for Liberated Souls) where there is no distinction between individuals.

On hearing the above fore-telling of his Final Emancipation from the mouth of Śramaṇa Bhagavāna Mahāvîra himself, Gaṇadhara Mahârāja Indrabhūti Gautama became greatly satisfied.

---

*रायगिहे जाव एवं वयासी–परिसा पडिगया गोयमादी समणे भगवं महावीरे भगवं गोयमं आमंतेत्ता एवं वयासी–चिरसंसिट्ठोऽसि मे गोयमा। चिरसंथुओऽसि मे गोयमा। चिरपरिचिओऽसि मे गोयमा ! चिरजुसिओऽसि मे गोयमा ! चिरणुगओऽसि मे गोयमा ! चिराणुवंत्तिसि मे गोयमा ! अणंतरं देवलोए अणंतरं माणुस्सए भवे, किं परं मरणा कायस्स भेदा इओ चुत्ता दोन्नि तुल्ला एगट्ठा अविसेसमणाणत्ता भविस्सामो ॥ (सूत्रं ५२१) ॥

भ० श. १४ उ० ७ [पृ. ६४६]

3

3 Samavasaraṇa at Rājagriha Nagara

From Campā Nagarī, Śramaṇa Bhagavāna Mahāvīra went to Rājagriha Nagara and had his lodging at Guṇa Sīla Caitya outside the town.

At some distance from Guṇa Śīla Caitya, there were living numerous followers of other faiths, the chief of whom were– Kālodāyī, Śailodāyī, Śaivālodāyī, Udaka, Nāmodaka, Anna-pāla, Śaivāla, Śaṇkha-pāla, Suhasti, Gāthāpati, etc.

One day when they were discussing the subject of Pancāstikāya promulgated by Śramaṇa Bhagavāna Mahāvīra, some said :--Śramaṇa Jnātaputra propagates the following five Asti-Kāyas viz 1 Dharmāstikāya, 2 A-Dharmāsitkāya, 3. Ākāśāstikāyā, 4 Jīvāstikaya, and 5. Pudgalāstikāya Out of these five astikāyas, he styles Jīvāstikāya, as Jīvakāya (embodied as a living being) and the remaining four as A-Jīva-kāya (life less

---

*तेणं कालेणं २ रायगिहे नामं नगरे गुणसिलए चेइए वन्नओ जाव पुढविसिलापट्टओ, तस्स णं गुणसिलस्स चेइयस्स अदूरसामंते बहवे उन्नउत्थिया परिवसंति, त० कालोदायी, सेलोदायी एवं जहा सत्तमसए अन्नउत्थि उद्देसए जावसे कहमेयं मन्ने एवं ? तत्थणं रायगिहे नगरे मदुए नामं समणोवासए परिवसति अड्ढे जाव अपरिभूए अभिगजीवा जाव विहरति, तए णं समणे भगवं महावीरे अन्नया कदायि पुव्वाणुपुव्विं चरमाणे जाव समोसढे परिसा पडिगया जाव पज्जुवासति, तए णं मदुए समणोवासए कहाए लद्धट्ठे समाणे हट्ठतुट्ठ जाव हियए जाव सरीरे सयाओ गिहाओ पडिनिक्खमति स० २ पादविहार चारेणं रायगिहं नगरं जाव निग्गच्छति नि० २ तेसिं अन्न उत्थियाणं अदूर सामंतेण वीयीवयति, तए णं ते अन्नत्थिया मदुयं समणो वासयं अदूरसामंतेणं वीयीवयमाणं पासंति २ अन्नमन्नं सद्दावेंति २त्ता एवं वयासी—एवं खलु देवाणुप्पिया ? अम्हं इमा कहा अविउप्पकडा इमं चणं

bodied). Also, he says that, the following four viz. Dharmāstikāya 2. A-dharmāstikāya 3. Ākāśāstikāya and 4. Jīvāstikāya are A rūpikāya (formless bodied) ; and only one astikāya viz. Pudgalāstikāya is Rupi-kāya (one having a corporeal body. O learned people ! Is, what Śramaṇa Jnātaputra propagates true ? What must be the actual think in his saying ?

When these followers of other faiths were discussing this subject, the news of the arrival of Śramaṇa Bhagavāna Mahāvīra at Guṇa Sīla Caitya, had already reached Rājagriha Nagara, and crowds of people were going to Guṇa Śila Caitya with the object of having a darśana of the Worshipful Lord, and also of hearing his religious sermon. Among the crowd there was a house-holder named Madduka. Madduka was a staunch devotee of Śramaṇa Bhagavāna Mahāvīra and he had made a careful study of the chief tenets of Jaina Siddhantas. He was

---

मद्दुएं समणोवासए अम्हं अद्दुर सामंतेणं वीइवयइ तं सेयं खलु देवाणुप्पिया ! अम्हं मद्दुयं समणोवसयं एयमट्ठं पुच्छितए त्तिकट्टु अन्नमन्नस्स अंतियं एयमट्ठं पडिसुणेति अन्नमन्नस्स २ त्ता जेणेव मद्दुए समणोवासए तेणेव उवा० २ मद्दुयं समणोवासयं एवं वदासी–एवं खलु मद्दुया ! एवं धम्मारिए धम्मोवदेसए समणे णायपुत्ते पंच अस्तिकाये पन्नवेइ जहा सत्तमे सए अन्नउत्थि उद्दुसए जाव कहमेयं मद्दुया ! एवं ?, तए णं से मद्दुए समणोवासए ते अन्न उत्थिए एवं वयासी–जति कज्ज कज्जति जाणामो पासामो जहे न कज्जं न कज्जति न जाणामो न पासामो, तए णं ते अन्नउत्थिया मद्दुयं समणो वासयं एवं वयासी–केस णं तुमं मद्दुया ? समणोवासगाणं भवसि जे णं तुमं एयमट्ठं न जाणसि न पाससि ? तए णं से मद्दुए समणोवासए ते अन्नउत्थिए एवं वयासी–अत्थि णं आउसो । वाऊयाए वाति ? हंता अत्थि, तुज्जे णं आउसो ! वाउयायस्स वायमाणस्स रूवं पासह ? णो तिणट्ठे समट्ठे, अत्थि णं आऊसो ! घाणसहगया पोग्गला ? हंता अत्थि, तुज्झे णं आऊसो ! घाणसहग-

walking on foot, to the Samavasaraṇa of Śramaṇa Bhagavâná Mahāvîra. When he was passing by the place where the followers of other faiths were discussing the subject of Pancāstikāya, some of them, on seeing Madduka said :—O Beloved of the gods ! See, Madduka Śrâvaka is going there. Let us go and get his opinion on this subject. He is a keen student of the tenets of Jnātaputra". With these words, they hurriedly went to Madduka Śrāvaka, and stopping him, said :—O Madduka ! Your religious preceptor Śramaṇa Jnātāputra propagates five astikâ yas, and some of them he declares as Jīvakâya and some as A-Jīva kāya, and some, he says, are rûpi (corporeal) and some, are a-rūpi (formless). O Madduka ! What is your opinion in this matter ? Do you know or see this Dharmāstikāya etc ?

Madduka—They are inferred to exist by the various kāryas (acts) done by them. Dharmâstikāya and other such categories being a-rūpi (formless), are not known or seen.

याणं पोग्गलाणं रूवं पासइ ? णो तिणट्ठे, अत्थि णं भंते ! आउसो ! अरणिसहगये अगणिकाये ? हंता अत्थि, तुज्झे णं आउसो ? अरणिसहगयस्स अगणिकायस्स रूवं पासह ? णो ति. अत्थि णं आउसो ! समुद्दस्स पार गयाइं रूवाइं ? हंता, अत्थि, तुज्झे णं आउसो ! समुद्दस्स पारगयाइं रूवाइं पासह? णो ति० अत्थि णं आउसो ! देवलोगगयाइं रूवाइं ? हंता अत्थि, तुज्झे णं आउसो ! देवलोगगयाइं रूवाइं ? पासह ? णो ति० एवामेव आउसो ! अहं वा तुज्झे वा अन्नो वा छउमत्थो जइ जो जं न जाणइ न पासइ तं सव्वं न भवति एवं ते सुबहुए लोए ण भविस्सतीतिकट्टु ते णं उन्नउत्थिए एवं पडिहणइ एवं प० २ जेणेव गुणसि० चेइए जेणेव समणे भ० महा० तेणेव उवाग० २ समणं भगवं महावीरं पंचविहेणं अभिगमेणं जाव पज्जुवासति। मद्दयादी! समणे भ० महा मद्दुयं समणो वासगं एवं वयासी—सुट्ठुणं मद्दुया ! तुमं ते अन्नउत्थिए एवं वयासी, साहू णं मद्दुया ? तुमं ते अन्न, उ० एवं वयासी,

Other Faiths-O Madduka ! What a follower of Jaina Sâdhus are you that you do not know and see the Dharmâstikâya and other categories promulgated by your religious preceptor ?

Madduka:-O Long-lived ! Is it true that air exists ?

Other Faiths:-Yes ! Air exists. But what about it ?

Madduka-O Long-lived ! Do you see the colour as well as the form of air ?

Other Faiths:-No, the form of air cannot be seen.

Madduka:-O Long-lived ! Are there extremely minute particles of scented substance coming in contact with smell-organs ?

Other Faiths-Yes, there are minute particles of scented substance coming in contact with smell-organs.

Madduka:-O Long-lived ! Have you seen the form of minute particles of scented substance coming in contact with smell-organs ?

Other Faiths:-No, the form of the minute particles of a scented substance cannot be seen.

जे णं मद्दुया अट्ठं वा हेउं वा पासिणं वा वागरणं वा अन्नायं अदिट्ठं अस्सुतं अमयं अविण्णायं बहुजण मज्झे आघवेति पन्नवेति जाव उवदंसेति से णं अरिहंताणं आसायणाए वट्टति केवलीणं आसायणाए वट्टति अरिहंतपन्नत्तस्स धम्मस्स आसायणाए वट्टति केवलिपन्नत्तस्स धम्मस्स आसायणाए वट्टति तं सुट्ठु णं तुमं मद्दुया ! ते अन्नउ० एवं वयासी साहू णं तुमं मद्दुया ! जाव एवं वयासी, तए णं मद्दुए समणोवासए समणेणं भग० महा० एवं वु० समाणे हट्ठ तुट्ठे समणं भ० महावीर म० मद्दुयस्स वं० न० २ णच्चासन्ने जाव पज्जुवासइ, तए णं सम० भ० मद्दुयस्स समणोवासगस्स तीसे य जाव परिसा पडिगया, तएणं मद्दु० समणस्स भ० म० जाव निसम्म हट्ठतुट्ठ पसिणाइं वागपुणाइं पुच्छतिप० २ अट्ठाइं परियातिए २ उट्ठाए उट्ठे० २ समणं भ० महा० वं० नमं० २ जाव पडिगए। भंतेत्ति भगवं गोयमे समणे भ० महा० वं० नमं० एवं वयासि-पभू णं भंते। मद्दुए समणोवासए देवाणुप्पियाणं अंतियं जाव

Madduka:-O Long-lived! Can there be fire associated with araṇi wood-fuel?

Other Faiths:-Yes, fire exists in araṇi wood-fuel.

Madduka:-O Long-lived! Do you see the form of the fire existing in araṇi wood-fuel?

Other Faiths:-No, being concealed it is not seen.

Madduka: O Long-lived! Is there any form existing, across the ocean?

Other Faiths-Yes, there is some form accross the ocean

Madduka:-O Long-lived! Do you see the form of anything that exists accross the ocean?

Other Faiths: No we do not the form of any thing that may be existing accross the ocean.

Madduka:-O Long-lived! Do you see the form existing in Déva-loka (celestial regions)?

Other Faiths-No we cannot see the form of the déva-lokas (celestial regions).

Madduka:-Similarly, O Long-lived! It cannot really happen, that, an object that I, or you or any other ignorant person cannot see, cannot be said to be non-existing. If you refuse to accept the existence of objects which cannot be seen by eyes, you shall have to admit the non-existence of a number of substances which really do exist; and in that case, you shall have to acknowledge the non-existence of a large majority of objects existing in the Universe.

Having refuted the arguments of the followers of Other Faiths by sound reasoning, Madduka went to Śramaṇa Bhagavāna Mahāvîra and having bowed down before the Worshipful Lord, he took his seat near his feet.

Approving the correct reply given by Madduka on the bad speculation of followers of Other Faiths, Śramaṇa Bhāgavāna

Mahāvîra, told him :-Madduka ! You have given a very suitable reply to the followers of Other Faiths. One should not say out anything on any subject unless he is perfectly familiar with it. One who carries on discussions among the public about the direct or indirect proofs or inferences about the nature of subject of which he is perfectly ignorant, or who propounds a theory of his own without having an actual accurate comprehensive knowledge of the subject, does an injustice to Arhanta Kévalins and the Religion promulgated by them. O Madduka ! Whatever you said, is correct, appropriate and reasonable Madduka became greatly satisfied. On hearing his own praises from the month of the Sarvajña Śramaṇa Bhagavāna Māhāvîra himself, and after having received explanation about some other religious topics, he went home.

Soon after the departure of Madduka, from there, Gaṇadhara Mahārāja Indrabhûti Gautama asked:-Bhagavan ! Is Madduka Śrāvaka fit for Bhāgavatî Dîkṣa ?

Bhagavāna:-Gautama ! Madduka is not able to take Bhagavāti Dîkṣā from me. But remaining as a house-holder he will very carefully observe the Twelve Vows of a house-holder, and after completing his full term of age-limit he will die, and will become a god in Aruṇābha-Déva-vimāna (celestial aerial car named Aruṇābha). Descending from heaven he will be born in a very wealthy family and will attain Moksa (Final Emancipation).

4. Draḍhaprahârî Muni.

At a very prosperous town named * Mākandî Nagarî in Bharata-kṣétra, there lived a great millionaire named Subhadra who had acquired extensive fame and prosperity. He had a lovely

---

* Mākandī Nagarî was one of the five big towns of South Pañcāla, destroyed by Śrı Krisṇa on behalf of King Duryodhana of the Paṇḍavās.

son named Datta, who was handsome with all his bodily organs elegantly formed, charming like cupid (God of Love) and possessed of many virtuous qualities. Dutta was entrusted to a clever kalācârya (teacher) and he studied many arts and sciences. When he attained youth, he was married with a very handsome young girl of a noble family. But under the influence of his evil Karmans of previous life, Datta became a gambler. Becoming intensely attached to gambling, one day, he lost all his wealth and property in a game of gambling. Then, in company with thieves, Datta, began to enter secretly houses of other persons for the purpose of committing wholesale thefts. When his father Subhadra Śeṭha came to know about the nefarious deeds of his only son, he becoming afraid of State penalty, took him to the royal assembly.

Now, Datta, who had acquired vulgar habits by association with thieves and robbers, and who was entirely destitute of polite manners, becoming afraid of punishment from the King, went away to a gang of robbers and lived with them. By constant company with robbers, Datta became very cruel-hearted. He became unusually clever in hitting. With one blow, he was cutting an object into two pieces. He was consequently named Draḍhaprahāri by the robbers. Now, Datta maintained himself by committing thefts of various kinds.

One day, Draḍhaprahārī went to Mākandī Nagarī in company with other robbers with the object of commithing thefts. The other robbers entered different houses and Draḍhaprahārī entered the house of a Brāhmaṇa. As soon as the Brāhmana the owner of the house-who had suddenly got up from his sleep, ran towards him, Draḍhaprahârī cut him into two with his sharp dagger. The Brāhmaṇ's wife who was pregnant created a great noise. She was similarly cut. Draḍhaprahārī also killed a cow who was running towards him with her horns up-lifted.

But when, on his way back, Draḍhaprahârī, saw the foetus

of the wife of the Brāhmaṇa, rolling violently on the ground, he had great abhorence towards the life he was then leading. He thought :- Ah ! What a heinous act have I done ? Fie on me who is doing such wicked deeds even after attaining manuṣya-bhava (existence as a human being). Having done such wicked deeds, which can only be rewarded by innumerable miseries of Hell, where should I now go ? With this idea prominent in his mind, Draḍha-prahārî went to Rājagriha Nagara, and respectfully approaching Śramaṇa Bhagavâna Mahāvîra, he himself removed the hair of his head and beard with his own hands, and took Bhāgavatî Dîkṣā from the Worshipful Bhagavâna. Draḍha-prahārî, also took a vow :--"I will not take food and drink-materials as long as I have a remembrance of my wicked deeds" Having taken this difficult vow and having sincerely repented for having ruthlessly killed. 1 A Brāhmaṇa 2. His wife 3. Her Child, and 4. A cow, he went to his own town and very steadily remained in Kâyotsarga (religious meditation) for one month without food and drink. Some silly persons insulted him with abusive language and beat him with their fists, sticks etc. but the great Muni was not in the least angry with them, but, on the contrary, he was moreover, censuring his own Soul saying that he was a very wicked man. Having calmly suffered severe molestations from various sources and having destroyed all his previous Karmans, the excellent Muni Draḍhaprahārî acquired Kévala Jnāna within six months and he attained Moksa (Final Emancipation It was in this way, that cruel-hearted Draḍhaprahārī the slayer of a. 1 Brāhmaṇa 2. His wife. 3. Her child, and 4. A cow, renounced the world on seeing a foetus painfully rolling on the ground, and attained Moksa (Final Emancipation) within six months.

Skanda Kātyayana did Anasana Vrata on Vipula Giri during this year.

Śramaṇa Bhagavāna Mahāvîra lived at Rājagriha Nagara, during the rainy season of the Thirty-third year of his Ascetic Life.

Thirty-fourth year of Ascetic Life (B. C. 535-534)

1. Kālodāyî 2. Dîkṣā of Kâlodāyî 4. Lépa Śréṣṭhî 4. Dîkṣā of Lépa Śrèṣṭhî 5. Pèdhāla-putra Udaka 6 Dîkṣā of Pédhāla-putra Udaka.

During the winter Śramaṇa Bhagavāna Mahavîra left Râjagriha Nagara and went to a number of villages and towns for preachiug. During the summer, he returned to Rājagrıha Nagara and had his lodging at Guṇa Śila Caitya of the town.

I.

1. Kālodāyî.

One day when Gaṇadhara Mahārāja Indrabhūti Gautama was coming back to GuṇaŚila Caitya after taking his alms from Rājagrıha Nagara, Kālodāyî, Śailodâyî and other followers of various Faiths were carrying discussions on the Pañcāstikāya categories promulgated by the Tîrthankaras, on the way to Guṇa Sıla Caitya On seeing Indrabhūti Gautama passing by the road, some of them said --'O Beloved of the gods! We are dıscussing about Dharmāstıkaya etc. See, the Gaṇadhara Mahārâja Indrabhūtı Gautama,--the chief disciple of Śramaṇa Jnāta-putra is passing near-by. Let us go and ask him on this subject" Immedıately Kālodâyî, Śailodāyî, Śaivālodāyi and others, went to Indrabhūti Gautama and stopping him on the road, they said --O Gautama! Your religious teacher and preacher Śramaṇa Jnāta-putra propagates the theory of Pañcāstikâyas commencing with Dharmāstıkāya. Out of these five, he says that four are a-jîva-kāya (lifeless bodied) and only one is Jiva-kāya (embodied with a living soul). Again, he says that the four are a-rūpı kāya (formless bodied) and one is a rûpi kâya (with a body having a form) O Gautama! What are we to know about this matter? What ıs the real truth about the theory of Astikāya?

Indrabhūti Gautama :--O Beloved of the gods! We do not call anything as existıng, which is non-existent, and we do

not call a non-existing object as existing. We always say out, that which is existing as existing, and we say that which is non-existent as non-existing. O Beloved of the gods ! You think over the subject with care, and you will know its true meaning". Having given this valuable explanation to Kālodāyī and others, Gaṇadhara Mahārāja Indrabhūti Gautama went to Śramaṇa Bhagavāna Mahāvîra, but Kâlodâyî could not arrive at the truth. As a result, he followed Indrabhūti Gautama and respectfully approached Śramaṇa Bhagavāna Mahāvîra who was giving a religious sermon to a large gathering. Addressing Kālodāyî at a suitable opportunity, Śramaṇa Bhagavāna Mahâvîra told him :--Kālodāyin ! Is it true that you were discussing in your assembly, the subject of Pañcâstikāya propounded by me ?

Kālodāyī—Yes, My Lord ! You have been propounding the principle of Pañcāstikāya and from the day that we have heard about it, we have been discussing about it whenever we get a suitable opportunity.

Bhagavāna :-- ' Kâlodāyin ! I have been propounding the principle of Pañcāstikāya and it is a fact that four astikāyas are a-jîva-kāya (lifeless bodied) and only one is jîva-kāya (with a living body). I also believe that four astikāyas are a rūpikāya (with a corporeal body).

---

*तेणं कालेणं तेणं समएणं रायगिहे नामं नगरे होत्था वन्नओ गुणसिलए चेइए वन्नओ, जाव पुढविसिलापट्टए वण्णओ, तस्स णं गुणसिलयस्स चेइयस्स अदूरसामंते वहवे अन्नउत्थिआ परिवसंति, तं जहा-कालोदाई, सेलोदाई, सेवालोदाई, उदए नामुदए, तम्मुदए, अन्नवालए, सेलवालए, संखवालए, सुहत्थी, गाहावई, तए णं अन्नउत्थियाणं भंते ! अन्नया कयाइं एगयओ समुवागयाणं सन्निविट्ठाणं सन्निसंन्नाणं अयमेयारूवे मिहो कहासमुल्लावे समुप्पज्जित्था-एवं खलु समणे नायपुत्ते पंच अत्थिकाए पन्नवेति, तं जहा-धम्मत्थिकायं जाव आगासत्थिकायं, तत्थ णं समणे नायपुत्ते चत्तारि अत्थिकाए अजीवकाए पन्नवेत्ति, तं जहा-धम्मत्थिकायं अधम्मत्थिकायं

Kālodāyî—Bhagavan ! Can any one sleep on or sit or stand, through the help of dharmāstikāya, a-dharmastikāya, ākāstikāya or jîvâstikāya ?

Bhagavāna :—Kālodāyin ! It cannot happen. The various acts of lying down or of sitting or of standing up, cannot be done on Dharmâstikāya and other astikāyas, which are formless. All these acts can be done on Pudgalāstikāya which is rûpî (having a form) and which is a-jîvakāya (possessed of a non-living body). They cannot be brought about anywhere else.

Kālodāyī–Bhagavan ! Can sinful acts resulting in evil con-

आगासत्थिकायं पोग्गलत्थिकायं, एवं च समणे णायपुत्ते जीवत्थिकायं अरूविकायं जीवकायं पन्नवेति, तत्थ णं समणे णायपुत्ते चत्तारि अत्थिकाए अरुविकाये पन्नवेति त जहा धम्मत्थिकायं अधम्मत्थिकायं आगासत्थिकायं जीवत्थिकायं, एगं णं समणे णायपुत्ते पोग्गलत्थिकायं रूविकायं अजीवकायं पन्नवेति, से कहमेयं मन्ने एवं ? तेणं कालेणं तेणं समएणं समणे भगवं महावीरे जाव गुणसिलए चेइए समोसढ जाव परिसा पडिगया तेणं कालेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूईणामं अणगारे गोयम गोत्तेणं एवं जहा बितियसए नियंठुद्देसए जाव भिक्खायरियाए अडमाणे अहापज्जत्तं भत्तपाणं पडिग्गहित्ता रायगिहाओ जाव अतुरियमचलमसंभंत जावरियं सोहेमाणे सोहेमाणे तेसिं अन्नउत्थियाणं अदुरसामंतेणं वीइवयति, तए णं ते अन्नउत्थिया भगवं गोयमं अदुरसामंतेणं वीइवयमाणं पासंति पासेत्ता अन्नमन्नं सद्दावेंति अन्नमन्नं सद्दाविता एवं वयासी-एवं खलु देवाणुप्पिया! अम्हं इमा कहा अविप्पकडा अयं च णं गोयमे अम्हं अदुरसामंतेणं वीइवयइ तं सेयं खलु देवाणुप्पिया! अम्हं गोयमं एयमट्ठं पुच्छित्तए त्तिकट्टु अन्नमन्नस्स अंतिए एयमट्ठं पडिसुणेंति २ त्ता जेणेव भगवं गोयमे तेणेव उवागच्छंति तेणेव उवागच्छित्ता तें भगवं गोयमं एवं वयासी एव खलु गोयमा ! तव धम्मायरिए धम्मोवदेसए समणे णायपुत्ते पंच अत्थिकाए पन्नवेंति, तं जहा–धम्मत्थिकायं जाव आगासत्थिकायं, तं चेव जाव रूविकायं अजीवकायं पन्नवेति से कहमेयं भंते ! गोयमा ! एवं ? तए णं से भगवं गोयमे ते अन्नउत्थिए एवं

sequences be produced in Pudgalāstikāya living bodies?

Bhagavāna:-No Kālodayin! It does not happen

Kālodāyī.-Bhagavan! Can sinful acts resulting in evil consequences be produced in Jivāstikāya living bodies?

Bhagavāna-Yes, Kālodāyin! All varieties of good or evil Karmans, are done in jīvāstikāya living bodies

By the explanation given by Śramaṇa Bhagavāna Mahāvira on the subject of Pañcāstikāya, the doubt of Kālodāyı was removed. He was willing to hear more about the tenets of Jaina Religion. Having bowed down at the feet of Śramaṇa Bhagavāna

---

वयासी–नो खलु वयं देवाणुप्पिया! अत्थिभावं नत्थिति वदामो, नत्थिभावं अत्थिति वदामो, अम्हे णं देवाणुप्पिया! सव्वं अत्थिभावं अत्थीति वदामो सव्वं नत्थिभावं नत्थीति वयामो, तं चेव सा खलु तुब्भे देवाणुप्पिया! एयमट्ठं सयमेयं पच्चुवेक्खह त्तिकट्टु ते अन्नउत्थिए एवं वयासी–एवं २ जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे एवं जहा नियंठुद्देसए जाव भत्तपाणं पडिदंसेति भत्तपाणं पडिदंसेत्ता समणं भगवं महावीरं वंदइ नमंसइ २ नच्चासन्ने जाव पज्जुवासति। तेणं कालेणं तेणं समएणं समणे भगवं महावीरे महाकहापडिवन्ने यावि होत्था, कालोदाई य तं देसं हव्वमागए, कालोदाइ ति समणे भगवं महावीरे कालोदाइं एवं वयासी–से नूणं (भंते!) कालोदाई अन्नया कयाइं एगयओ सहियाणं समुवागयाणं सन्निविट्ठाणं तहेव जाव से कहमेयं मन्ने एवं? से नूणं कालोदाई अत्थे समट्ठे? हंता अत्थि तं०, सच्चे णं एसमट्ठे कालोदाई अहं पंचत्थिकायं पन्नवेमि, तं जहा–धम्मात्थिकायं जाव पोग्गलत्थिकायं तत्थ णं अहं चत्तारि अत्थिकाए अजीवत्थिकाए अजीवतया पन्नवेमि तहेव जाव एगं च णं अहं पोग्गलत्थिकायं रूविकायं पन्नवेमि, तए णं से कालोदाई समणं भगवं महावीरं एवं वदासी–एयंसि णं भंते! धम्मत्थिकायंसि अधम्मत्थिकायंसि आगासत्थिकायंसि अरूविकायंसि अजीवकायंसि चक्किया केइ आसइत्तए वा १ सइत्तए वा २, चिट्ठइत्तए वा ३ निसीइत्तए वा ४ तुयट्टित्तए वा णो तिणट्ठे; कालोदाई एगंसि

Mahāvīra and having gone three times round the Venerable Lord, by way of a pradakṣiṇā, Kālodāyī said–Bhagavan! 'I am desirous of having a religious sermon from you'. There-upon, Śramaṇa Bhagavāna Mahāvīra preached a religious sermon. Kālodāyī liked it very much. He took Bhāgavatī Dīkṣā at the pious hands of Śramaṇa Bhagavāna Mahāvīra. Gradually Kālo dāyī Aṇagāra studied the Eleven Aṅgas of the Jaina Siddhāntas.

2.

2. Lépa Śrésṭhī.

At Rājagriha Nagara, there lived a wealthy merchant named Lépa Śrésṭhī. He was deeply attached to Mithyātva (False Belief). He had a Guru (preceptor) named Śivabhūti, who was a staunch preacher of False Belief. Whenever his Guru came to Rājagriha Nagara, Lépa Śrésṭhī was going with great pomp for a distance of four or five yojanas for the purpose of receiving him. Lèpa Śrésṭhī had much confidence in the teachings of his Guru and he was faithfully observing them.

When Śramaṇa Bhagavāna Mahāvīra was staying at Rāja-griha Nagara, Lèpa Śrésṭhī, at the instigation of his friend

---

णं पोग्गलत्थिकायंसि रूविकायंसि अजीवकायंसि चकिया केइ आसइ इत्तए वा सइत्तए वा जाव तुयट्टित्तए वा एयंसि णं भंते ! पोग्गलत्थिकायंसि रूविकायंसि अजीवकायंसि जीवाणं पावकम्मा पावकम्मफलविवागसंजुत्ता कज्जंति ? णो इणट्ठे समट्ठे कालोदाई ! एयंसि णं जीवत्थिकायंसि अरूविकायंसि जीवाणं पावा कम्मा पावकम्मफलविवागसंजुत्ता कज्जंति ? हंता कज्जंति एत्थ णं से कालोदाई संबुद्धे समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी–इच्छामि णं भंते ! तुब्भं अंतियं धम्मं निसामेत्तए एवं जहा खंदए तहेव पव्वइए तहेव एक्कारस अंगाइं जाव विहरइ ॥ ॥ (सूत्रं ३०५) ॥

भगवतीसूत्र–शतके० ७ उ० १०

(पृ. ३२३–३२४)

Jinādatta Śrāvaka, went to Guṇa Śila Caitya out of curiosity. Lèpa Śrèṣṭhī told Śramaṇa Bhagavâna Mahāvira saying:-Bhagavan ! Is the explanation given about Adhyātma (supreme soul) by my Guru Śivabhûti, true or false ?

Bhagavāna:-O Śrèṣṭhì ! There are four kinds of Adhyātma viz 1 Nāma Adhyātma 2. Sthāpanā Adhyātma 3. Dravya Adhyātma and 4. Bhâva Adhyātma A clear understanding of the first three varieties of Adhyātma leads to Bhāva Adhyātma. Persons with Bhāva Adhyātma can only attain accomplishment of their cherished object The other three do not do so. It is not correct to say I know Adhyātma and I have been experiencing its happiness. Adhyātma is not a corporeal substance like a pot or a cloth, and it cannot be utilized for giving or taking. With such an Adhyātma there may be genuine Adhyātma or there may be no Adhyātma at all. Useful Adhyātma has genuine Adhyātma closely incorporated in it. None except satya-adhyātma (genuine adhyātma) is serviceable for the elevation of the Soul. The happiness of the Indra or of the Dogunduka god is like a drop in an ocean when compared with the wide ocean of Adhyātma Jnāna (knowledge of the Soul). Without the true knowledge of the nature of the Soul, persons well-versed in Logic and in Vairāgya (disgust towards worldly enjoyments) may advance a number of assertions in support of their well-cherished hypothetical theories, but they are all worthless arguments. They all increase the wandering in the Saṁsāra.

Lépa Śresṭhi.-Bhagavan ! What must be the nature of the Adhyātma that you are talking about ?

Bhagavāna:-O Śrèsṭhi ! Keeping oneself engaged in observing correct religious rituals for the elevation of his Soul, after avoiding the various side-ways of Mithyātva (False Belief) is callea Adhyātma daśa (a condition of life suitable for the eleva- of one's Soul). Mental concentration commences after the attainment of the Fourth Stage of Spiritual Development, named A-

punarbandhaka. All the meritorious deeds done from the Ninth to the Fourteenth Stage of Spiritual Development lead to the elevation of the Soul. All the acts done by individuals delighting in worldly pleasures, for the gratification of their desires relating to food-materials, possessions, hospitable reception etc, prove destructive to the noble virtues of the Soul. All the meritorious acts combined with Samyak Jnāna (Right Knowledge) begin with the Fifth Stage of Spiritual Development. *Suśrusâ* (service rendered to deserving virtuous ascetics) and other benevolent acts have a place in the Fourth Stage Such acts are salubrious for the welfare of the Soul. They resemble a body decorated with ornaments of silver instead of those made of gold. Persons de sirous of the happiness of Moksa, should always depend upon a Guru (preceptor) who is calm and free from passions.

There are eleven (11) series of stages of conduct. They are :--1 Samyaktva pratyayikî (Creating Samyaktva or Right Belief) 2. Déṣa-virati pratyayikî (Producing a condition capable of taking minor vows). (3) Sarva-virati Pratyayiki (Producing a condition capable of taking the Five Great Vows of ascetic life). 4. Anantânu-bandhi Visamyojanā-(Getting separated from the influence of passions. 5. Darsana-Mohanîya Ksapaka (Destruction of the Infatuation Karmas causing False Belief.) 6 Cāritra mohaniya Ksapaka (Destruction of Infatuation Karma obstructing Cāritra-dharma (ascetic life). 7. Upasānta Mohanîya (a stage in which there is tranquillisation of Infatuation Karma) 8. Ksapaka *Śrèṇî* (a stage of cessation of falling down from the series). 9. Ksīṇa-Moha Guṇaśréni (Stage of destruction of Infatuation Karma) 10. Sa-yogī Kévalî Guṇa *Śréṇı* (stage of acquisition of Kévala Jnāna-Perfect Knowledge with activity of mind, speech and body) 11. A-yogī Kévalī Guṇa *Śréṇî* (Stage of a Kevalin with cessation of activity of mind, speech, and body). Each successive stage of the series, produces a shredding of karmans in numerous ways. One should always try for the elevation of his soul through the various stages of spiritual Development

Lépa *Śréṣṭhī*, then, requested *Śramaṇa* Bhagavāna Mahâ-

vîra to explain him the definition and nature of Vairāgya (disgust to worldly enjoyments).

Vairāgya

Replying to the request of Lépa Śrésthî, Śramana Bhagavāna Mahāvîra, said :—O Śrésthin ! Undisturbed Adhyātma (indifference towards worldly enjoyments) indicative of the worthlessness of wordly existence is caused by not getting oneself entangled in so-called pleasures of the senses in this Saṁsāra which greatly increase wanderings in various conditions of life. Those who do not abandon pleasures of the senses, and who, at the same time, desire to acquire Vairāgya daśā (a state of indifference to worldly enjoyments), desire to cure a disease without abstaining from unwholesome diet. They walk with their eyes directed to the ground out of shame or hypocrisy, but they do not leave off their wicked pursuits, and such defrauders always drag themselves and others, into brutish and hellish lives. Persons, having Samyak Jnāna (Right Knowledge) look upon sensual pleasures in their true light and they are not enticed by them, and they also, do not leave off their Vairāgya daśā (state of indifference towards worldly enjoyments). With attainment of mature knowledge, a condition of utter renunciation for worldly objects is produced in them. Such a state exists in the "Fourth Stage of Spiritual Development

Vairāgya (indifferenee to worldly enjoyments) is of three kinds viz. (1) Du-khaṅgarbhita (caused by some worldly calamities) 2. Moha-garbhita (caused by False Belief) and 3. Jnāna-garbhita (derived from Right Knowledge).

I. Duḥkha-garbhita Vairāgya--An indifference to worldly enjoyments caused by not acquiring one s most cherished objects such as a wife, a son, a friend, wealth, etc which are thought to be capable of giving happiness or caused by acute pangs of misery arising from the destruction of such cherished objects after their acquisition, is technically called Duḥkha-garbhita

Vairāgya. Even when a person with this variety of Vairāgya obtains his much-desired objects, he soon abandons his newly-created feeling of disgust. Whatever such an individual declares by means of groundless arguments, rhetorical composition, a song, metaphor etc, or meditates about, is all caused by non-acquisition of his most cherished object. Persons with such fraudulent tendencies very often openly say out :–"Ah ! There is none, one's own in this Saṁsāra. Cruel Fate snatched away everything that was mine. Death devoured every one. Fie on this miserable Saṁsâra" The repeatedly say out these things. Their utterances are worthless because they all result from non-accomplishment of their desired object A Vairâgya with such low tendencies is not a Parmârthic Vairāgya (disgust to worldly enjoyments leading to accomplishment of the Eternal Happiness of Moksa (Final Emancipation).

It develops with a large number of living beings in a variety of ways. However, the reason why this low form of Vairāgya is counted upon as a kind of Vairāgya is that even from this low form of Vairāgya as the root-source, some fortunate individuals have attained Paramārthika Vairāgya. This is a low form of Vairāgya in itself.

2. Moha-garbhita Vairāgya–This variety of Vairâgya is acquired from the reading of the Teachings of Atheists or some kinds of non-believers. Young persons are generally led astray by their preaching of the worthlessness of worldly objects. On account of their interpreting Jīva, A–Jīva, and other excellent categories in a distorted way, their Vairāgya is combined with ignorance resulting from their Infatuation. The Vairāgya (disgust towards worldly objects) of those who propagate their knowledge of the meanings of the Jaina Religion in a distorted way owing to their want of accurate knowledge of the various categories, who maintain their family on their study of the Jaina Siddhāntas, who make a show of their religious knowledge or religious rituals, with the object of concealing their defect although they may

have very little ability, and who make an external manifestation of their religious knowledge and good moral character with the object of creating a high opinion about themselves in the minds of devout individuals simply by their gerrulous talks, is not Parmârthika Vairāgya (a disgust towards worldly enjoyments leading to the accomplishment of the Eternal Happiness of Mokṣa [Final Emancipation). The Vairāgya of such persons, only nourishes a number of their blameworthy evil faults like chronic fever invading a healthy body. Some persons are very often led to an obstinate belief of a particular theory by their being drawn by any one-sided Doctrine. Those, whose minds have been disturbed by discussions about General Rule and Exception, by Common Usage and Actual Condition, and by Right Knowledge and Right Conduct, who do not understand the actual state of these objects and those who have no hearty conviction about them, can be placed under the category of this variety of Vairāgya. They cannot be included in Paramārthic Vairāgya.

3. Jnāna-garbhita Vairāgya-This variety of Vairāgya is attained by those intelligent persons who have acquired a deep knowledge of their religion and of other religious systems with the aid of the Syādvāda-Logical Method of Reasoning of the Jainas. "Wise persons imbibed with this variety of Vairāgya never make unjust imputations on others. They do not listen to such imputations and they do not have such a desire at heart. Being always impartial, they are invariably desiring the good of others. They look to the inner nature of objects and to the varieties of Karmas influencing living beings. They care very little for the acts of living beings. They are obedient. They have staunch faith in Teachings of the Jinéśvaras. They do not swerve from the natural quality of Infinite Knowledge and Infinite Bliss of the Soul. They always endeavour for the welfare of their Soul. They do not meddle into the affairs of others, and they never desire to do it."

On hearing the above described explanation of Vairāgya,

Lèpa Śrésṭhî again asked Śramaṇa Bhagavâna Mahāvîra, saying:- Bhagavan! In which of the three varieties of persons with Vairāgya, is Bhāvā Adhyātma to be found?

Bhagavāna :-O Śresṭhin! In some variety of Vairāgya, there is a preponderence of passions, and in another, there is a preponderence of virtuous qualities. The Vairāgya with a preponderence of passions is of an inferior nature, while the one with excellent virtuous qualities is of a superior type In the first variety, the Vairāgya is caused by the non-acquisition of a desi red object and it is of an inferior variety associated with sinful notions of Mithyātva (False Belief). Duhkha-garbhita Vairâgya and Moha-garbhita Vairāgya are included in this variety of Adhyātma. The other variety of Vairāgya results from the presence of virtuous qualities. Jnāna garbhita Vairágya results in a superior variety of Adhyātma.

The bodies of yogins (devotees of yoga) are sweet-smelling from the fragrance of their excellent virtuous qualities, and, therefore, they are not delighted with such fragrant substances like musk, white sandal wood, flowers of Mālatî (Jasmine flowers) etc. They are rejoiced with the presence of excellent virtuous qualities, and they remain contented with the pleasure derived from such associations. They are not influenced even by a long contact with the turbulent waves of wordly passions. They do not abandon the fragrance of virtuous qualities and they do not desire worldly pleasures. Other sweet juices do not influence wise persons who drink the nectar of Adhyâtma, and these wise persons do not at all desire them. Their mind remains perfectly absorbed in the Jnāna-garbhita Vairāgya (disgust towards wordly pleasures caused by Right Knowledge). Wise men with a disgust towards wordly pleasures do not take delight in sensual pleasures of this world, and they, being accustomed to the happiness of Eternal Bliss, do not at all aspire even for the pleasures of celestial life. These fortunate persons with a disgust towards wordly pleasures, generally acquire Vipula-mati and other Labd-

his super-human powers). But they are not proud of their acquisitions, and they have not the least desire to make use of them. Besides, they are not very greedy after attaining Moksa. All their good actions increase their disinterestedness. The minds of such fortunate persons become pervaded with the waves of their natural joy of Ever-lasting Bliss.

On hearing the valuable preaching of Śramaṇa Bhagavāna Mahāvîra, Lèpa Sréṣṭhi was greatly pleased. With a further request, Śramaṇa Bhagavāna Mahāvîra told him:–'O Śrèṣṭhin ! Some excellent individuals are born in this world with a large mass of meritorious acts done in their previous lives and during their present life also, they earn for themselves a heavy mass of meritorious deeds At the end of their highly meritorious life, they invariably attain the Eternal Happiness of Mokṣa (Final Emancipation) like Bharata Cakravartin, Bāhūbalî, Abhaya Kumāra, and a number of Saintly Personages. 2. There are some persons who obtain a high royal rank in society on account of meritorious deeds done in previous lives, but who like King Kūṇika of Magadha-déśa, die without doing any meritorious act. 3. Some persons are born in this world without any meritorious act to their credit, and like a very unfortunate man, they die without doing any meritorious act during their whole life. They are unhappy during their present life, and after death, they have to suffer terrible miseries of hellish life. Those who are afraid of public censure, and those who are desirous of pleasing all the individuals of this world, cannot do anything for the welfare of their Soul. There is not a single remedy which can satisfy all. Everybody should, therefore, try for the up-lift of his Soul. 4 Besides, there are some individuals in this world, who are born without any meritorious act but who like Sulasa - the son of butcher Kālika-amass a heavy load of meritorious deeds during their present life'.

Having heared the religious preaching, Lèpa Śrèṣṭhî took the Twelve Vows of a House-holder from Śramaṇa Bhagavāna

Mahāvīra and he left off all his former dealings as a False Believer.

On seeing this change in the behaviour of Lèpa Śreṣṭhî, his friends and acquaintances, told him :-"Ah ! Lépa ! You are a fool. Why there is a change in your thoughts. Having left off your hereditory custom, what have you done ?" They, now, began to censure all his good actions. However, Lépa Śréṣṭhî was not at all moved by their gerrulous talks. He was very firm in the observance of the vows taken by him. At last, his former Guru Śivabhūti came to Rājagriha Nagara, with the object of changing his views, but Lépa Srāsṭhî did not go to him even out of formal courtsey When his Guru Śivabhūti sent some of his pupils to Lépa Śrésthī saying that he was wanted by the Guru, Lépa Śrésthī told them :--He, who accurately knows the nature of the Loka (Universe) pervaded with the Six Varieties of Living Beings including Prithvi Kāya, Ap Kâya etc, and the six Varieties of Dravyas, who preaches the noble principles for the elevation and purification of the Soul, and who also clearly advises the adoption of these noble principles in daily life is called a Guru (preceptor), and I adore him as my Guru. Others cannot deserve to be a Guru. Why does your Guru call me ? If you require corn, money, fruits etc, for your Guru, there is plenty here You can take anything you require. Formerly, I was giving you tubers, roots, and blameworthy vegetables of cheap value but now I can offer you very harmless and expensive articles My present Guru does not prohibit Anu-kampā Dāna (giving out of compassion). You should never censure the Religion preached by the Jinéśvaras in my presence.

On hearing this reply of Lépa Śréṣṭhî, the pupils of Śîvabhūti returned to the house of Śîvabhūti and gave him the account of Lépa Śrésthî, Śivabhūti himself, then, went to the house of Lépa Śréṣṭhī but Lépa Śrèṣṭhî did not respect him as his Guru. Śivabhūti was greatly enraged and he told Lépa Śrésthî :-' O Śrèsthin ! By what rogue have you been cheated that you did

not even stand up when I came to you? What you have done does not at all befit you. You have not as yet seen my supernatural powers. Some of my devotees are quite evidently enjoying the pleasures of Svarga (heavens). Others have become denizens of Hell. You can see that with your own eyes.' So saying, he presented before Lépa Śréṣṭhī a picture of heaven and hell by his mystic powers.

On seeing this picture, Lépa Śréṣṭhî thought:–This is a feat of magic. To go to Heavens or to be a denizen of Hell, depends on good or evil acts of previous life. But look at the fortitude of Śramaṇa Bhagavâna Mahavîra, that he does not bear the slightest feeling of pride or arrogance, although he possesses innumeral superhuman powers. With this idea in his mind, Lépa Śrāsṭhî told Śivabhûti:–If any one does not abandon Mamatva (sense of 'mine') although he may have a number of excellent Labdhis (supernatural acquisitions), all his attainment become worthless. Owing to your association with Mamatva, you have not the least knowledge of Adhyātma (welfare of the Soul). On hearing these words of Lèpa Śréṭṭhî Śivabhûti, soon went away.

4

4. Dîkṣā of Lépa Śrèṣṭhī

Although Lépa Śréṣṭhî was carrying on all his household affairs, he always kept an eye on acquiring fresh knowledge of Jaina Siddhāntas and doing good acts every day. In this way, all the family-members of Lépa Śréṣṭhî became deeply interested in the principles of the Jaina Religion Lépa Śrèṣṭhī, then took, Bhāgavatı Dīksā. Having led ascetic life for some time, and having destroyed all his evil Karmans, Lépa Śréṣṭhî, in due course of time, acquired Kévala, Jnāna and he attained Mokṣa (Final Emancipation).

5

5. Peḍhāla-putra Udaka

In the North-East of Rājagriha Nagara, there was a small

prosperous town named Nâlandā, which looked extremely beautiful with hundreds of elegant mansions of wealthy towns-people. In the North-East of Nālandā, there was a 'water-room' named Śāsadravika belonging to Lépa Śrèsthî, and near it there was an Udyāṇā (pleasure-garden) named Hastiyāma.

*When Śramaṇa Bhagavāna Mahavîra was living at Hastiyāma Udyāna, an ascetic of Tîrthaṅkara Bhagavāna Śrî Pārśva-Nātha, named Peḍhāla-putra Udaka of Mêtârya Gotra, met Gaṇadhara Mahārâja Indrabhūti Gautama, and addressing him, said:- Gautama! I am desirous of asking you a few questions O Long-lived! you can answer me with proofs.

Indrabhūti Gautama :-Yes, you can ask them with pleasure.

---

*तेणं कालेणं तेणं समएणं रायगिहे नामं नयरे होत्था, रिद्धित्थिमितसमिद्धे वण्णओ जाव पडिरूवे, तस्स णं रायगिहस्स नयरस्स बहिया उत्तरपुरच्छिमे दिसीभाए, एत्थ णं नालंदानामं बाहिरिया होत्था, अणेगभवभसयसन्निविट्ठा जाव पडिरूवा ॥ (सू० ६८) ॥

तत्थ णं नालंदाए बाहिरियाए लेवे नामं गाहावई होत्था, अड्ढे दित्ते वित्ते विच्छिण्णविपुलभवणसयणासणजाणवाहणाइण्णे बहुधणबहुजायरूवरजते आओगपओगसंपउत्ते विच्छिड्डियपउरभत्तपाणे बहुदासीदासगोमहिसगवेलगप्पभूए बहुजणस्स अपरिभूए यावि होत्था, से णं लेवे णामं गाहावई समणोवासए यावि होत्था, अभिगयजीवाजीवे जाव विहरइ, निग्गंथे पावयणे निस्संकिए निक्कंखिए विबितिगिच्छे लद्धट्ठे गहियट्ठे पुच्छियट्ठे विणिच्छियट्ठे अभिगहियट्ठे अट्ठिमिंजापेमाणुरागरत्ते, अयमाउसो ? निग्गंथे पावयणे अयं अट्ठे अयं परमट्ठे सेसे अणट्ठे, उस्सियफलिहे अप्पावयदुवारे चियत्तंतेउरप्पवेसे चाउद्दसट्ठमुद्दिट्ठ पुण्णमासिणीसु पडिपुन्नं पोसहं सम्मं अणुपालेमाणे समणे निग्गंथे तहाविहेणं एसणिज्जेणं असणपाणखाइमसाइमेणं पडिलाभेमाणे बहूहिं सीलव्वयगुण विरमणपच्चक्खाणपोसहोववासेहिं अप्पाणं भावेमाणे एवं च णं विहरइ ॥ (सूत्र-६७) ॥

Udaka:-Long-lived Gautama! Kumāra-putra Śramaṇa preaching your principles mentioned vow to a house-holder, coming to him for such a Vow :-

"I take a vow not to injure any trasa (moving) living being except with the object of putting on fetters on any householder, or on a robber, or of removing such fetters from them in execution of orders from a king or any officer appointed by him."

O Noble Man! Such a vow becomes an indiscrete vow. One who gives such a vow, does an unjust disavowal. One who takes such a vow and one who gives such a vow, violate their vows. Because, all the living beings move about in this Saṁsāra (Universe). Sthāvara (immovable) living beings, after death, are produced as tras (moving) living bodies, and trasa living beings, after death, are produced as Sthāvara living beings. In this way,

---

तस्स णं लेवस्स गाहावइस्स नालंदाए बाहिरियाए उत्तरपुरच्छिमे दिसिभाए एत्थ णं सेसदविया नामं उदगसाला होत्था, अणेगखंभसयसनिविट्ठा पासादीया जाव पडिरूवा तिसेणं सेसदवियाए उदगसालाए उत्तर पुरच्छिमे दिसिभाए, एत्थ णं हत्थिजामे नामं वणसंडे होत्था, किण्हे वण्णओ वणखंडस्स ॥ (सूत्र-७०) ॥

तस्सिं च णं गिहपदेसंमि भगवं गोयमे विहरइ, भगवं च णं अहे आरामंसि। अहे णं उदए पेढालपुत्ते भगवं पासावच्चिज्जे नियट्ठे मेयज्जे गोत्तणं जेणेव भगवं गोयमे तेणेव उवागच्छइ, उवागच्छइत्ता भगवं गोयमं एवं वयासी-आउसंति! गोयमा अत्थि खलु मे केइ पदेसे पुच्छियव्वे, तं च तं च आउसो? अहासुयं अहादरिसियं मे वियागरेहि सवायं, भगवं गोयमे उदायं पेढालपुत्तं एवं वयासी-अवियाइ आउसो! सोच्चा निसम्म जाणिस्सामो सवायं, उदए पेढालपुत्ते भगवं गोयमं एवं वयासी-॥ (सू० ७१)॥

a living being which is a-ghātya (not fit for killing) as a trasa (moving) living being, becomes ghātya (fit for being killed) when it is produced as a sthāvara (immovable) living being. Therefore, one should take or give the said vow with a qualifying clause in the following manner :-

"I take a vow not to injure any Trasa-bhūta (moving living being and created being) except with the object of putting on fetters on any householder or on a robber or of removing such fetters from them in execution of orders from a king or any officer appointed by him".

आउसो ! गोयमा अत्थि कुमारपुत्तिया नाम समाणा निग्गंथा तुम्हाणं तुम्हाणं तवयणं पवयमाणा गाहावइं समणो वासगं उपसंपन्नं एवं पच्चक्खावेति-णण्णत्थ अभिओण्णं गाहावइ चोरग्गहणविमोक्खणयाए तसेहिं पाणेहिं णिहाय दंड, एवं ण्हं पच्चक्खंताणं दुप्पच्चक्खायं भवइ, एवं ण्हं पच्चक्खावेमाणाणं दुपच्चक्खवियचं भवइ, एवं ते परं पच्चक्खावेमाणा अतिरंयति सयं पतिण्णं, कस्स णं तं हेउं ? संसारिया खलु पाणा थावरावि पाणा तसत्ताए पच्चायंति, तसावि पाणा थावरत्ताए पच्चायंति, थावरकायाओ विप्पमुच्चमाणा पासवच्चिवज्जो पुच्छियाइओ अज्जगोयमं उदगो ।
सावगपुच्छा धम्मं सोउं कहियंमि उवसंता ॥ २०५ ॥

निर्युक्तिकार-Niryuksikāra

तसकायंसि उववज्जंति, तसकायाओ विप्पमुच्चाणा थावरकायंसि उववज्जंति तेसिं च णं थावरकायंसि उववण्णाणं ठाणमेयं धत्त ॥ (सूत्र-७२) ॥

एवं ण्हं पच्चक्खायं पच्चक्खंताणं सुपच्चक्खायं भवइ, एवं ण्हं पच्चक्खावेमाणाणं सुपच्चक्खावियं भवइ, एवं ते परं पच्चाक्खावेमाणा पातियरंति सयं पइण्णं, पण्णत्थ अभिओगेणं गाहावइचोरग्गहणविमुक्खणयाए तसभूएहिं पाणेहिं णिहाय दंड एवमेव सइ भासाए पूरकमे विज्जमाणे जे ते कोहा वा

By the use of the qualifying word 'bhūta', the occurrence of a fault can be avoided. Also, to give such a vow without the use of the qualifying word 'bhūta' is not right. Well, Gautama! Do you like my suggestion or not ?

Indrabhūti Gautama: – Longlived Udaka! It seems to me that what you say is not true. I am of opinion that the person giving such a vow does not say out the truth. He uses painful language and he makes false imputations on others. Not only that: but on the contrary, he finds faults with persons who abstain from the killing of living beings. move about in the Samsāra From their existence as a trasa

---

लोहा वा परं पच्चक्खावेंति अयंति णो उवएसे णो णेआउए भवइ, अवियाइं आउसो ! गोयमा ! तुब्भंपि एवं रोयइ ? ॥ सू–७३ ॥

सवायं भगवं गोयमे ? उदयं पेढालपुत्तं एवं वयासी–आउसंतो ! उदगा नो खलु एवं अम्हे रोयइ, जे ते समणा वा एवमाइक्खंति जाव परुवेंति णो खलु ते समणा वा णिग्गंथा वा एव भासं भासंति; अणुताविय खलु ते भास भासंति, अब्भाइक्खंति खलु ते समणे समणोवासए वा जेहिंवि अन्नेहिं जीवेहिं पाणेहिं भूएहिं सत्तेहिं संजमयंति ताणवि ते अब्भाइक्खंति, कस्स णं तं हेउ ?, संसारिया खलु पाणा, तसावि पाणा थावरत्ताए पच्चायंति थावरावि पाणा तसत्ताए पच्चायंति, तसकायाओ विप्पमुच्चमाणा थावरकायंसि उववज्जंति, थावरकायाओ विप्पमुच्चमाणा तसकायंसि उववज्जंति, तेसिं च णं तसकायंसि उववन्नाणं ठाणमेयं अघत्तं ॥ (सूत्र–७४) ॥

सवायं उदए पेढालपुत्ते भगवं गोयमं वयासी–कयरे खलु ते आउसंतो गोयमा ? तुब्भे वयह तसा पाणा तसा आउ अन्नाहा ?, सवायं भगवं गोयमे उदयं पेढालपुत्तं एवं वयासी–आउसंतो उदगा ! जे तुब्भे वयह तसभूता पाणा तसा ते वयं वयामो तसा पाणा, जे वयं वयामो तसा पाणा ते तुब्भे वयह तसभूया पाणा, एए संति दुव्वे ठाणा तुल्ला एगट्ठा, किमाउसो ?

(moving) living being they are produced as a sthâvara (immovable) living being and from their sthâvara state, they are produced as a trasa (moving) living being. Such is the usual condition of all living beings. Therefore, when they are produced as a trasa-kāya (trasa-bodied living being, they are called trasa (moving) living beings, and then, they are a-ghātya (not fit to be killed) by persons who have taken a vow to abstain from killing trasa (moving) living beings. In that case, there is no necessity of adding a qualifying word 'bhūta,' while taking or giving a vow.

Udaka .-Long-lived Gautama! What is your explanation for the word 'trasa'. Is trasa prāna (one with a moving living body) a trasa Or is it something else ?

इसे मे सुप्पणीयतराए भवइ तसभूया पाणा तसा, इमे मे सुप्पणीयतराए भवइ—तसा पाणा तसा, ततो एगमाउसो ! पडिकोसह एक्कं अभिणंदह अयंपि भेदो से णो णे आउए भवइ ॥ भगवं च णं उदाहु संतेगइआ मणुस्सा भवंति, तेसिं च णं एवं वुत्तपुव्वं भवइ—णो खलु वयं संचाएमो मुंडा भवित्ता अगाराओ अणगारियं पव्वेइत्तए, सावयं ण्हं अणुपुव्वेणं गुत्तस्स लिसिस्सामो ते एवं संखवेंति ते एवं संखं ठवयंति नन्नत्थ अभिओएणं गाहावइचोरग्गहणविमोक्खणयाए तसेहिं पाणेहिं निहाय दंडं, तंपि तेसिं कुसलमेव भवइ ॥ (सूत्र० ७५) ।

तसावि वुच्चंति तसा तससंभारकडेणं कम्मुणा णामं च णं अब्भुवगयं भवइ, तसाउयं च णं पलिक्खीणं भवई, तसकायट्ठिइया ते तओ आउयं विप्पजहंति, ते तओ आउयं विप्पजहित्ता थावरताए पच्चायंति । थावरावि वुच्चंति थावरा थावरसंभारकडेणं कम्मुणा णामं च णं अब्भुवगयं भवई, थावराउयं च णं पलिक्खीणं भवइ, थावरकायट्ठिइया ते तओ आउयं विप्पजहंति तओ आउयं विप्पजहित्ता भुज्जो परलोईयत्ताए पच्चायंति, ते पाणावि वुच्चंति, ते तसावि वुच्चंति, ते महाकाया ते चिरट्ठिइया ॥ (सूत्रं ७६) ॥

Indrabhūti Gautama :-Long-lived Udaka ! The same thing which you call trasa-bhūtaprāna is called trasa-prāṇa by us. The same thing called trasa-prāṇa by us is named trasa-bhūta prāṇa by you. The two words are synonymous. But Ārya Udaka! You think that the inter-pretation trasa-bhūta prāṇa trasa is free from faults and trasa-prâṇa trasa is faulty. O Long-lived! Is it justifiable for you to propound one assertion and to reject the other, out of the two propositions which are perfectly sound? O Udaka! There are some persons who say that they are unable to quit their house-holder life and adopt ascetic life. For the present, they say that they are observing the Rules of Conduct for a Śrāvaka, but in course of time they will advance towards duties of ascetic life Such persons limiting their vowless tendencies, do take the undermentioned vow :-

---

सवायं उदए पेढालपुत्ते भवयं गोयमं वयासी—आउसंतो गोयमा! णत्थि णं से केइ परियाए जण्णं समणोवसगस्स एगपाणातिवायविरएवि दंडे निक्खित्ते, कस्स णं तं हेउं ? संसारिया खलु पाणा थावरावि पाणा तसत्ताए पच्चायंति, तसावि पाणा थावरत्ताए पच्चायंति, थावरकायाओ विप्पमुच्चमाणा सव्वे तसकायंसि उववज्जंति, तसकायाओ विप्पमुच्चमाणा सव्वे थावरकायंसि उववज्जंति, तेसिं च णं थावरकायंसि उववन्नाणं ठाणमेयं घत्तं ॥ सवायं भगवं गोयमे उदयं पेढालपुत्तं एवं वयासी—णो खलु आउसो! अस्माकं वत्तयएणं तुब्भं चेव अणुप्पवादेणं अत्थि णं से परियाए जे णं समणोवासगस्स सव्वपाणेहिं सव्वभूएहिं सव्वजीवेहिं सव्वसत्तेहिं दंडे निक्खत्ते भवइ, कस्स णं तं हेउं ? संसारिया खलु पाणा, तसावि पाणा थावरत्ताए पच्चायंति, थावरावि पाणा तसत्ताए पच्चायंति, तसकायाओ विप्पमुच्चमाणा सव्वे थावरकायंसि उववज्जंति, थावरकायाओ विप्पमुच्चमाणा सव्वे तसकायंसि उववज्जंति, तेसिं च णं तसकायंसि उववन्नाणं ठाण-

" I take a vow not to injure any trasa (moving) living being except with the object of putting on fetters on any householder, or on a robber, or of removing such fetters from them in execution of orders from the king or any officer appointed by him." This vow is for his own welfare. Ārya Udaka! What you say that the vow of a person who has taken a vow to abstain from injuring a trasa (moving) living being, is violated by that person killing a trasa living being because a trasa (moving) living being becomes a sthāvara (immovable) living being, is not correct. A living being is known as a trasa living being by its udaya (occurrence) of its Trasa Nāma Karma (a state existence placed under the category of Trasa Nāma Karma). But with the completion of its period of existence as a trasa living being, it leaves that state and is produced as a sthāvara-kāya living being. At that time, there is an occurrence of Sthāvara Nāma Karma and it is named Sthāvara-kāyika. In the same way, with the completion of its period of existence as a sthāvara-kāya living being, it is produced as a trasa-kāyika living being, and it is then called a trasa prāṇa (a moving living being). Its body is extensive and its period of existence is very long

Uadaka :-Long-lived Gautam! Hence, there will be no change

मेयं अधत्तं, ते पाणावि वुच्चंति, ते तसावि वुच्चंत्ति, ते महाकाया ते चिरट्ठिइया, ते वहुयरंगा जेहिं समणोवासगस्स सुपच्चकखायं भवति, ते अप्पयरागा पाणा जेहिं समणोवासगस्स अपच्चक्खायं भवइ, से महकातसकायाओ उवसंतस्स उवट्ठियस्स पडिविरयस्स जन्नं तुब्भे वा अन्नो वा एवं वदह—णात्थि णं से केइ परियाए जंसि समणोवासगस्स एगपाणाएवि दंडे णिक्खित्ते, अयंपि भेदे सेणो णेयाउए भवए ॥ (सूत्र ८७) ॥

सूत्रकृताङ्गे–२ श्रुतस्कन्धे–नालंदीयाध्ययने

(पृ–४०६–४१५)

of existence of a living being which can be regarded as an object from which killing can be avoided, and there being no object from which killing is to be prevented, for whose injury or killing will a Śrāvaka (a layman devotee of the Jinésvaras) take a vow of abstinence from Hîṁsâ (killing)? All the living beings move about in the Saṁsāra (Universe). All sthāvara living beings, after death, become trasa beings, and all trasa living beings, after death, will become sthāvara living beings. Now, if all trasa living beings be converted into sthāvara living beings, how can a Śrāvaka manage to fulfil his vow of abstinence from killing trasa living beings? Because all the trasa beings from whose killing he had taken a vow to abstain, have been converted into sthâvara living beings.

Indrabhūti Gautama:-Long-lived Udaka! It never happens that all the sthāvara living beings are converted into trasa beings, or that all trasa living beings are transformed into sthāvara beings Taking your view-point into consideration only for a moment, there is no impediment in the Śrāvak's vow of abstaining from killing of trasa living beings because by the killing of sthāvara living beings there is no breach of his vow of abstaining from killing trasa living beings, and he carefully avoids killing of trase living beings to a great extent Ārya Udaka! Is your assertion that there is no vow suitable for a Śrāvaka which can enable him to abstain from injuring or killing any type of various forms of living beings, for a person who is desirous of avoiding the injuring or killing of the trasa kind of living beings, justifiable? O Long-lived! It is not appropriate that you should create a different doctrine in the teachings of the Siddhāntas.

At this time, some other learned and more experienced Sādhus of Tīrthaṅkara Bhagavāna Śrî Pārśva Nātha came there and addressing Śramaṇa Udaka, Gaṇadhara Mahārāja Indrabhûti Gautama said.—Ārya Udaka! You can consult your learned Sādhus and know their opinion in this matter. O Long-lived Sramaṇas (ascetics)! There are some persons in this Saṃsāra

(world) who have taken a vow that they will not kill any mendicant recluse as long as they live. Now if an ascetic, after leading an ascetic life for four, five, or more years, leaves off his ascetic life and becomes a householder, then if a householder with a vow of not killing a Sâdhu, were to kill that man, will there be a violation of his vow of abstaining from killing a Sādhu ?

Sthavira: No, There will be no violation of his vow.

Indrabhûti Gautama:--Long-lived Sādhus ! Similarly, a house holder with a vow of abstaining from the killing of trasa (moving) living beings, does not create a violation of his vow, when he has been killing sthāvara kāya (immovable) living beings. O Fortunate Ascetics ! If a house-holder or his son renounces the world after hearing a religious sermon and adopts ascetic life taking a vow of abstaining all sinful acts, then, in that case, can he not be called one who has abstained from all sinful acts at that time ?

Sthavira :--Yes At that time, he can certainly be called as one who has abstained from all sinful acts.

Indrabhūti Gautama--If the same ascetic became a householder after leading ascetic life for four, five, or more years, can, he be designated as one absolutely abstaining from all sinful acts ?

Sthavira:--No Being a house-holder, he cannot be called an ascetic abstaining from all sinful acts.

Indrabhūti Gautama.--He is the same living being who abstained from all sinful acts before, but becoming a householder, he is no longer a saṁyamî (self-controlled). He is a saṁyata (unrestrained) In the same manner, a living being which has been produced as a sthāvara kāya living being from its previous trasa-kāya existence, is a sthāvara being, and not a trasa living being. O Long-lived Śramaṇas ! If a Parivrājaka (a wandering

mendicant ascetic) or a Parivrājikā (a female Parivrâjaka) enters an Order of Jaina Sādhus and carefully observes all the religious rites of ascetic life prescribed in the Jaina Siddhântas, will the Jaina Sâdhus take food and drink-materials with him?

Sthavira:—Yes. There is not the least objection in taking food and drink-materials with him.

Indrabhūti Gautama:--Long-lived Śramaṇas! Now, if the Parivrājaka who had taken Bhāgavatī Dīksā, becomes a house-holder will you take food and drink-materials with him?

Sthavira:--No such dealings can be at all effected with him.

Indrabhūti Gautama.--O Long-lived Śramaṇas! He is the same person with whom you were taking food and drink-materials before, but you cannot do it because at, that time he was a Jaina Sādhu and now he is a house-holder. Similarly, a sthâvara-kâya living being produced from a trasa living being is not the subject of vow for a person who has taken a vow of abstenence from killing trasa living beings.

By means of the above-mentioned examples, Gaṇadhara Mahārāja Indrabhūti Gautama removed the wrong idea of Śramaṇa Udaka, that--"I take a vow not to injure any trasa (moving) living being except with the object of putting on fetters on any house-holder or on a robber, or of removing such fetters from them, in execution of orders of a king or any officer appointed by him.

Now, refuting an assertion of Śramaṇa Udaka that-'When all trasa living beings are produced as sthāvara living beings, the vow of a person taking a vow of abstaining from killing trasa living beings, will become meaning-less'-Gaṇadhara Mahārâja Indrabhūti Gautama said-Of what sort of death must be the death of a house-holder who carefully observes the Partial Vows of a House-holder, and who, at the end of his life, dies very calmly after taking the vow of remaining without food and drink

till death or of a house-holder who does not observe any vow or religious rites throughout his life, but who dies very calmy after taking a vow of remaining without food and drink till death ?

Sthavira-Such deaths are praise-worthy.

Indrabhūti Gautama :-Persons dying with such a death are born as trasa (moving) living beings and such trasa living beings become the subject-matter of a house-holder's vow of abstinence from killing of trasa living beings A large majority of people in this world, are very avaracious, engaged in undertakings involving the destruction of thousands of living beings, and much inclined towards hoarding of wealth and belongings, and they, being devoid of a leaning towards righteous conduct, are invariably born in existences of life full of miseries and torments owing to their evil Karmans of previous lives. Intellingent Sādhus who always keep themselves aloof from such sinful undertakings, and house-holders who try to carefully avoid sinful acts, are born after death, as celestial beings or as happy human beings Tāpasas (hermits) such as Āraṇyakas (hermits living in forests) Āvasathikas (hermits living near cities and towns), Grāma-niyantrikas (hermits confined to villages) and Tâpasas of other kinds are born as Asūras (demi-gods) after death, and after remaining as asūras (demi-gods) for their individual period of time, they are again born as deaf or dumb-mutes during their next existence as human beings. Also living beings with very long periods of age-limit, living beings with an age-limit of a middling nature, and living beings with a very small period of age-limit, are all born as trasa living beings after death Living beings of the above-named trasa varieties are trasa living beings during their present existence and after death they will again be born as trasa living beings. All such trasa living beings are fit to be the subject-matter for a house-holder's vow of abstinence from killing trasa living beings.

Some house-holders are not able to observe all the Partial

Vows of a House-holder, but they take a vow named "Déśāvakāsika vrata" (a vow of limiting one's movements within a certain distance in different directions). They take a vow to confine their movements within a certain limitation, beyond which they cannot go. A house-holder with a vow of abstaining from killing trasa living beings, does not kill any variety of living beings existing outside his limited area because he does not go beyond it. But within his limited area, he will avoid the killing of trasa living beings which are already there or of trasa living beings which are being produced as trasa living beings after their death from trasa kāya bodies or which are being produced as trasa living beings after their death from sthāvara kāya bodies, and he does not needlessly kill sthāvara kāya living beings. Such are his own view-points. O Worthy Sâdhus! It never happens that all the trasa living beings are produced as Sthâvara-kâya beings or that all sthāvara-kāya living beings are produced as trasa living beings. Such being the conditions of existence in this Saṁsāra is it, any way, fair to say that-There is no condition of existence in this world which can become a subject-matter for a house-holder having a vow of abstinence from killing trasa living beings? Besides, are you justified in creating a uumber of conflicting ideas in Jaina Siddhāntas by inventing such talks? O Long-lived Udaka! He, who even lovingly slanders a well-restrained Sādhu or a virtuous individual, creates an impediment in the future welfare of his Soul, although he may be endowed with Jñāna (Right knowledge), Darśana (Right Belief) and Câritra (Right Conduct). On the contray, that virtuous person who does not slander a well-restrained Sādhu or a virtuous house-holder, and who keeps an affectionate eye towards them, easily acquires Jnāna (Right Knowledge) Dars'ana (Right Belife) and Cāritra (Right Conduct), and increases the welfare of his Soul for the next life.

Śramaṇa Udaka, now began to go away after hearing the detailed and highly interesting explanation of Indrabhūti Gautama,

but Gaṇadhara Mahārāja Indrabhūti Gautama advised him, saying Long-lived Udaka ! The individual, who hears an auspicious religious truth from some learned Saint, and who acquires any blessed gains by his keen intellect, always respectfully adores with great affection, the benevolent Saint who preached him.

Śramaṇa Udaka--O Long-lived Gautama ! I was ignorant about these sayings. Hence I had no faith in such matters. I have now heard these sayings and have clearly understood them. I have now full faith in these matters.

Indrabhūtî Gautama.--Long-lived Udaka ! You must have a liking and firm faith in these subjects.

Śramaṇa Udaka now showed his willingness to accept the Religion with Five Great Vows of Śramaṇa Bhagavāna Mahāvîra. With the approval of Gaṇadhara Mahārāja Indrabhūtî Gautama-both of them went to the orshipful Lord.

Having respectfully bowed down at the feet of Śramaṇa Bhagavāna Mahāvira and having gone three times round the Worshipful Lord, by way of a pradaksiṇā with due ceremony, Śramaṇa Udaka said:-Bhagavan ! I am desirous of accepting, your Religion with Five Great Vows-

Śramaṇa Bhagavāna Mahâvrîa:-O Beloved of the gods ! Do as you like most. Do not delay. Do not be careless in this matter.

Śramaṇa Udaka accepted the Riligion with Five Great Vows preached by Śramaṇa Bhagavāna Mahāvîra and entered the Order of Ascetics of the Worshipful Lord.

During this year, Jālī Muni, Mayālî Munî and a number of other excellent Sâdhus, died calmly on Vipula Girî, after remaining in religious meditation with a vow of abstaining from food and drink-materials for a number of days.

Śramaṇa Bhagavāna Mahāvîra lived at Nâlandā during the rainy season of the Thirty-fourth Year of his Ascetic Life.

Thirty-fifth Year of Ascetic Life (B. C. 534-533).

1. Sudarśana Śéṭha 2. Ānanda Śrāvaka.

1

Sudarśana Śéṭha

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra left Nālandā. Preaching the religion of the Jinéśvaras, at various towns and villages, Śramaṇa Bhagavāna Mahāvîra came to Vāṇijya-grāma.

Vāṇijya-grāma, at that time, was a very flourishing town on the bank of river Gaṇḍakî. There were numerous merchantile firms and godowns of various merchants there. There were many Jaina wealthy merchants. Sudarśana Śèṭha was one of them.

The news of the arrival of Śramaṇa Bhagavāna Mahāvîra at Dyutipalâsa Caitya, rapidly spread in Vâṇijya-grāma. Large crowds of people went. Thousands assembled there for darśana and religious sermon. After hearing the preaching, the townspeople went home.

When the assembly dispersed, Suderśana Srèṣṭhî asked a number of questions to Śramaṇa Bhagavāna Mahāvīra for explanation about Kāla (time) viz. (1) How many varieties of Kāla are there ? 2 What are the kinds of Pramāṇa-Kāla ? 3. What is the nature of (a) Pramâna-Kāla (b) Yathâ-Yuṣka-nirvritti Kâla. (c) Maraṇa-Kāla and (d) Addhā-Kāla ? (4) Where is the necessity of Palyopama, as well as, Sāgaropama Kâla ? 5. Is there an end to Palyopama-Kâla and Sāgaropama-Kāla ? etc. Śramaṇa Bhagavāna Mahāvîra gave detailed explanations of these questions.

Śramaṇa Bhagavâna Mahāvīra, then giving an account of the previous life, of Sudarśana Śéṭha said:-Sudarśana ! During your last but the previous bhava (worldly existence), your soul was a royal prince named Mahābala. Mahābala renounced householder's life, and he took Bhagavatî Dīkṣā. After having led ascetic life for a long time, at the end of his life, he was born

as a god in Brahma Déva-loka with an age-limit of ten (10). Sāgaro pams. After the completion of his life as a god in Brahma Dèva-loka, Mahābala has been born as you Sudarśana Śéṭha during this life. You are now carefully listening to noble truths from religious preceptors, and you have perfect faith in them simply because you led ascetic life in your last but one bhava.

Immediately on hearing the account of his previous life from the mouth of Śramaṇa Bhagavāna Mahāvīra himself, Sudarśana Śèṭha had Jāti-smaraṇa-Jnāna (a variety of knowledge, in which the person has a remembrance of the events of his previous life). Now he clearly saw the accounts of his previous life.

On actually seeing the events of his previous life, the eyes of Sudarśana Śéṭha became filled tears of delight, and his renunciation towards worldly pleasures, increased greatly Bowing down at the feet of Śramaṇa Bhagavâna Mahāvîra, and with his heart full of joy, Sudarśana Śèṭha said:-Bhagavan ! You are quite right What you have said is perfectly true

In the same Samavasaraṇa at Dyutipalāsa, Sudarśaṇa Śéṭha took Bhāgavati Dîksā at the blessed hands of Śramaṇa Bhagavāna Mahāvìra.

Aṇagāra Sudarśana studied the fourteen Pûrvas of the Jaina Siddhāntas, and having carefully led ascetic life for twelve years, he attained Moksa Pada (State of Final Emancipation).

2.

Ānanda Śrāvaka

Gaṇadhara Mahârāja Indrabhūti Gautama, with the permission of Śramaṇa Bhagavāna Mahāvīra, had gone for alms-taking from Vāṇijya-grama, and when he was returning to Dyntipalāsa with the necessary food-materials, he heard the following public rumour, near Kollāga Sanniveśa on his way back.-O Beloved of the gods ! Now-a-days, Ānanda Śrāvaka-a devotee of Śramaṇa

Bhagavāna Mahāvîra,-has taken a vow of religious meditation and remaining without food and drink, and he has been lying on a bedding of Darbha-grass at Kollāga Sannivéśa.

On hearing the public rumour, Gaṅadhara Mahārâja Indrabhūti Gautama thought :-Ānanda Śrāvaka has taken Anasana Vrata, and he is in the last stage of his life. Let me, therefore, go and see him.' With this idea in his mind, Gaṇadhara Mahārāja Indrabhūti Gautama went to Ānand's Pauṣadha-śāla at Kollāga Sanniveśa. On seeing Indrabhūti Gautama approaching him, Ānanda Śrāvaka gave him due respects and said :-Bhagavan ! My body has become greatly enfeebled by penance. You would be good enough to come a little near, so that I may be able to pay my hearty respects by bowing down at your blessed feet.

Indrabhûti Gautama, then, went nearer and Ānanda Śrāvaka did the respectful salutation.

After formal talk, Ānanda Śrāvaka asked Gaṇadhara Mahārāja Indrabhûti Gautama :-Bhagavan ! Can a house-holder Śrāvaka, doing all his duties as a house-holder, have Avadhi Jnāna (Visual Knowledge) ?

Indrabhûti Gautama :-Yes. Ānanda ! A Śrāvaka house-holder can have Avadhi Jnāna (Visual Knowledge) although he may be doing the duties of a house-holder.

Ānanda Śrāvaka :-Bhagavan ! Even though I am doing all the duties of a house-holder, I have acquired Avadhi Jñāna (Visual Knowledge), through whose medium I am able to see and know all Rûpipadārthas (objects having a form) existing as far as five hundred yojanas in the East in Lavaṇa Samudra, as far as five hundred yojanas in the South in Lavana Samndra, and as far as five hundred yojanas in the West in Lavana Samudra. I can see the Kṣudra Himavat Varsadhara in the North; Above I can see the Saudharma Déva-loka, and below, I can see and know all the Rūpî padārthas in the Hellish Region known as Lolaccua.

Indrabhûti Gautama--Ānanda ! A Śrāvaka house-holder can certainly have Avadhi Jnāna but he cannot have such far-reaching Avadhi Jñāna as you have been telling me. O worthy man ! You should make atonement for giving out doubtful utterances.

Ānanda Śrāvaka :-Bhagavan ! Is there an ordinance of atonement in Jaina Siddhāntas, for clearly declaring truths ?

Indrabhûti Gautama :-No Ānanda ! Such is not the case.

Ānanda Śrāvaka .-Therefore, O Bhagavan ! You should do the atonement. Because, by rejecting my assertion, you are giving rise to a false theory.'

Gaṇadhara Mahārāja Indrabhuûti Gautama had grave doubts in his mind on hearing the talk of Ānanda Śrāvaka. As soon as he went to Śramaṇa Bhagavāna Mahāvīra at Dyutipalāsa, he showed the food-materials to the Worshipful Lord, and having done the necessary religious rites, he asked Śramaṇa Bhagavāna Mahāvîra regarding Ānanda Śrāvak's Avadhi Jñāna, saying :-Bhagavan ! In this matter, should Ānanda Śrāvaka do the atonement or I ?

Bhagavāna :-Gautama ! In this matter, you should do atonement and you should ask Ānanda Śrāvak's pardon

Immediately on receiving the permission from Śramaṇa Bhagavāna Mahāvîra, the highly obedient Gaṇadhara Mahārāja Indrabhûti Gautama went to Ānanda Śrāvaka and having repented for his error, he asked pardon from Ānanda Śrāvaka.

Śramaṇa Bhagavāna Mahāvīra lived at Vaiśālî during the rainy season of the Thirty-fifth year of his Ascetic Life.

CHAPTER VIII

Thirty-sixth year of Ascetic Life (B. C. 533-532)

1. Bhāgavatî Dîkṣâ of Kirâta Rāja of Kotivarṣa Nagara at Sākétapura.

Soon after the close of the rainy season, Śramaṇa Bhagavāna Mahâvîra left Vaiśâlı, and went in the direction of Kośala-déśa moving about to variou towns and villages and preaching the Religion of the Jineśvaras, the Worshipful Lord reached Sākéta-pura Nagara.

1.

1. Bhāgavatî Dîksā of Kirāta Rāja.

Sākétapura Nagara was at that time a very prosperous town of Kośala-désa. Jina-déva Śrāvaka an inhabitant of Śākata-pura-went on a pilgrimage one day, and he reached Koṭivarṣa Nagara

Koṭivarṣa was a town inhabited by mlécchas (un-civilzed persons). Kirāta Rāja was the king of Koṭivarsa Nagara. Jina-déva Sārthavāha gave presents, to Kirāta Rāja, of such costly garments and valuable diamonds, and precious gems as cannot be available from the treasures of other kings.

On seeing these precious articles, Kirāta Rāja said-O ! How excellent are the gems ? Well, where are such excellent gems produced ?

Jina-déva :-Such and more precious gems are produced in our country.

Kirâta Rāja :—I am willing to come to your country, and

am desirous of seeing the precious gems, But I am afraid of your king.

Jina-déva-I see no reason why you should be afraid of our king. If you so desire, I shall have his permission. Jina-déva Śrāvaka inquired by post, and got the permission from his king. In reply, king Śatrunjaya of Śākétapura wrote to Jina-déva Śrāvaka, that he had not the least objection if Kirāta Râja came to Sākétapura With the permission of Sākéta-rāja, Kirāta Rāja accompanied by Jine-déva Śrâvaka, went to Sākétapura Nagara, and remained as a guest of Jina-dèva.

At this time, Śramaṇa Bhagavāna Mahāvîra came in the Udyāna of Sâkétapura Nagara. The news of his arrival there, spread rapidly. King Śatrunjaya of Sākéta-pura Nagara, accompanied by a large retinue and family-members went for darśana with great pomp. Large crowds of people with their family-members went to the Samavasaraṇa.

On seeing the commotion among the towns-people, Kirāta Rāja inquired of Jina-deva Śrāvaka, saying-O Śārthavāha ! Where are all these people going ?

Jina-déva :-O King ! A great distributor of precious gems has come here. He is the owner of the most excellent gems in the world.

Kirâta Rāja-Friend ! It is very good. Let me go and see the highly precious gems' So saying, Kirāta Rāja accomipanied by Jina-déva Śrâvaka, went to the Samavasaraṇa of Śramaṇa Bhagavāna Mahāvîra Kirāta Râja was wonder-struck on seeing the divine luster and excellent pomp of the godden Samavasaraṇa and other paraphernalia of Śramaṇa Bhagavāna Mahāvîra.

Kirāta Râja asked some questions about the varieties of precious gems and their prices, to Śramaṇa Bhagavâna Mahāvîra. In reply, the Worshipful Lord said:-O Beloved of the gods ! Ratnas (precious gems) are of two kinds viz. 1. Bhāva Ratnas

and 2. Dravya Ratnas. Bhâva Ratnas are of three varieties. i-e. 1. Darśana Ratna. 2. Jnāna Ratna, and 3. Cāritra Ratna.

While giving a detailed description of the three varieties of Bhāva Ratnas, Śramaṇa Bhagavāna Mahāvîra, said that they possess such miraculous powers that they not only spread the fame of the possessor of these virtuous qualities in all directions, but they easily remove all the calamities pertaining to this Saṁsāra or to the next world. Bhāva Ratnas bestow an affluent existence and Eternal Happiness during future lives.

Dravya-Ratnas, however valuable they may be with regard to their price-value, have a limited importance. They afford mixed pleasure to the possessor of the gems during the present bhava (worldly existence) only.

Kirāta Rāja was greatly pleased on hearing the explanation about precious gems from Śramaṇa Bhagavāna Mahāvīra. With his hands folded in the form of an anjali in front of his forehead, Kirāta Rāja said:-Bhagavan ! Please give me Bhāva ratnas. Śramaṇa Bhagavāna Mahāvīra gave him Rajoharaṇa and other paraphernalia of ascetic life, and Kirāta Rāja very gladly took Bhāgavatī Dîkṣā at the pious hands of Śramaṇa Bhagavāna Mahāvīra, and he joined the Order of Sādhus of the Worshipful Lord.

From Sākéta-pura Nagara, Śramaṇa Bhagavāna Mahāvîra went in the direction of Pāncāla-déśa. He lived at Kāmpilya Nagara for some time. From Kāmpilya Nagara, he went in the direction of Suraséna. Going to Mathurā, Saurya-pura, Nandīpura, and other neighbouring towns and villages, Śramaṇa Bhagavāna Mahāvīra, returned back towards Vidéha-déśa and arrived at Mithilā.

Śramaṇa Bhagavāna Mahāvīra lived at Mithilā Nagarī during the rainy season of the Thirty-sixth Year of his Ascetic Life.

Thirty-seventh Year of Ascetic Life (B. C. 532-531).

After the close of the rainy season, Śramaṇa Bhagavāna

Mahāvira left Mithilā Nagari, and went in the direction of Magadha-déśa. Preaching the Religion of the Jinésvaras at various towns and villages on the way, Śramaṇa Bhagavāna Mahāvīra came to Rājagriha Nagara, and had his lodgings at Guṇa Sila Caitya outside the town

There were numerous followers of Other Faiths living near Guṇa Śila Caitya

One day, as soon as the assembley had dispersed, a num-

---

*तेणं कालेणं २ रायगिहे नगरे वन्नओ, गुणसिलए चेइए वन्नओ, जाव पुढविसिलावट्टओ, तस्स णं गुणसिलस्स चेइयस्स अदूरसामंते बरवे अन्नउत्थिया परिवसंति, तेणं कालेणं २ समणे भगवं महावीरे आदिगरे जाव समोसढे जाव परिसा पडिगया, तेणं कालेणं २ समणस्स भगवओ महावीरस्स बहवे अंतेवासी थेरा भगवंतो जातिसंपन्ना कुलसंपन्ना जहा बितियसए जाव जीवियसामरणभयविप्पमुक्का समणस्स भगवओ महावीरस्स अदूरसामंते उड्ढंजाणू अहोसिरा झाणकोट्ठोवगया संजमेणं तवसा अप्पाणं भावेमाणा जाव विहरंति, तए णं ते अन्नउत्थिया जेणेव थेरा भगवंतो तेणेव उवागच्छति २ त्ता ते थेरे भगवंते एवं वयासी–तुब्भे णं अज्जो! तिविहं तिविहेणं अस्संजय अविरय अप्पडिहय जहा सत्तमसए बितिए उद्देसए जाव एगंतबाले यावि भवह, तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी–केण कारणेणं अज्जो! अम्हे तिविहं तिविहेणं अस्संजय अविरय जाव एगंतबाला यावि भवामो? तए णं ते अन्नउत्थिया ते थेरे भगवंते एवं वयासी–तुब्भे णं अज्जो! अदिन्नं गेण्हह अदिन्नं भुंजह अदिन्नं सातिज्जह तए णं ते तुब्भे अदिन्नं गेण्हमाणा अदिन्नं भुंजमाणा अदिन्नं सातिज्जमाणा तिविहं तिविहेणं अस्संजय अविरय जाव एगंतबाला यावि भवह, तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी–केण कारणेणं अज्जो! अम्हे अदिन्नं गेण्हामो अदिन्नं भुंजामो आदिन्नं सातिज्जामो! जए णं अम्हं अदिन्नं गेण्हमाणा जाव अदिन्नं सातिज्जमाणा तिविहं तिविहेणं

ber of followers of Other Faiths, came to the sthaviras (learned experienced Sādhus) who were sitting around Śramaṇa Bhagavāna Mahāvīra in the Samavasaraṇa, and told them:-O Worthy Sādhūs! You are a-saṁyata (un-restrained) and ékānta bāla (absolutely ignorant) tiviham (in past, present, and future) tivihéṇam (by mind, speech, and body)

On hearing this imputation of the followers of Other Faiths, the sthaviras said:-O Worthy Persons! How can we be a-saṁyata (un-restrained) a-virata (vow-less), and bāla (ignorant)?

अस्संजय जाव एगंतवाला यावि भवामो ? तए णं ते अन्नउत्थिया ते थे भगवंते एवं वयासी–तुम्हा णं अज्जो ! दिज्जमाणे अदिन्ने पडिग्गहेज्ज-माणे अप्पडिग्गहिए निस्सरिज्जमाणे अणिसट्ठे, तुब्भे णं अज्जो ! दिज्जमाणं पडिग्गहगं असंपत्त एत्थ णं अंतरा केइ अहरिज्जा, गाहावइस्स णं तं भंते! नो खलु तं तुब्भं, तए णं तुज्झे अदिन्नं गेण्हह जाव अदिन्नं सातिज्जह, तए णं तुज्झे अदिन्नं गेण्हमाणा जाव एगंतबाला यावि भवई, तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी–नो खलु अज्जो ! अम्हे अदिन्नं गिण्हामो अदिन्नं भुंजामो अदिन्नं सातिज्जामो अम्हे णं अज्जो ! दिन्नं गेण्हामो दिन्नं भुंजामो दिन्नं सातिज्जामो, तए णं अम्हे दिन्नं गेण्हमाणा दिन्नं भुंजमाणा दिन्नं सातिज्जमाणा तिविहेणं संजयविरयपडिहय जहा सत्तमसए जाव एगंतपंडिया यावि भवामो, तए णं ते अन्नउत्थिया ते थेरे भगवंते एवं वयासी–केण कारेणेणं अज्जो ! तुम्हे दिन्नं गेण्हह जाव दिन्नं सातिज्जह, जए णं तुज्झे दिन्नं गेण्हमाणा जाव एगंतपंडिया यावि भवइ ! तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी–अम्हे णं अज्जो ! दिज्जमाणे दिन्ने पडिग्गहेज्जमाणे पडिग्गहिए निसिरिज्जमाणे निसट्ठे जेणं अम्हे णं अज्जो ! दिज्जमाणं पडिग्गहगं असंपत्तं एत्थ णं अंतरा केइ अवहरेज्जा अम्हाणं तं णो खलु तं गाहावइस्स, जए णं अम्हे दिन्नं गेण्हामो दिन्नं भुंजामो दिन्नं सातिज्जामो, तए णं अम्हे दिन्नं गेण्हमाणा जाव दिन्नं साति-

Other Faiths:-O Worthy Ascetics ! You take a-datta (that which is not given); you eat that which is not given), and you taste that whieh is not given Therefore you are a-saṁyata (un-restrained) a-virata (vow-less) and bāla (ignorant).

Sthavira:-How do we take that which is not given, and eat that which is not given and taste that which is not given ?

Other Faiths.-O Worthy Ascetics ! According to your doctrine, that which is being given, is one that is not given, that which is being received, is not received and that which is being removed is not set free. Because, according to your doctrine, if any one were to take away the article that is being given,

---

ज्जमाणा तिविहं तिविहेणं सजय जाव एगंतपंडिया यावि भवामो, तुज्झे णं अज्जो ! अप्पणा चेव तिविहं तिविहेणं अस्संजय जाव एगंतबाला यावि भवइ, तए णं ते अन्नउत्थिया ते थेरे भगवंते एवं वयासी-केण कारणेणं अज्जो ! अम्हे तिविहं जाव एगंतबाला यावि भवामो ? तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी-तुज्झे णं अज्जो ! अदिन्नं गेण्हइ ३. तए णं तु अज्जो तुब्भे अदिन्नं गे० जाव एगंत३।० तए णं ते अन्नउत्थिया ते थेरे भगवंतें एवं वयासी-केण कारणेणं अज्जो ? अम्हे अदिन्नं गेण्हामो जाव एगंतबा० ? तए णं ते थेरे भगवंतें ते अन्नउत्थिए एवं वयासी-तुज्झे णं अज्जो ! दिज्जमाणे अदिन्ने णं तं चेव जाव गाहाव इस्स णं णो खलु तं तुज्झे, तए णं तुज्झे अदिन्नं गेण्हह तं चेव जाव एगंतबाला यावि भवह तए णं ते अन्नउ० ते थेरे भ० एवं० व०-तुज्झे णं अज्जो ! तिविहं तिविहेणं अस्संजय जाव एगंतबा० भवह, तए णं ते थेरा भ० ते अन्नउत्थिए एवं वयासी केण कारणेणं अम्हे तिविहेणं जाव एगंतबाला भवामो ? तएणं ते अन्नउत्थिया ते थेरे भगवंते एवं वयासी-तुज्झे णं अज्जो ! रीयं रीयमाणा पुढविं पेच्चेह अभिहणह वत्तेह लेसेह संघाएह संघट्टेह परितावेह किलामेह उद्दवेह तएणं तुज्झे पुढविं

during the interval existing between the setting free of the object from the hands of the donor and before its reception into your alms-bowl, the article so taken away, is believed to belong to the house-holder. It is not yours. It can, therefore, be readily asserted that what falls into your alms-bowl is a-datta (not given by the donor). Because the article which was not yours at the time of giving it cannot be yours and it, cannot be yours afterwards. But it is a proved fact that you take, eat, and taste an article that was not given to you by its donor, and, therefore you are a-saṁyata (un-restrained) a-virata (vow-less) and bāla (ignorant).

Sthaviras:- O Worthy men! We do not take anything that is not given, we do not eat, and taste an article that is not given. We take and taste what is given by the donor. We always take, eat etc in this way. Therefore, we are samyata (well-restrained), virata (with a vow) and paṇḍita (wise).

Other Faiths;--O Worthy Sādhus! Explain to us how you can be proved to be taking, eating etc, only what is given by the donor.

पेच्चेमाणा जाव उवद्दवेमाणा तिविहं तिविहेणं असंजयअविरय जाव एगंतबाला यावि भवइ, तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी–नो खलु अज्जो ! अम्हे रीयं रीयमाणा पुढविं पेच्चेमो अभिहणामो जाव उवद्दवेमो अम्हे णं अज्जो ! रीयं रीयमाणा कायं वा जोयं वा पडुच्च देसं देसेणं वयामो पएसं पवेसेणं वयामो ते णं अम्हे देसं देसेणं वयमाणा नो पुढविं पेच्चेमो अभिहणामो जाव उवद्दवेमो तए णं अम्हे पुढविं अपेच्चेमाणा जाव अणुवद्दवेमाणा तिविहं तिविहेणं संजय जाव एगंतपंडिया यावि भवामो, तुज्झे णं अज्जो ! अप्पणा चेव तिविहं तिविहेणं अस्संजय जाव बाला यावि भवइ, तए णं ते अन्नउत्थिया थेरे भगवंते एवं वयासी–केण कारणेणं अज्जो ! अम्हे तिविहं तिविहेणं जाव एगंतबाला यावि भवामो ? तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी–तुज्झे णं अज्जो ! रीयं रीयमाणा

Sthaviras :-O Worthy Men ! According to our doctrine what is being given, is given, what is being received is received, and what is being removed, is set free. If any one takes away any article after it leaves the hands of the donor, the article lost is ours, and not the house-holder's We cannot, therefore; be proved to be taking, etc. anything that is not given by the donor, by any line of argumentation. But, O Worthy Men ! You can be proved to be a-saṃyata (un-restrained), a-virata (vow-less), and bāla (ignorant) trividha (in past, present, and future) and trividhéna (by mind, speech, and body).

Other Faiths :—Why ? How are we called a-samyata (un-restrained), a-virata (vow-less), and bāla (ignorant) ?

Sthaviras :-Simply because you take what is not given by the donor

Other Faiths :-On what proof do you say that we are a-datta grāhi (one who takes an article not given by its donor) ?

Sthaviras :-O Worthy Men ! According to your doctrine, what is being given is a-datta (not given), what is being received, is not received, and what is being removed, is not set free.

पुढवि पे० जाव उद्दवेंह, तए णं तुज्झे पुढविं पेच्चेमाणा जाव उवद्दवेमाणा तिविहं तिविहेणं जाव एगंतबाला यावि भवह, तए णं ते अन्नउत्थिया ते थेरे भगवंते एवं वयासी–तुज्झे णं अज्जो ! गममाणे अगते वीतिकमिज्जमाणे अवीतिक्कंते रायगिहं नगरं संपाविउकामे असंपत्ते, तए णं ते थेरा भगवंतो ते अन्नउत्थिए एवं वयासी–नो खलु अज्जो! अम्हं गममाणे अगए वीतिकमिज्जमाणे वीतिकंते रायगिहं नगरं जाव असंपत्ते अम्हाणं अज्जो ! गममाणे गए वीतिक्कमिज्जमाणे वीतिक्कंते रायगिहं नगरं संपाविउकामे संपत्ते तुज्झे णं अप्पणा चेव गममाणे अगए वीतिकमिज्जमाणे अवीतिकंते रायगिहं नगरं जाव असंपत्तं, तए णं ते थेरा भगवंतो अन्नउत्थिए एवं पडिहणेन्ति पडिहणित्ता गइप्पवायं नाम अज्झयणं पन्नवंइसु ॥ (सूत्रं ३३७) ॥

॥ भगवती सूत्र–शतक ८–उद्देशः ७ ॥

॥ पृ. ३७८–३८० ॥

Therefore, you take what is not given. You are therefore, a-saṃyata (un-restrained), a-virata (vow-less), and bāla (ignorant).

Other Faiths :—O Worthy Sâdhus ! You are a-saṃyata (un-restrained), a-vīrata (vow-less) and bāla (ignorant).

Sthaviras ;-How ? Why are we said to be a-saṁyata (un-restrained), a-virata (vowless), and bāla (ignorant) ?

Other Faiths :- O Worthy Sādhus ! While walking, you attack prithivikāya (earth-bodied) living beings--You strike them, you rub them, you mix them with other substances, you collect them together and them tear then asunder, you injure them and you destroy these living beings. By attacking and doing other destructive acts, you prove yourself to be a-samyata (un-restrained), a–virata (vow-less), and bāla (ignorant).

Sthaviras :-O Worthy Men ! While walking, we do not attack Prithivī Kāya (earth-bodied) living beings, and we do not injure them. When we walk on the ground either with the object of providing for the necessaries of life to body i-e getting alms of food and drink-materials, going out for voiding urine, foeces etc or with the object of rendering service to diseased and disabled Sādhus, or when we walk on the ground while going to various localities, and villages and towns, we walk very carefully with gentle foot-steps so as to avoid killing small animals creeping on the ground We thereby do not attack the ground, and we do not kill prithivıkāya (earth–bodied) living beings. But O Worthy Men ! You attack and destroy prithivi kāya (earth-bodied) living beings, and there - fore, you are a-saṁyata (un-restrained), a-virata (vow-less), and bâla (ignorant).

Other Faiths :- O Worthy Sādhus ! According to your doctrine, what is in the process of going is not gone, what is being overstepped is not overstepped, and one desirous of reaching Rājagrīha, has not reached it.

Sthaviras:–O Worthy Men ! Such is not our doctrine. According to our doctrine, that which is in the process of going is

gone, that which is being overstepped is overstepped, and that which is being acquired is acquired.

The Sthavira Bhagavānas having thus refuted the arguments of the followers of Other Faiths, composed the Adhyayana named Gati-Pravāda.

2.

Dialogue with Kālodâyi.

Having respectfully bowed down at the feet of Śramaṇa Bhagavāna Mahâvira, Anagāra Kâlodāyi asked the Venerable Lord, saying :-Bhagavan! Is it true that a living being himself does sinful acts resulting in Evil Karmans ?

Bhagavâna:-Yes, Kālodāyin! It is true that the living being does sinful acts resulting in Evil Karmans.

* Kālodāyî:-Bhagavan! How does a living being do sinful acts resulting in Evil Karmans ?

---

*तए णं समणे भगव महावीरे अन्नया कयाइ रायगिहाओ गुणसिलए (या) चेइए (या) पडिनिक्खमति वहिया जणवयविहारं विहरइ, तेणं कालेणं तेणं समयेणं रायगिहे नामं नगरे गुणसिले णामं चेइए होत्था, तए णं समणे भगवं महावीरे अन्नया कयाइ जाव समोसढे परिसा पडिगया, तए णं से कालोदाई अणगारे अन्नया कयाइ जेणेव समणे भगव महावीरे तेणेव उवागच्छइ २ समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी–अत्थि णं भंते ? जीवाणं पावा कम्मा पावफलविवागसंजुत्ता कज्जंति ? हंता अत्थि। कहण्णं भंते जीवाणं पावा कम्मा पावफलविवागसंजुत्ता कज्जंति ? कालादाई से जहानामए केइ पुरिसे मणुन्नं थालीपागसुद्धं अट्ठारसवंजणाउलं विससंमिस्सं भोयणं भूंजेज्जा तस्स णं भोयणस्स आवाए भद्दए भवति तओ पच्छा परिणममाणे परि० दुरूवत्ताए दुगंधताए जहा महासवए जाव भुज्जो २ परिणमति एवामेव कालोदाई! जीवाणं पाणा-

Bhagavāna:-Kālodāyin! Just as when anyone eats a delicious enticing savoury meal with eighteen varieties of dishes of vegetables and spices mixed with a poison, he likes the meal very much. Becoming greedy by its pleasant taste, he eats the meal with great delight, but it results in his destruction; it greatly injures his form, taste, smell, touch etc. In the same manner, O Kālodāyin! When a living being kills living, beings, tells lies, commits thefts, does sexual intercourse with females, and amasses wealth and property. Also, when he entertains anger, pride, deceit, greed, love, hatred, quarrel, slander, trickery, pleasure, displeasure, speaking ill of others, speaking falsely out of deceit, a thorn of wrong belief at heart etc, all these acts appear beneficial to him at first sight, but extremely painful miseries result from such sinful acts, and he alone, has to experience terrible agonies in future lives.

इवाए जाव मिच्छादंसणसल्ले तस्स णं आवाए भद्दए भवइ तओ पच्छा विपरिणममाणे २ दुरूवत्ताए जाव भुज्जो २ परिणमति, एवं खलु कालोदाई जीवाणं पावा कम्मा पावफलविवाग० जाव कज्जंति। अत्थिणं भंते! जीवाणं कल्लाणा कम्मा कल्लाणफलविवागसंजुत्ता कज्जंति? हंता अत्थि, कहन्नं भंते! जीवाणं कल्लाणा कम्मा जाव कज्जंति? कालोदाई। से जहानामए केइ पुरिसे मणुन्नं थालीपागसुद्धं अट्ठारसवंजणाकुलं ओसहमिस्सं भोयणं भुंजेज्जा, तस्स णं भोयणस्स आवाए नो भद्दए भवइ, तओ पच्छा परिणममाणे २ सुरूवत्ताए सुवन्नत्ताए जाव सुहत्ताए नो दुक्खत्ताए भुज्जो २ परिणमति एवामेव कालोदाई! जीवाणं पाणाइवायवेरमणे जाव परिग्गहवेरमणे कोहविवेगे जाव मिच्छादंसणसल्लविवेगे तस्स णं आवाए नो भद्दए भवइ तओ पच्छा परिणममाणे २ सुरूवत्ताए जाव नो दुक्खत्ताए भुज्जो २ परिणमइ, एवं खलु कालोदाई! जीवाणं कल्लाणा कम्मा जाव कज्जंति॥ (सूत्रं ३०६)॥

॥ भगवती सूत्रे-शतके ७ उद्देशः १० ॥

॥ पृ-३२४-३२५ ॥

Kālodāyī:-Bhagavan! Does a living being perform meritorious deeds bestowing him prosperous happiness in next life?

Bhagavāna:Yes, Kālodāyin! A liuing being performs meritorious deeds bestowing him prosperous happiness in next life.

Kālodāyī:-Bhagavan? How does a living being, acquire Auspicious Karmans?

Bhagavāna:-Kālodāyin? Just as any one eats a meal mixed with some medicinal substances and he does not relish the meal at the time of taking the unpleasant drugs with his meal but, just as the meal increases strength and beauty in the long run In the same way, abstinence from killing of living beings, telling false-hoods, thefts etc, and avoidance of anger, pride etc become very difficult at first. But the avoidance of sinful acts always leads to happness and prosperity. O Kālo-dāyin! People, thus, like to do sinful acts result in which misery and meritorious deeds which lead to happiness.

3.

Dialogue

Kālodāyī :-Bhagavan! There are two similar individuals..

दो भंते! पुरिसा सरसिया जाव सरिसभंडमत्तोवगरणा अन्नमन्नेणं सद्धिं अगणिकायं समारंभंति तत्थ णं एगे पुरिसे अगणिकायं उज्जालेति एगे पुरिसे अगणि निव्वावेति, एएसि णं भंते! दोण्हं पुरिसाणं कयरे २ पुरिसे महाकम्मतराए चेव महाकिरियतराए चेव महासवतराए चेव महावेयणतराए चेव कयरे वा पुरिसे अप्पकम्मतराए चेव जाव अप्पवेयणतराए चेव? जे से पुरिसे अगणिकायं उज्जालेइ जे वा से पुरिसे अगणिकायं निव्वावेति? कालोदाई! तत्थ णं जे से पुरिसे अगणिकायं उज्जालेइ से णं पुरिसे महाकम्मतराए चेव जाव महावेयणतराए चेव, तत्थ णं जे से पुरिसे अगणिकायं निव्वावेइ से णं पुरिसे अप्पकम्मतराए चेव जाव अप्पवेयणतराए चेव। से

Both are amply provided with vessels and other materials suitable for their purpose-Both handle Agni-kāya (fire-bodied) objects One kindles fire, while the other extinguishes it. Out of the two, who has more Evil Karmans ?

Bhagavāna :--Kālodāyin ! Out of the two persons, one who kindles fire is more sinful and he acquires a great mass of Evil Karmans. Because, one who kindles fire, does more injury to prithivî-kāya (earth bodied), ap-kāya, (water-bodied), vāyu-kāya (air-bodied), vanaspati-kāya (vegetable-bodied), and trasa-kāya (moving) living beings and less injury to agni-kāya (fire-bodied) living beings. While on the contrary he, who extinguishes fire, does more injury to agni-kāya (fire-bodied) but he does less injury to prithivî-kāya (earth-bodied), ap-kāya (water-bodied), vāyu kāya (air-bodied), vanaspatî kāya (vegetable-bodied), and trasa-kāya (moving beings). Therefore, he, who kindles fire does more injury, and he who extinguishes fire, does less injury.

केणट्ठेणं भंते ! एवं वुच्चइ-तत्थ णं जे से पुरिसे जाव अप्पवेयणतराए चेव ? कालोदाई ! तत्थ णं जे से पुरिसे अगणिकायं उज्जालेइ से णं पुरिसे वहुतरागं पुढविकायं समारंभति वहुतरागं आउकायं समारंभति अप्पतरायं तेउकायं समारंभति वहुतरागं वाउकायं समारंभति वहुतरागं वणस्सइकायं सपारंभति वहुतरागं तसकायं समारंभति, तत्थ णं जे से पुरिसे अगणिकायं निव्वावेति से णे पुरिसे अप्पतरागं पुढविकायं समारंभइ अप्पतरागं आउकायं समारंभइ वहुतरागं तेउकायं समारंभति अप्पतरागं वाउकायं समारंभइ अप्पतरागं वणस्सइकायं समारंभइ अप्पतरागं तसकायं समारंभति से तेणट्ठेणं कालोदाई ! जाव अप्पवेयणतराए चेव ॥ (सूत्रं ३०७) ॥

॥ भगवती सूत्र-शतक; उद्देशः १० ॥

॥ पृ. ३२६ ॥

4.

Dialogue.

* Kālodāyī:-Bhagavan! Is an a-cita pudgala (lifeless substance) clearly visible and shining? How does an a-cita pudgala (lifeless substance) throw out light

Bhagavāna:-Kālodāyin! An acita pudgala (life-less substance) throws out light when an enraged mendicant recluse possessing Tejoléśyā sets out his Téjoléśyā, some particles of his Tèjoléśyā fall near and some fall far off. All these a-cita (lifeless) particles of the Téjoléśyā become clearly visible; they throw out light, they burn and they illuminate substances. O Kālodāyin! An acita (lifeless) substance, thus, throws out light. Kalodāyī was greatly pleased by the explanations given by Śramaṇa Bhagavāna Māhāvīra.

Angāra Kālodāyī was usually observing fastings of two days, three days and of more days. At the end of his life, he remained in religious meditation without food and drink for a number of days, and he attained Mokṣa Pada (State of Final Emancipation).

During this year, Gaṇadhara Prabhāsa, remaining in religious

---

*अत्थि णं भंते! अचित्ता वि पोग्गला ओभासंति उज्जोवेंति तवेंति पभासेंति ? हंता अत्थि। कयरे णं भंते! अचित्ता वि पोग्गला ओभासंति जाव पभासेंति ? कालोदाई! कुद्धस्स अणगारस्स तेयलेस्सा निसट्ठा समाणी दूरं गंता दुरं निपतइ देसं गंता निपतइ जहिं जहिं च णं सा निपतइ तहिं तहिं च णं ते अचित्ता वि पोग्गला ओभासंति जाव पभासंति, तए णं कालोदाई ? ते अचित्ता वि पोग्गला ओभासंति जाव पभासंति, तए णं से कालोदाई अणगारे समणं भगवं महावीरं वंदति नमंसति २ बहुहिं चउत्थ छट्ठट्ठम जाव भावेमाणे जहा पढमसए कालासवेसियपुत्ते जाव सव्वदुक्खपहीणे। सेवं भंते ? सेवं भंते ? त्ति ॥ (सूत्रं ३०८) ॥

भगवती सूत्रे-शतके ७ उद्देशः १०

॥ पृ-३२६-३२७ ॥

meditation without food and drink in Guṇa Śila Caitya for one month, attained Mokṣa Pada (State of Final Emancipation).

Several other Sâdhus attained Mokṣa Pada on Vipula Giri after remaining in religious meditation without food and drink.

Numerous persons had Bhagavatî Dîkṣā during this year.

Śramaṇa Bhagavāna Mahāvîra lived at Rajagriha Nagara, during the rainy season of the Thirty-seventh year of his Ascetic Life.

Thirty-eight year of Ascetic Life (B.C.-531-530)

Even after the close of the rainy season, Śramaṇa Bhagavāna Mahāvīra continued to live in Magadhadéśa. He honoured numerous towns and villages by his Holy Presence, and he preached the Religion of the Jineśvaras wherever he went. With the approach of the rainy season, Śramaṇa Bhagavāna Mahāvîra came to Rājagrîha Nagara, and lived at Guna sila Caitya outside the town A Samavasaraṇa was prepared by gods.

Indrabhūti Gautama-Venerable Lord

A non-jain system professes that an action in process of being done is not the action, illustrating this formula in various ways :-One who is moving, has not moved what is being uttered is not uttered, what is being experienced is not experenced, what is being lost is not lost, what is being cut is not cut, what is being smashed is not smashed, what is being burent is not consumed, what is dying is not dead, and what is being worn out is not worn out.

Besides, another system holds that two particles of matter never unite, for when the number is only two, they have no viscosity. Three particles however have the capacity of uniting as when the number of particles is above two, they develop viscosity. When three particles (Indivisible individually) in unity are separated, they evill be severed in two or three parts. In case there are two parts, each part will be composed of one

particle and a half each, or when there are three, one will be a separalte unit. Similarly, when four, five, or any number of particles unite, they assume in their combination a distressing nature, then, again, the disposition so engendered is end-less, but subject to variation in composition of number.

Again, the Non-jain system maintains that speech to be spoken hereafter or one already uttered, can only be styled speech, but what is being uttered or what is in the course of being spoken is not entitled to be called Bhâsâ (speech), and the words thus spoken are not of the bhāṣaka speaker but of the a-bhāsaka (non-speaker).

Further, the Non-jain system declares :-Whether the activity itself is of the distressing nature or it assumes that character subsequently. The argument held forth is that no act is distressing in its inception, because the act becomes aggrieving not with karaṇa (Instrument), but with the a-karaṇa (non-instrument).

Some Non-jain system says that sensation of grief is not the creation of any, nor any is redeemed of it. None but the living objects experiences such a sensation of grief or misery.

Your Lordship may please clarify whether the above statements contain any grain of truth.

Bhagavāna-Well, Gautama! What others state about what is being done is not done, is not true. The fact according to us is that when something is moving, it is moved; for the process in every moment of the act culminates with the making of the act. This goes to prove that the moment of the action and that of its culmination are simultaneously one; consequently the present implied by the word calamāṇa चलमाण being moved, is no different from the past suggested in the word calié चलिए (moved). Hence 'what is being moved "and what is moved are nothing but two different phases of the same act 'being accomplished' and 'accomplished'. This argument equally holds good in case of all other acts like 'what is being uttered is uttered,

what is being realised is realised' being lost is lost, being cut is cut, being smashed is smashed, being burnt is burnt, dying is dead, and being worn out is worn out.

Well Gautama, the reasoning of other systems in matter of unity had severance of particles of matter, is not tenable. My view is that even two particles of matter can unite for viscosity to bind these two units is their inherent quality. Two particles once united can be severed in separate units. Similarly three particles may unite, and disunite into several three units. Unity of three atoms is practicable so also severance is quite possible. If the combination of three particles is severed, either there will be one particle in one part, and two particles in another part or it can be severed into three parts each composed of one particle.

Similarly, any greater number of particles than three i e. four, five, or so on, can combine and can be severed. Such combinations are not endless or permanent, so also they are subject to increase or decrease in their number.

With regard to utterance of words what others hold is not tenable. In my view, the doctrine is that what is to be uttered or what is uttered is not utterance but what is being or is in course of being uttered can be styled an utterance. The utterance cannot be of a-bhāsaka (अभाषक) but of bhāsaka (भाषक).

In matter of a particular act being of a distressing nature, what others hold is far from truth. An act cannot be of the distressing character either before or after, but it exercises its nature while the act is in actual process, so also such a character is not in the form of non-karaṇa but of karaṇa alone

Gautama, the belief on part of the Non-Jain system that misery itself is neither capable of being brought into existence or being touched, is untrue. Woe (दुःख) is both possible of creation, as well as, of touch. It must be held so because all beings in the worldly existence, create it, experience it, as well as, exonerate themselves from it.

Indrabhûti Gautama:-Bhagavan ! Other systems are of the view that a living being individually can perform two acts both इयापथिक्की (Iryāpathiki) and सांपराथिक्की (Sāmparāiki), in one and the same moment of time that is both these acts are simultaneously practicable that is while doing one, the other is also done and vice versa. They believe in two physical activities in the same breath. Please enlighten me in this respect.

Bhagavāna-Well Gautama, the view advanced by the Non-jain system does not stand logic. I strongly affirm that one and only, one act is practicable by a single being individually. In the illustration on hand either इर्यापथिक्की or सांपरायिकी is psychically possible. It is never possible that while doing इर्यापथिक्की, one can also do सांपरायिक्की or vice versa.

अन्नउत्थिया णं भंते। एवमाइक्खंति जाव एवं परूवेति-एवं खलु चलमाणे अचलिए जाव निज्जरिज्जमाणे अणिज्जिण्णे, दो परमाणुपोग्गला एगयओ न साहणंति, कम्हा दो परमाणुपोग्गला एगतत्तो न साहणंति ? दोण्हं परमाणु पोग्गलाणं नत्थि सिणेहकाए, तम्हा दो परमाणुपोग्गला एगयओ न साहणंति, तिन्नि परमाणुपोग्गला एगयओ साहंणति, कम्हा ? तिन्नि परमाणुपोग्गला एगयओ साहणंति, तिण्हं परमाणुपोग्गलाणं अत्थि सिणेहकाए, तम्हा तिण्णि परमाणुपोग्गला एगयओ सा०, ते भिज्जमाणा दुहावि तिहावि कज्जंति दुहाकज्जमाणा एगयओ दिवड्ढे परमाणुपोग्गले भवति-एगयओवि दिवड्ढे पर० पो० भवति, तिहा कज्जमाणा तिण्णि परमाणुपोग्गला भवंति, एवं जाव चत्तारि पंचपरमाणुपो० एगयओ साहणंति, एगयओ साहणित्ता दुक्खत्ताए कज्जंति, दुक्खे वि य णं से सासए सया समियं उवचिज्जइ य अवचिज्जइ य पुव्विं भासा भासा भासिज्जमाणी भासा, अभासा भासासमयवीतिक्कंतं च णं भासिया भासा, जा सा पुव्विं भासा भासा भासिज्जमाणी भासा, अभासा भासा-समयवीतिक्कंतं च णं भासिया भासा सा किं भासओ भासा अभासिओ भासा? अभासओ णं सा भासा नो खलु सा भासओ भासा। पुव्विं किरिया दुक्खा

Gautama-Bhagavan ! Others hold that a saint having led a purely ascetic life passes away and reaches Heavenly regions and is born as a denizen there. In that divine existence, the denizen does not indulge in carnal or sensual pleasures with his own female damsels or females of other divine beings through his divine self, but he mysteriously creates another (abernasle वैक्रिय) form and indulges in carnal enjoyments. Is this true ?

Bhagavāna :-Well Gautama, the understanding of that system is mistaken, and is far from truth. The true state of things is that when an ascetic departs from human life and reaches the celestial regions, and attains to denizenship such that he becomes the master of plentiful wealth, as well as, other sources of enjoyment and bliss, so also, the duration of existence is abnormally

---

कज्जमाणी किरिया अदुक्खा किरिया समयवीतिक्कंतं च णं कडा किरिया दुक्खा, जा सा पुव्विं किरिया दुक्खा कज्जमाणी किरिया अदुक्खा किरिया-समयवीइक्कंतं च णं कडा किरिया दुक्खा सा किं करणओ दुक्खा अकरणओ दुक्खा ? अकरणओ णं सा दुक्खा णो खलु सा करणओ दुक्खा सेवं वत्तव्वं सिया-अकिच्च दुक्खं अफुसं दुक्खं अकज्जमाणकडं दुक्खं अकट्टु अकट्टु पाणभूयजीवसत्ता वेदणं वेदंतीति वत्तव्वं सिया ॥ से कहमेयं भंते ! एवं ? गोयमा ! जण्णं ते अण्णउत्थिया एवमातिक्खंति जाव वेदणं वेदेंति, वत्तव्वं सिया, जे ते एवमाहंसु मिच्छा ते एवमाहंसु, अहं पुण गोयमा ! एवमातिक्खामि, एवं खलु चलमाणे चलिए जाव निज्जरिज्जमाणे निज्जिण्णे, दो परमाणुपोग्गला एगयओ साहणंति, कम्हा ? दो परमाणुपोग्गला एगयओ साहण्णंति ? दोण्हं परमाणुपोग्गलाणं अत्थि सिणेहकाए तम्हा दो परमाणुपोग्गला एगयओ सा० ते भिज्जमाणा दुहा कज्जंति, दुहा कज्जमाणे एगयओ पर० पोग्गले एगयओ प० पोग्गले भवंति, तिण्णि परमा० एगओ साह० कम्हा ? तिन्नि परमाणुपोग्गले एग० सा० ? तिण्हं परमाणु

long. There, he possess transcendent lustre and has opulence at his command. Such a being in paradise gratifies his carnal lust with his own females, as well as, of others. He cannot expericence the fruition of both seuxes simaltaneously either the male or female. One who experiences the male sexual sensation can never in the same breath, enjoy the female sexual sansation. When a living being suffers from the male sensual sensation, he desires for a female for gratification of the sexual urge and Vice Versa

Gaṇadharas Achalbhrātā and Métarya both vowed for abstinence from food and drink for a month and passed away attaining Moksa (Final Emancipation). This happened in the Guṇashila Caitya (residence). Sramaṇa Bhagavāna Mahāvīra lived at Nālandā during the rainy season of the Thirty-eighth year of his Ascetic life.

पोग्गलाणं अत्थि सिणेहकाए, तम्हा तिण्णि परमाणुपोग्गला एगयओ साहणंति, ते भिज्जमाणा दुहावि तिहावि कज्जंति, दुहा कज्जमाणा एगओ परमाणुपोग्गले एगयओ दुपदेसिए खंधे भवति, तिहा कज्जमाणा तिण्णि परमाणुपोग्गला भवंति, एवं जाव चतारिपंचपरमाणुपो० एगओ साहणित्ता २ खंधत्ताए कज्जंति, खंधे वि य णं से असासए सया समिय उवचिज्जइ य अवचिज्जइ य। पुव्वि भासा अभासा भासिज्जमाणी भासा २ भासासमयवीतिक्कंतं च णं भासिया भासा अभासा जा सा पुव्वि भासा अभासा, भासिज्जमाणी भासा २ भासासमयवीतिक्कंतं च णं भासिया भासा अभासा सा किं भासओ भासा अभासओ भासा ? भासओ ण भासा नो खलु सा अभासओ भासा। पुव्वि किरिया अदुक्खा जहा भासा तहा भाणियव्वा, किरिया वि जाव करणओ णं सा दुक्खा नो खलु सा अकरणओ दुक्खा, सेवं वत्तव्वं सिया–किच्चं फुसं दुक्खं कज्जमाणकडे कट्टु २ पाणभूयजीवसत्तावेदणं वेदेंतीति वत्तव्वं सिया ॥ (सूत्रं ८०) ॥

॥ भगवती सूत्रे–शतक १ उद्देश १० पृ–१०२–१०३ ॥

Thirty-ninth Year of Ascetic Life (B. C 530-529.)

After the close of the rainy season, Śramaṇa Bhagavāna Mahāvîra went in the direction of Vidéha Janapada. During his travels, he honoured several cities and villages by His Holy Presence, and delivered many sermons. He then came to Mithilā Nagarî. A magnificent Samavasaraṇa was prepared by gods in Maṇibhadra Caitya outside the town.

Jitaśatru-the king of the country-offered highest respects to the Worshipful Lord. The assembly was attended by the king, the Queen, royal officers, and by a crowd of religious minded people.

It was a very big gathering. Śramaṇa Bhagavāna Mahâvîra gave a sermon on various religious topics The audience was greatly pleased. When the meeting dispersed, the people went to their respective homes

---

*२. अण्णउत्थिया णं भंते ? एवमाइक्खंति जाव-एवं खलु एगे जीवे एगेणं समएणं दो किरियाओ पकरेंति, तं जहा-इरियावहियं च संपराइयं च [जं समयं इरियावहियं पकरेइ त समयं संपराइयं पकरेइ जं समय संपराइयं पकरेइ तं समयं इरियावहियं पकरेइ, इरियावहियाए पकरणताए संपराइयं पकरेइ संपराइय पकरणयाए इरियावहियं पकरेइ, एवं खलु एगे जीवे एगेणं समएणं दो किरियाओ पकरेति, तं जहा-इरियावहियं च संपराइयं च। से कहमेयं भंते ! एवं ? गोयमा ! जं णं ते अण्णउत्थिया एवमाइक्खति तं चेव जाव जे ते एवमाहंसु मिच्छा ते एवमाहंसु, अहं पुण गोयमा ! एवमाइक्खामि ४ एवं खलु एगे जीवे एगसमए एकं किरियं पकरेइ] परउत्थिय वत्तव्वं, णेयव्वं, ससमयवत्तव्वयाए नेयव्वं जाव इरियावहियं संपराइयं वा ॥ (सू० ८१) ॥

॥ भगवती सूत्रे-शतक १ उद्देश १० पृ० १०५-१०६ ॥

When the assembly dispersed, Gaṇadhara Mahārâja Indrabhūti Gautama, after due homage and obediance, requested Śramaṇa Bhagavāna Mahāvīra to clearly explain the following twenty points in the science of Astronomy. These twenty points were the chief among many put before the Worshipful Lord.

A series of main questions was as under :—

1. How many Maṇḍalas (systems) does the Sun revolve in a year ?

2. How does the sun have an oblique motion ?

3. How many regions receive light from the Sun and the Moon ?

4 What is the nature of the situation of the illumeners or luminous bodies ?

5. Where does the sun-light get impeded from further progress ?

6. What is the duration of the lighting-force ?

7. Which particles of matter receive the embracing touch of the light of the Sun ?

---

*3 अण्णउत्थिया णं भंते ! एवमाइक्खंति भासंति पन्नवेंति, तं जहा- एवं खलु नियंठे कालगए समाणे देवब्भूएणं अप्पाणेणं से णं तत्थ णो अन्ने देवे नो अन्नेसिं देवाणं देवीओ अहिजुंजिय २ परियारेइ १ णो अप्पणच्चियाओ देवीओ अभिजुंजिय २ परियारेइ २ अप्पणामेव अप्पाणं विउव्विय २ परियारेइ ३ एगेवि य णं जीवे एगेणं समएणं दो वेंदे वेदेइ, तं जहा- इत्थिवेदं पुरिसवेदं च, एवं परउत्थिय-वत्तव्वया नेयव्वा जाव इत्थिवेदं च पुरिसवेदं च । से कहमेयं भंते ! एवं ? गोयमा ! जण्णं ते अन्नउत्थिया एवमाइक्खंति जाव इत्थिवेदं च पुरिसंवेदं च, जे ते एवमाहंसु मिच्छं ते एवमाहंसु, अहंपुण गोयमा ? एवमातिक्खामि भा० प० परू०-एवं खलु नियंठे कालगए समाणे अन्नयरेसु देवलोएसु देवत्ताए उववत्तारो भवन्ति महिड्ढिएसु

8 What Is the state of Sun-rise ?

9. What are the dimensions of the Paurushi ( ) Shadow ?

10. What is meant by conjunction ?

11. What is where years commence ?

12. What is the number of years ?

13. What are the causes of the waxing ? and the waning of the moon ?

14. When does the moonlight wax ?

15. Which is the swiftest in valocity among the Moon, the Sun, Planets, Constellation and Stars ?

16. What is the characteristic of the light of the moon.

17. What causes the extinction on obstruction to planets like the Moon etc ?

जाव महाणुभागेसु दूरगतीसु चिरट्ठितीएसु, से णं तत्थ देवे भवति महिड्ढीए जाव दस दिसाओ उज्जोवेमाणे पभासेमाणे जाव पडिरूवे। से णं तत्थ अन्ने देवे अन्नेसिं देवाणं देवीओ अभिजुंजिय २ परियारेइ १ अप्पणचियाओ देवीओ अभिजुंजिय २ परियारेइ २ नो अप्पणामेव अप्पाणं विउव्विय २ परियारेइ ३ एगेवि य णं जीवे एगेणं समएणं एगं वेदं वेदेइ, तं जहा–इत्थिवेदं वा पुरिसवेदं वा, जं समयं इत्थिवेदं वेदेइ णो तं समयं पुरुसवेयं वेएइ जं समयं पुरिसवेयं वेएइ नो तं समयं इत्थिवेयं वेदेइ, इत्थिवेयस्स उदएणं नो पुरिसवेदं वेएइ, पुरिसवेयस्स उदयेणं नो इत्थिवेयं वेदेइ, एवं खलु एगे जीवे एगेणं समएणं एगं वेदं वेदेइ, तं जहा–इत्थिवेयं वा पुरिसवेयं वा, इत्थी इत्थिवेएणं उदिन्नेणं पुरिसं पत्थेइ, पुरिसो पुरिसवेएणं उदिन्नेणं इत्थिं पत्थेइ, दोवि ते अन्नमन्नं पत्थेंति, तं जहा–इत्थी वा पुरिसं पुरिसे वा इत्थिं ॥ (सूत्र–१००) ॥

॥ भगवती सूत्रे–शतके २ उद्देशः ४. पृ–१३१ ॥

18. What is the distance of the Moon and other luminous bodies from the Earth ?

19. What is the number of Moons and Suns in the Universe ?

20. What is the intrinsic nature of lumniaries like the Moon and the Sun ?

The explanations given by Śramaṇa Bhagavāna Mahāvîra to the above-named twenty (20) questions of Gaṇadhara Mahārāja Indrabhūti Gautama, were so detailed, lengthy, and elaborate that they have formed the Basis of two valuable works named Sūrya-pragnapti and Chandrapragnapti on Ancient Astronomy. The answers to the questions being exhaustive, and of a technical nature cannot be easily incorporated into the body of the book. The reader is respectfully requested to consult the original two books named above.

Thirty-ninth Rainy Season.

Śramaṇa Bhagavāna Mahāvîra lived at Mithilā Nagari during the rany season of the Thirty-ninth year of his Ascetic Life.

Fortieth Year of Ascetic Life (B C. 529-528)

Soon after the close of the rainy season, Śramana Bhagavāna Mahâvîra left Mithilā Nagari, and went in the direction of Vidéha-désa. The Venerable Lord honoured numerous towns and villages by his Holy Presence Preaching the True Religion promulgated by the Jineśvaras. He gave Bhāgavati Dîksā to numerous devotees He gave the Twelve Vows of a House-holder to several individuals.

When the rainy season was nearing, Śramaṇa Bhagavāna Mahāvīra returned to Mithilā Nagarī and lived there

Fortieth Rainy Season

Śramaṇa Bhagavāna Mahāvîra lived at Mithilā Nagarî during the rainy season of the Fortieth year of his Ascetic Life,

harsh words towards Révati' Śramaṇa Bhagavāna Mahāvīra called Gaṇadhara Mahārāja Indrabhūti Gautama and told him:-Gautama! My devotee Mahāśatakaji Śrāvaka has been passing his days in religious meditation with a vow of abstaining from food and drink till death in his Pausadha-śâla Becoming embarrassed by amorous pranks and indecent language of Révatī he has angrily used harsh words towards Révatī Therefore, O Gautama! You go to Mahāśatakaji and tell him:-A house-holder remaining in religious meditation without food and drink at the end of his life, should not do an angry act A man with an anaśana-vrata should not use harsh words although they may be perfectly true. O Beloved of the gods! You have not done a wise act by using harsh words towards Révatī. You should make atonement for your rash act.

Directly on receiving permission from Śramaṇa Bhagavāna Mahāvīra, the highly obedient Gaṇadhara Mahārāja Indrabhūti Gautama, went to Mahāśatakaji and gave him the message of the Venerable Lord. Mahāśatakaji, very respectfully accepted the order of Śramaṇa Bhagavâna Mahāvīra and did the atonement, with due ceremony.

3

Dialogue

About a Hot-water spring

Relating to a hot-water reservoir named 'Agha' underneath Vaibhâra Giri, Gaṇadhara Mahārāja Indrabhūti Gautama, very

---

अण्णउत्थिया णं भंते! एवमातिक्खंति भासंति पण्णवेंति परूवेंति-एवं खलु रायगिहस्स नगरस्स बहिया वेभारस्स पव्वयस्स अहे एत्थ णं महं एगे हरए अघे पन्नत्ते अणेगाइं जोयणाइं आयामविक्खंभेणं नाणदुमसंडमंडित उद्देसे सस्सिरीए जाव पडिरूवे, तत्थ णं बहवे ओराला बलाहया संसेयंति सम्मुच्छिंति वासंति तव्वतिरित्ते य णं सया समिओ उसिणे २ आउकाए अभिनिस्सवइ। से कहमेयं भंते! एवं? गोयमा! जण्णं ते अन्नउत्थिया

respectfully addressing Śramaṇa Bhagavāna Mahāvīra, said :- Bhagavan ! The followers of other Faiths say that outside the Rāja-gṛha Nagara, underneath the Vaibhâra Giri, there is a very large water-reservoir whose length and breadth extend to numerous yojanas. The banks of this reservoir are beautified with multitudes of trees of various kinds. Big clouds are formed from this water reservoir and they pour down rains. Besides this, the large mass of water continues to flow permanently in the form of streams of hot water. Bhagavan ! Is there any truth in what the followers of Other Faiths say in this matter ?

Bhagavāna :-Gautama ! What the followers of Other Faiths say, is not quite true. I think that the water-stream issuing from a very hot locality near Viabhāra Girî outside Rājagṛha Nagara is a water-stream named Mahātapastira-prabhava. Its length and breadth extends to five hundred Dhanusyas. Its banks are embellished with excellent trees of various kinds and they appear very elegant.

Five-bodied beings take birth and die in this hot spring, and hot water-bodied living beings are produced there and they flow

---

एवमातिक्खंति जाव जे ते एवं परूवेंति मिच्छं ते एवमातिक्खंति जाव सव्वं नेयव्वं, जाव अहं पुण गोयमा ! एवमातिक्खामि भा० पं. एवं खलु रायगिहस्स नगरस्स बहिया वेभारपव्वयस्स अदूरसामंते, एत्थ णं महातवो वतीरप्पभवे नामं पासवणे पन्नते पंचधनुषयाणि आयामविक्खमेणं नाणादुम संडमंडिउद्देसे सस्सिरीए पासादीए दरिसणिज्जे अभिरूवे पडिरूवे तत्थ णं वहवे उसिणजोणिया जीवा य पोग्गला य उदगत्ताए वक्कमंति विउक्कमंति चयति उववज्जंति तव्वतिरित्तेवि य णं सया समियं उसिणे २ आउयाए अभिनिस्सवइ, एस णं गोयमा ! महातवोवतीरपभवे पासवणं एस णं गोयमा ! महातवोवतीरप्पभवस्स पासवणस्स अट्ठे पन्नते, सेव भंते ! त्ति भगवं गोयमे समणं भगवं महावीरं वंदति नमंसति ॥ (सूत्रं० ११३) ॥

॥ भगवती सूत्रे-शतके २-उद्देश ५. पृ-३४१ ॥

from it. Therefore, there is a continuous permanent stream of hot water flowing from it. Such is the actual condition of the spring known as Mahātapastīra-prabhava.

Indrabhūti Gautama :—Bhagavan ! What you say is quite true. Such can be the actual condition of Mahâtapastira-prabhava.

4.

About Āyusya Karma.

* Indrabhûti Gautama.–Bhagavan ! The followers of Other Faiths say and propagate the following saying–The arrangement of the allotted term of life of numerous living beings, resembles a net containing various knots arranged at particular intervals according to a special standard, just as, in a net, all the knots

---

* अण्णउत्थिया णं भंते ! एवमातिक्खंति भा० प० एवं प० से जहा नामए जालगंठिया सिया आणुपुव्विगढिया अणंतरगढिया परंपरगढिया अन्नमन्नगढिया अन्नमन्नगुरुयत्ताए अन्नमन्नभारियत्ताए अन्नमन्नगुरुयसंभारियत्ताए अण्णमण्णघडत्ताए जाव चिट्ठंति, एवामेव बहूणं जीवाणं बहूसु आजातिसयसहस्सेसु बहूइं आउयसहस्साइं आणुपुव्विगढियाइं जाव चिट्ठंति, एगेऽवियणं जीवे एगेणं समएणं दो आउयाइं पडिसंवेदयति, तं जहा–इहभवियाउयं च परभवियाउयं च, जं समयं इहभवियाउयं पडिसंवेदेइ तं समयं परभवियाउयं पडिसंवेदेइ जाव से कहमेयं भंते ! एवं ? गोयमा ! जन्नं ते अन्नउत्थिया तं चेव जाव परभवियाउयं च, जे ते एवमाहसु तं मिच्छा, अहं पुण गोयमा ! एवमातिक्खामि जाव परूवेमि अन्नमन्नघडत्ताए चिट्ठंति, एवामेव एगमेगस्स जीवस्स बहूहिं आजातिसहस्सेहिं बहूहिं आउयसहस्साइं आणुपुव्विगढियाइं जाव चिट्ठंति, एगेऽवि य णं जीवे एगेणं समएणं एगं आउयं पडिसंवेदेइ तं जहा–इहभवियाउयं वा परभवियाउयं वा, जं समयं इहभवियाउयं पडिसंवेदेइ नो तं समयं पर० पडिसंवेदेति, जं समयं पर०, नो तं समयं इहभविया-

are arranged at particular distances, and just as, they are connected with each other, in the same way, all āyuṣas (allotted terms of life) are fixed at particular intervals from each other. A jīva (living being) makes use of two āyuṣas (allotted terms of life) in one samaya (instant) i. e. ihabhavika (relating to this world) and also parabhavika (relating to the next world). At the time, when he is making use of the allotted term of life in this world, he is also making use of the allotted term of life of the next world at the same moment. Bhagavan! Is their assertion true?

Bhagavāna:-Gautama! What the followers of Other Faiths say, is not correct. I think that the arrangement of allotted terms of life of living beings, does not resemble the arrangement of knots in a net, but one living being can have the same allotted term of life during several bhavas (worldly existences). Also a living being cannot make use of two allotted terms of life at one moment. He can make use of only one allotted term of life i. e. either of ihabhavika (relating to this world) or of parabhavika (relating to the next world).

5.

Human Population in Middle World.

* Indrābhūti Gautama:-Bhagavan! The followers of Other

उयं प०, इहभवियाउयस्स पडिसंवेयणाए नो परभवियाउयं पडिसंवेदेइ, परभवियाउयस्स पडिसंवेयणाए नो इहभवियाउयं पडिसंवेदेति, एव खलु एगे जीवे एगेणं समएणं एगं आउयं प० तं जहा–इहभ० वा परभ० वा ॥ (सूत्रं १८३) ॥

॥ भगवती सूत्रे–शतके ५ उद्देशः ३. ॥

॥ पृ–२१३–२१४ ॥

* ण्णउत्थिया णं भंते ? एवमातिक्खंति जाव परूवेंति से जहानामए जुवतिं जुवाणे हत्थेणं हत्थे गेण्हेज्जा, चक्कस्स वा नाभी अरगा उत्तासिया

Faiths say and promulgate the following idea-Just as a young man tightly grasps the hand of his young beloved or just as the spokes of a wheel are tightly fixed in the nave (of the wheel), in the same way, the manuṣya loka (human world) is densely filled with human beings to an extent of four to five hundred yojanas from the surface of the earth. Bhagavan ! Is their statement true ?

Bhagavāna:-Gautama ! No. Their statement is not quite true. I say that Nâraka Jīvas (Denizens of Hell) are densely filled in the area of four-to-five hundred yojanas and not human beings.

6.

Size of Happiness or Misery.

* Indrabhûti Gautama:-Bhagavan ! The followers of Other Faiths make this statement-If all the happiness or all the miseries of the entire living population of Rājagriha Nagara were collected to-gether, it cannot be shown by any expert to be of the size of kernel of a berry, or a hair, or of a louse or of a nit (egg of a louse). Bhagavan ! Is there any truth in their statement ?

Bhagavāna:-Gautama ! Their statement is not perfectly true. If the mass of happiness or of misery not only of the living beings of Rajagriha Nagara but of the entire Saṁsāra

---

एवामेव जाव चत्तारिपंचजोयणसयाइं बहुसमाइन्ने मणुयलोए मणुस्सेहिं, से कहमेयं भंते ! एवं ? गोयमा ! जण्णं ते अण्णउत्थिया जाव मणुस्सेहिं जे ते एवमाहंसु मिच्छा०, अहं पुण गोयमा ! एवमातिक्खामि जाव एवामेव चत्तारिं पंचजोयणसयाइं बहुसमाइण्णे निरयलोए नेरइएहिं ॥ (सूत्रं-२०८) ॥

॥ भगवती सूत्रे-शतके ५ उद्देशः ६ ॥

॥ पृ-२३० ॥

*अन्नउत्थिया णं भंते ! एवमाइक्खंति जाव परूवेंति जावतिया रायगिहे नयरे जीवा एवइयाणं जीवाणं नो चक्किया केइ सुहं वा दुहं वा जाव

(Universe) were collected together, it cannot be shown to be of the size of a nit (egg of a louse). Gautama! I will explain to you by an example, how the collected mass of the happiness or of misery of the living beings of the entire Universe cannot be of the size of a nit. Suppose a powerful and affluent god goes through the Jambū Dvīpa of the size of One hundred-thousand yojanas in length and breadth twenty-one times during the space of a wink of the eye with a pot full of some scented substance in his hand and suppose he carefully sprinkles the scented substance over the entire area, then, will the particles of the scented powder touch the area of Jambû Dvîpa or not?

Indrabhūti Gautama:-Bhagavan! Yes Bhagavan! The minute particles of the scented substance will spread over the Jambû Dvîpa and will touch its entire area.

Bhagavāna:-Gautama! Now, if any one were desirous of collecting the minute particles of the scented substance, will he be able to collect them to the size of a nit (an egg of a louse) and show them?

Indrabhûti Gautama:-No, Bhagavan! He will not be able to collect and to show the minute particles of the scented substance.

Bhagavāna.-In the same manner, no one is able to collect and show the entire mass of happiness or misery of all the living beings of the Universe, even to the size of a nit (egg of a louse).

कोलट्ठिगमायमवि निप्फावमायमवि कलममायमवि मासमायमवि मुग्गमाय-मवि जूयामायमवि लिक्खामायमवि अभिनिवट्टेत्ता उवदंसित्तए, से कहमेयं भंते! एवं? गोयमा! जन्नं ते अन्नउत्थिया एवमाइक्खंति जाव मिच्छं ते एवमाहंसु। अह पुण गोयमा! एवमाइक्खामि जाव परूवेमि सव्वलोएवि य णं सव्वजीवाणं णो चक्किया कोई सुहं वा तं चेव जाव उवदंसित्तए। से केणट्ठेणं? गोयमा! अयन्नं जंबूद्दीवे २.

7.

About Absolute Agony of Misery

* *Indrabhûti Gautama*:-Bhagavan ! The followers of Other Faiths say that all living beings, creatures, and all elemental jīvas (living beings) suffer absolute misery. Bhagavan ! Is it true ?

Bhagavāna:-No Gautama ! What the followers of Other Faiths say is not quite correct. The Siddhāntas say that there are a number of living beings, who always suffer absolute pangs of misery and who occassionally enjoy pleasure. Also, there are a number of living beings, who always enjoy absolute happiness and who have occassional periods of pain. Besides, with others, there is much uncertainty about happiness or misery.

Nârakas (denizens of hell) always suffer absolute misery but they have periodical enjoyments of pleasure. Bhavanapati, Vyantara, Jyotisk and Vaimānika gods enjoy immense absolute happiness but they too, have occassional periods of pain. Prithivi kâya, Ap-kāya etc. the tiryancas (lower animals,

---

*अन्नउत्थिया णं भंते ! एवमाइक्खंति जाव परूवेंति एवं खलु सव्वे पाणा भूया जीवा सत्ता एगंतदुक्खं वेयणं वेयंति, से कहमेयं भंते ! एवं ? गोयमा ! जन्नं ते अन्नउत्थिया जाव मिच्छं ते एवमाहंसु, अहं पुण गोयमा ! एवमाइक्खामि जाव परूवेमि अत्थेगइया पाणा भूया जीवा सत्ता एगंतसायं वेयणं वेयंति आहच्च अस्सायं वेयणं वेयंति, अत्थेगइया पाणा भूया जीवा सत्ता वेमायाए वेयणं वेयंति आहच्च सायमसायं से केणट्ठेणं० ? गोयमा ! नेरइया एगंतदुक्खं वेयणं वेयंति [आहच्च सायमसायं] आहच्च सायं, भवणवइवाणमंतरजोइसवेमाणिया एगंतसायं वेदणं वेयंति आहच्च असायं, पुढविकाइया जाव मणुस्सा वेमायाए वेयणं वेयंति आहच्च सायमसायं. से तेणट्ठेणं० ॥ (सूत्रं २५७) ॥

॥ श्री भगवती सूत्रे-शतके ६ उद्देशः १० पृ-२८५ ॥

brutes), and manusyas (human beings), have very uncertain periods of happiness or misery during their lives For some time, they enjoy pleasures of life; at some other time, they are afflicted with pangs of pain.

During this year, Gaṇadhara Agnibhūti and Gaṇadhara Vāyubhūti-two brothers-remained in religious meditation without food and drink for our month at Guṇa Śila Caitya outside Rājagriha Nagara, and attained Moksa.

Forty-first Rainy Season

Śramaṇa Bhagavāna Mahâvîra lived at Rājagriha Nagara during the rainy season of the Forty-first year of his Ascetic Life.

Forty-second Year of Ascetic Life (B. C. 527-526)

1. Condition of Bhārata-varśa during Duḥṣama-duhsama kāla. 2 Nirvāṇa of Śramaṇa Bhagavāna Mahāvîra at Pāvāpurî.

Even after the close of rainy season, Śramaṇa Bhagavāna Mahāvîra lived at Râjagriha Nagara, for a long time.

At that time, four Gaṇadharas (chief disciples) of Śramaṇa Bhagavāna Mahāvîra viz 1. Gaṇadhara Avyakta 2. Gaṇadhara Maṇḍika 3. Gaṇadhara Maurya-putra, and 4. Gaṇadhara Akampita-remained in religious meditation without food and drink for one month, and they attained Moksa (Final Emancipation) at Guṇa Sila Caitya of Rājagriha Nagara.

1.

Condition of Bhārata-varśa during Dûhṣama-dûhṣamā Kāla.

* Indrabhûti Gautama·-Bhagavan ! What will be the condition of the Bhārata-varṣa of Jambû Dvîpa during the Duhsama

---

*जंबूद्दीवे णं भंते ! दीवे भारहे वासे इमीसे ओसप्पिणीए दूसमदूसमाए समाए उत्तमकट्ठपत्ताए भारहस्स वासस्स केरिसए आगारभावपडोयारे

duhṣama * âra of the present Avasarpiṇī kāla when its ravages are at their height?

Bhagavāna:-Gautama! The Bhārata-varsa of that time, will be full of cries of agonies of miseries of various kinds; it will be full of bewailing sound of mourning, resembling the piteous screams of cows or buffaloes at the time of death; and it will be full of sounds resembling the confused noise of distressed birds The winds will be cutting, terrible, and un-endurable. There will be formidable whirl-winds, and all the directions will be full of dust, smoke, and darkness The different seasons of the year will be irregular. The coolness of the Moon will be much greater. The Sun will throw out intense heat. There will be violent lightnings and there will be torrents of rains accompanied by forcible destructive winds. The rain-waters will be, devoid of any taste, full of bad taste, salty, bitter, poisonous, burning like fire, full of big hail-stones capable of tearing hills and big mountains; and the rain-water being perfectly unfit for drinking purposes will create a number of agonising pains and virulent diseases.

---

* Duhṣama-duhsama (sixth) āra of utmost misery.

भविस्सति ? गोयमा ! कालो भविस्सइ हाहाभूए भंभाभूए कोलाहलभूए समयाणुभावेण य णं खरफरसधूलिमइला दुव्विसहा वाउला भयंकरा वाया संवट्टगा य वाइंति, इह अभिक्खं धूमाइंति य दिसा समंता रउस्सलारेणुकलुसतमपडलनिरालोगा समयलुक्खयाए य णं अहियं चंदा सीयं मोच्छंति, अहियं सूरिया तवइस्संति, अदुत्तरं णं च अभिक्खणं बहवे अरसमेहा विरसमेहा खारमेहा खट्टमेहा अग्गिमेहा विज्जुमेहा विसमेहा असणिमेहा अप्पवणिज्जोदगा वाहिरोगवेदणोदीरणा परिणामसलिला अमणुन्नपाणियगा चंडानिलपहयतिक्खधारानिवायपउर वासं वासिहिंति । जे णं भारहे वासे गामागर-

By the waters of these rains, human beings and lower animals of towns and villages of Bhārata-varsa, birds flying in the skies, trasa (moving), and sthāvara beings of villages and of forests, and all varieties of vegetation, will be destroyed. All the hills and mountains except Mount Vaitāḍhya will be reduced to small particles by the strokes of repeated lightnings. All the rivers, streams, lakes etc except the Gaṅgā and the Sindhu will be inundated and their beds will be raised up or driven low.

Indrabhūti Gautama:-Bhagavan ! What will be the condition of the soil of Bhārata-varsa ?

Bhagavāna:-Gautama ! The soil of Bhārata-varṣa will resemble fire of live coals, or the fire of cow dung cake or the fire of a heated iron-pan, or a blazing fire. It will be filled with very fine sand resembling the sand of the deserts of Mārwār

---

नगरखेडकब्बमडंबदोणमुहपट्टणासमागयं जणवयं चउप्पयगवेलगए खहयरे य पक्खिसंघे गामारन्नपयारनिरए तसे य पाणे बहुप्पगारे रुक्खगुच्छगुम्मलय-वल्लितणपव्वगहरितोसहिपवालंकुरमादीए य तणवणस्सइकाइए विद्धंसेहिंति पव्वयगिरिडोंगरउच्छलभट्टिमादीए वेयड्ढगिरिवज्जे विरावेहिंति सलिलबिल दुग्गविसमं निण्णुन्नयाइ च गंगासिंधुवज्जाइं समीकरेहिंति ॥ तीसे णं भंते ! समाए भारहवासस्स भूमीए केरिसए आगारभावपडोयारे भविस्सिति ? गोयमा ! भूमी भविस्सति इंगालब्भूया मुम्मुरभूया छारियभूया तत्तकवेल्लुय भूया तत्तसमजोतिभूया धूलिबहुला रेणुबहुला पंकबहुला पणगबहुला चलणि बहुला बहूणं धरणिगोयराणं सत्ताणं दोनिक्कमा य भविस्सति ॥(सूत्रं. २८७)॥

॥ श्री भगवती सूत्रे-शतके ७ उद्देशः ७

पृ. ३०४-३०५ ॥

(Rajputānā) and impassable with large quantities of offensive mire on it.

Indrabhûti Gautama -Bhagavan! What will be the condition of the people living in Bhârata-varsa?

Bhagavāna.-Gautama! The condition of the people residing in Bhārata varsa at that time, will be pitiable. Their bodies will be deformed, discoloured, foul-smelling, unpleasant to touch, and disagreeable They will be unwelcome, and not fit to be looked at. They will be sad-faced, low-spirited, unpleasant, distrustful, shameless, clever in frauds, quarrelsome, cruel-hearted, revengeful, unrestrained, idle, and disobedient Their nails will be long; their hair reddish-brown; their colour dark; their; head disfigured and on account of their bodies being covered with numerous outstanding veins, they will be unpleasant to look at. Their body-limbs will be small, and powerless; their head will resemble an open ghaṭa (earthen pot); their eyes and nose will be crooked, and their mouth, being destitute of teeth, will look formidable like the mouth of a very aged man.

*Their bodies will be full of cutaneous eruptions, cut by

---

*तीसे णं भंते ! समाए भारहे वासे मणुयाणं केरिसए आगारभाव-पडोयारे भविस्सति ? गोयमा ! मणुया भवस्संति दुरूवा दुवन्ना दुगंधा दुरसा दुफासा अणिट्ठा अकंता जाव अमणामा हीणस्सरा दीणस्सरा अणिट्ठ-स्सरा जाव अमणामस्सरा अणादेज्जवयण-पच्चायाया निल्लज्जा कूडकवडकल-हवहबंधवेरनिरया मज्जायातिक्कमप्पहाणा अकज्जतिच्चुज्जता गुरुनियोयवि-णयरहिया य विकलरूवा परूढनहकेसमंसुरोमा काला खरफरूसझामवन्ना फुट्टसिरा कविलपलियकेसा वहुण्हारु [णि] संपिनद्धदुदंसणिज्जरूवा संकुडिय-वलीतरंगपरिवेढियंगमंगा जरापरिणतव्व थेरगनरा पविरलपरिसडियदंतसेढी उब्भडघडमुहा विसमनयणा वंकनासा वंगवलीविगयभेसणमुहा कच्छूकसरा-

long sharp nails, with lacerated skin, and disfigured with a number of ugly patches

Their bodily constitution will be weak, their appearance will be formidable and their modes of sitting and getting up, as well as, of eating and drinking will be very censurable. Their bodies will be afflicted with various diseases ; their gait will be unsteady, and their movements will be distorted.

They will be destitute of energy, devoid of strong character, lusterless, cold-bodied, hot-bodied, dirty-bodied, full of anger, pride, and deceit, avaracious, distressed mostly destitute of an instinct for righteousness, and they will be deprived of samyaktva (Right Belief)

Their bodies will be of one hand's height, and their life-limit will be sixteen years or at the most twenty years.

They will have a large family of sons, grand-sons, daughters etc.

भिभूया खरतिक्खनखकंडूइयविक्खयतणू दद्दुकिडिभसिंझफुडियफरुसच्छवी चित्तलंगा टोलागतिविसमसंधिबंधण उक्कुडिअट्ठिगविभत्त दुब्बलकुसंघयणकुप्पमाणकुसंठिया कुरूवा कुठाणासण कुभोइणो असुइणो अणेगवाहिपरिपीलियंगमंगा खलंतवेज्झलगती निरुच्छाहा सत्तपरिवज्जिया विगयचिट्ठा नट्ठतेया अभिक्खणं सीयउण्हखरफरसवायविज्झडिया मलिणपंसुरयगुंडियंगमंगा बहुकोहमाणमाया बहुलोभा असुहदुक्खभोगी ओसन्नं धम्मसण्णसम्मत्तपरिभट्ठा उक्कोसेणं रयणिप्पमाणमेत्ता सोळसवीसतिवासपरमाउसो पुत्तनत्तुपरियालपणयबहुला गंगा सिंधूओ महानदीओ वयड्ढ च पव्वयं निस्साए बावत्तरि निओदा वीयं वीयामेत्ता बिलवासिणो भविस्संति ॥ ते णं भंते! मणुया किमाहारमाहारेंति? गोयमा ? ते णं कालेणं समये णं गंगा सिंधूओ महानदीओ रहपहवित्थराओ अक्खसोयप्पमाणमेत्तं जलं वोज्झिहिति से वि य णं जले

Their number will be limited, and they will live in numerous holes in Mount Vaitāḍhya situated on the banks of the Gaṅgā and the Sindhu rivers.

Indrabhūti Gautama :-Bhagavan ! What will be the food for these persons ?

Bhagavāna .-Gautama ! The bed of these two big rivers will be reduced to the breadth of the route formed by a moving chariot, and its depth will be that of the nave of an ordinary wheel.

The waters of these two rivers will be full of fishes, crabs and other aquatic beings. At Sun-rise and at Sun-set, these miserable persons will come out from their holes ; they will take these fishes and other aquatic living beings from the

---

बहुमच्छकच्छभाइन्ने णो चेव णं आउयबहुले भविस्सति, तए णं ते मणुया सुरुग्गमणमुहुत्तंसि य सूरत्थमणमुहुत्तंसि य बिलेहिंतो २ निद्धाइता मच्छ कच्छभे थलाइं गाहेहिंति सीयायवतत्तेएहिं मच्छकच्छएहिं एकवीसं वाससहस्साइं विर्ति कप्पेमाणा विहरिस्संति ॥ ते णं भंते ! मणुया निस्सिला निगुणा निम्मेरा निप्पच्चक्खाणपोसहोववासा ओसण्णं मंसाहारा मच्छाहारा खोद्दाहारी कुणिमाहारा कालमासे कालं किच्चा कहिं गच्छिहिंति ? कहिं उववज्जिहिंति ? गोयमा ! ओसन्नं नरगतिरिक्खजोणिएसु उववज्जंति ते णं भंते ! सीहा-वग्घा वगा दीविया अच्छा तरच्छा परस्सरा निस्सीला तहेव जाव कहिं उववज्जिहिंति ? गोयमा ! ओसन्नं नरगतिरिक्खजोणिएसु उववज्जिहिंति, ते णं भंते ! ढंका कंका विलगा मदुगा सिही निस्सला तहेव जाव ओसन्नं नरगतिरिक्खजोणिसु उववज्जिहिंति । सेवं भंते ! सेवं भंते ! त्ति ॥ (सूत्रं २२८) ॥

॥ श्री भगवती सूत्रे-शतके ७ उद्देश ६

पृ. ३०६-३०७ ॥

river, keep them in the heat of the Sun for baking during the day, and will eat them. These will be the means of subsistence for people living during the twenty-one thousand years of the Duḥsama-duhṣamâ kāla in Bhārata-varṣa.

Indrabhûti Gautama :-Bhagavan ! Where will these miserable persons, who are characterless, virtue-less, shameless, vowless, and mostly flesh and fish eaters go after death ? Where will they be born ?

Bhagavāna :-Gautama ! They will repeatedly be born as Nārakas (denizens of hell) or as tiryancas (lower animals- brutes) during their future lives as lions, tigers, leopards, crows, pea-cocks, water-cranes, Śarabha (a kind of deer), vultures, wolves, and other carnivorous animals.

2.

From Râjagriha Nagara Śramaṇa Bhagavāna Mahāvîra went to Apāpā Nagarî (Pāvāpurî) A magnificent Samavasaraṇa was prepared by gods in the Udyāna of the town. Requested by Gaṇadhara Mahârāja Indrabhûti Gautama, for an explanation about *Kāla Cakra (Cycle of Time). Śramaṇa Bhagavāna Mahāvîra also gave a detailed account of Dûhṣama Kâla (Fifth Ara) of Jaina Hagiology.

---

*इय वोहन्तेा भविए पज्जन्ते विहरिओ अपत्राए ।
इयं च समोसरणं देवेहिं चउनिकाएहिं ॥ ४८ ॥

भवयं कहेइ धम्मं सदेवमणुयासुराए परिसाए ।
पुट्ठो य गणहरेणं भयवं ! किं कालचक्कस्स ॥ ४९ ॥

भरहे एत्थ सरूवं भूयं भव्वं समासओ कहइ ।
[illegible]प्पिणि ओस्सप्पिणिरूवस्स कहेइ तो भयवं ॥ ५० ॥

सुसमसुसमा य सुसमा सुसमदुसमा य दुसमसुसमाय ।
दुसमअइदुसमावि य ओसप्पिणिएउ छच्च समा ॥ ५१ ॥

Condition of Bhārata-varṣa during Duḥsamā Kāla (Fifth Ara).

Śramaṇa Bhagavāna Mahâvira said:-Gautama ! Each Kāla-Cakra (Cycle of Time) consists of two main divisions of ten (10) kotā-koti years each, named 1. Avasarpiṇī era during which there is a gradual decrease in piety, morality, and all auspicious articles in the Universe, and 2. Utsarpiṇî era in which there is an increase in such virtues and in the inherent qualities of auspicious objects of the Universe. Each division of time has six Āras-divisions like the spokes of a wheel, named 1. Suṣamā-suṣama 2. Suṣamā 3. Suṣamā-duhsma 4. Duhsamā-Suṣama 5. Duhṣamā and 6. Duhṣamā-duhsama for the Avasarpiṇî-kāla, and in the reverse order for the Utsarpiṇī-kāla. They are arranged as follows:—

*Kotā – koti = (10000000 × 10000000)

चउरो कोडाकोडी अयराणं सुसमसूसमा होइ ।
तीष य मिहुणयनरा कोसतिगुच्चा तिपलियाऊ ॥ ५२ ॥

ते सुरहिगन्धदेहा निरामया निब्भया सुरूवा या ।
बत्तीसलक्खणधरा जरचिन्तासोयपरिहीणा ॥ ५३ ॥

पयईए तणुकसाया अहमिन्दा उत्तमाय सङ्घयणे ।
माणम्माणपमाणोववन्नदेहा सकरुणा य ॥ ५४ ॥

पुढवीपुप्फफलाणं रसो तया आसि सक्कराअहिगो ।
पुक्करणीओ घयखीरउदगइक्खुरसनीराओ ॥ ५५ ॥

दसविहा य कप्परुक्खा—

मज्जङ्गया य भिङ्गा तुडियङ्गा दीवजोइचित्तङ्गा ।
चित्तरसा मणियङ्गा गेहागारा अनिगिणा य ॥ ५६ ॥

मज्जङ्गेसु य मज्जं उप्पज्जइ भायणाइं भिङ्गेसु ।
तुडियङ्गेसु य संगयतुडियाइं वहुपयाराइं ॥ ५७ ॥

दीवसिहा जोइसनामया य एए करेन्ति उज्जोयं ।
चित्तङ्गेसु य मल्लं चित्तरसा भोयणट्ठाए ॥ ५८ ॥

Avasarpiṇī.	Utsarpiṇī.
1. Suṣamā-suṣama.	1. Duḥṣamâ-duḥsamā.
2. Suṣamā.	2. Duḥsamā.
3. Suṣama-duḥsama.	3. Duḥsamā-suṣamâ.
4. Duḥsamâ-suṣama.	4. Suṣamā duḥsamā.
5. Duḥsamaā	5. Susamā.
6. Duḥsamā-duḥṣama.	6. Susamā-suṣama.

The first āra is of four (4) kotā-koti years' duration; the second is of three (3) kotā-koti years, the third of two (2) kota-koti years, and the fourth āra is one (1) kotā-koti years minus forty-two thousand years. Out of these forty-two thousand years, the fifth āra named Duḥsamâ in which we are living is of

---

मणियङ्गेसु य भूसणवराइं भवणाइं भवणरुक्खेसु ।
जायन्ति य वत्थाइं अनिगिणनामेसु रुक्खेसु ॥ ५९ ॥

आउसेसे मिहुणं पसवेत्ता ते सुरालयं जन्ति ।
तवसंयमरहिया वि हु अकूरपरिणामभावेण ॥ ६० ॥

अयरतिकोडाकोडीपरिमाणा सुस्समा तहिं मणुया ।
कोसदुगुच्चा दोपलियजीविया सेस पुव्वसमा ॥ ६१ ॥

पलिओवममाईए पज्जन्ते होइ पुव्वकोडीए ।
तइयाए उ समाए दोकोडाकोडिमाणाए ॥ ६२ ॥

आईए कोसमुच्चा अन्ते पुण पञ्चचावसयमाणा ।
कालक्कमेणं हाणिं गच्छन्ति य कप्पतरुणो वि ॥ ६३ ॥

पुढविजलोसहिफलफुल्लमाइवत्थू वि हायमाणरसा ।
बलरूववन्नखमप्पभुत्तिअज्जवाई य हायन्ति ॥ ६४ ॥

तइयसमाए अन्ते उप्पन्नो पढमजिणवरो उसभो ।
सत्तमकुलगरपुत्तो मुणीण पयदाणधणजीवो ॥ ६५ ॥

सो दंसियसयलठिई होऊणं धम्मसारही पढमो ।
सिद्धो तिवाससड्ढट्ठमाससेसे तइयअरए ॥ ६६ ॥

twenty one thousand years' duration. Nearly twenty-four hund-red and seventy-five years of the Fifth Āra have already passed, according to a calculation upto the present year (1950 A. D). The sixth āra named Duhṣamā-duhṣama-time of great misery will also be of twenty-one thousand years' duration.

The first Āra called Suṣamā-suṣama is of four (4) koṭā-koṭi years. Yugalikas (twins-a male and female) live at that time. They are very tall, with an age-limit of three (3) Palyopams. They are very hand-some, fragrant-bodied, very healthy, fear-less, endowed with all the thirty-two auspicious signs on their bodies, free from oldage, anxiety, and sorrow, naturally free from passions, excellent bodied, with their bodies furnished with well-measured limbs, and they are

---

देसूणायरकोडाकोडीमाणे चउत्थअरयम्मि ।
तेवीसं तित्थयरा उप्पन्ना एत्थ गणनाहा ॥ ६७ ॥

मोक्खंगयस्स मज्झं पञ्चमअरगो उ दूसमा होही ।
सद्धट्ठमासअहिएहिं तीहिं वासेहिं अइएहिं ॥ ६८ ॥

छहिं वासाणसएहिं पञ्चहिं वासेहिं पञ्चमासेहिं ।
मम निव्वाणगयस्स उ उप्पज्जिस्सइ सगो राया ॥ ६९ ॥

तेरसवाससहिएहिं नवुत्तरेहिं सगाउ कुसुमपुरे ।
होही कक्की पन्ते कुलम्मि केउ व्व दुट्ठप्पा ॥ ७० ॥

बहु कोहमाणमायालोभयघत्थस्स तस्स जम्मम्मि ।
सहसा तस्स पडिस्सइ देवउलं रामकण्हाणं ॥ ७१ ॥

\+ \+ \+ \+ \+ \+ \+

धणधन्नत्थसमिद्धं भारहवासं जिणिन्दकालम्मि ।
पुरगामागरपउरं आसी सुरलोगसकासं ॥ १० ॥ २२१० ॥

गामा नगरऽभूया नगराणि य देवलोगसरिसाणि ।
रायसमा य कुडुम्बी वेसमणसमा य रायाओ ॥ ११ ॥

compassionate. The juice of the earth flowers and of fruits, at that time, is more sweet than the sweetness of sugar. The lakes and ponds are filled with waters as nutritious and palatable as ghee (clarified butter) milk, and sugar-cane-juice.

Kalpa-Vrikṣas (Wishing Trees).

The Kalpa-Vrikṣa (Wishing Trees) supplying the wants of these Yugalikas are ten

They are :-Madyāṅga-supplying spirituous drinks 2. Bhringaṅga-supplying auspicious jars, chowries etc. 3. Trutitaṅga-supplying different notes of musical instruments. 4. Dīpa-sikhā-supplying flame-light. 5. Jyoti-giving out diffuse light 6 Citrānga-yielding flowers and garlands of various colours 7. Citra-rasa supplying eatables and diets of various kinds 8 Manū-aṅga-

---

चन्दसमा आयरिया अम्मापियरो य देवयसमाया ।
सासू वि य माइसमा ससुरो वि हु पीसमो आसि ॥ १२ ॥

धम्माधम्मविहिन्नू विणयपरो सच्चसोयसंपन्नो ।
गुरुदेवपूयणरओ सदारनिरओ जणो तइया ॥ १३ ॥

अग्घइ य सविन्नाणो अग्घइ सीलं कुलं च विज्जा य ।
परचक्कईइतक्करभयोसोयविवज्जिओ लोगो ॥ १४ ॥

जिणभत्ता रायाणो पाएण कुतित्थिया य अवगीया ।
दससु वि वासेसु तहा दस दस अच्छेरया जाण ॥ १५ ।

उवसग्ग गब्भहरणं इत्थीतित्थं अभावियापरिसा ।
कण्हस्स अवरकङ्का अवयरणं चन्दसूराणं ॥ १६ ॥

हरिवंसकुलुप्पत्ती चमरुप्पओ य अट्ठसयसिद्धा ।
असंजयाण पूया दसवि अणन्तेण कालेणं ॥ १७ ॥

लोगुत्तमपुरिसेहिं चउप्पन्नाए इहं अईएहिं ।
केवलिमणपज्जवओहिणाणिसुयकेवलीहिं च ॥ १८ ॥

supplying Cintāmani Ratna, and ornaments to yugalikas. 9. Bhavaṇa-aṅga-supplying mansions, and 10. Anaganāñga Kalpa Vrikṣa supplying clothes to yugalikas.

At the end of their life, they give birth to a yuga lika (twin-male and-female) and they invariably go to heaven, because they are not harsh, although they are devoid of austerity and self-restraint.

The second âra named Susamâ is of three (3) kotā-koti years. The yugalikas are less tall with an age-limit of two Palyopams.

The third āra named Suṣma-duḥsama is of two (2) kotā-koti years. During the beginning of the âra, the age-limit is one Palyopama, and at the end, Pûrva Kodi years. The height

---

दूसमकाले लोगो कोहाइकसायविसहयविवेगो।
अच्चोदगो व्व वप्पो जाओ संभिन्नमज्जाओ ॥ १९ ॥

जह जह वच्चइ कालो तह तह दयदाणसच्चपरिहीणो।
अहियं अहम्मसीलो कुतित्थिमोहियमई होही ॥ २० ॥ २२२० ॥

गामा मसाणभूया णगराणि य पेयलोयरिसाणि।
दाससमा य कुडुम्बी जमदण्डसमा य रायाणो ॥ २१ ॥

लुद्धा य पुहइपाला भिच्चे गिण्हन्ति ते वि इयरजणो।
खायन्ति य अन्नोन्नं मच्छा इव दुब्बले बलिया ॥ २२ ॥

जे अन्ता ते मज्झा जे मज्झा ते कमेण पच्चन्ता।
अपडागा इव नावा डोल्लन्ति समन्तओ देसा ॥ २३ ॥

चोरा मुसन्ति अत्थं नरिन्दकरपीडियाइं रट्ठाइं।
भूयगहपायसेणी लज्जाइपरा य कारणिया ॥ २४ ॥

सयणे निच्चविरोहो सकज्जनिरओ परत्थनिरवेक्ख।
चप्फडभासी लोगो पाएणमवोल्लसारो त्ति ॥ २५ ॥

of the bodies of yuga-likas in the beginning of the āra is one kosa, and five hundred (500) dhanusyas at its end. Gradually the yielding powers of the Kalpa-Vrikṣa (Wishing Trees) become less. The delicious juices in earth, water, medicinal drugs, fruits, flowers, and in all wholesome articles go on decreasing. Strength, beauty, colours, forbearance, renunciation, straight-forwardness etc, become scanty.

At the end of the third āra, the first Tīrthaṅkara, named Rṣabha (dèva) was born. He was the son of the Seventh Kulakara He was wellrestrained ; he had given gifts of ghee (clarified butter). He was very fortunate. Being naturally endowed with Right Faith, he was able to lead people to the True Path. He attained Mokṣa (Final Emancipation) at a time wnen there were three

---

धणधन्ने अवियण्हो घरकज्जे चेव मोहियमईओ ।
दक्खिन्नलज्जरहिओ धम्मसुइविवज्जिओ लोगो ॥ २६ ॥

सीसा नाराहिन्ति उ आयरिए दुसमाणुभावेणं ।
ते वि हु तेसिं पढणं न दिन्ति सुयनाणसिक्खाओ ॥ २७ ॥

फिट्टइ गुरुकुलवासो मन्दा य मई जणस्स धम्मम्मि ।
सत्ताउलाय पुहई देवा य न दरिसणं देन्ति ॥ २८ ॥

पुत्ता अम्मापियरो अवमन्नन्ति कडुयाइं भासन्ति ।
सुण्हा भुयङ्गितुल्ला सासू वि य कालकन्नसमा ॥ २९ ॥

हसिएहिं जम्पिएहिं य अच्छिवियारेहिं विगयलज्जाओ ।
सविलासनियत्थेहिं वहुया सिक्खन्ति वेसाणं ॥ ३० ॥ २२३० ॥

सावगसाविगहाणी भावणतवदाणसीलपरिहाणी ।
समणाणं समणीणं असङ्खडं थेवकज्जे वि ॥ ३१ ॥

कूडतुलकूडमाणं धम्मे वि सढत्तणं सपेसुन्नं ।
पहवन्ति दुज्जणा तह सीयन्ति य सज्जणा पायं ॥ ३२ ॥

years and seven and a half months remaining for the completion of the third āra.

During the fourth āra of one kotā-koti years minus forty two thousand years, twenty-three Tīrthaṅkaras-the Lords of the Three Worlds-flourished.

After the lapse of three years and seven and a half months after my Nirvāṇa, the Fifth Āra will commence.

During the life-time of the Tīrthaṅkaras, Bhārata Varṣa was very prosperous with wealth and corn; towns, villages, mines etc resembled celestial regions Villages appeared like towns and towns resembled déva-loka (land of gods); kinsmen were like kings, and the kings resembled Vaiśramaṇa (the God of Wealth); the preceptors were as tranquil as the Moon; the parents des-

---

विज्जाण मन्ततन्तोसहीण मणिपुप्फफलरसाणं च ।
रूवाउयरिद्धीणं संठाणुच्चत्तधम्माणं ॥ ३३ ॥

दुसमकाले होही सुहभावाण सव्वेसि परिहाणी ।
एगन्तदुसमाए असुहतरागं इमं सव्वं ॥ ३४ ॥

एवं परिहायन्ते लोए चन्दो व्व कालपक्खम्मि ।
जे धम्मिया मणुस्सा सुजीवियं जीवियं तेसिं ॥ ३५ ॥

दुप्पसहो आयरिओ फग्गुसिरी साहुणी णयपहाणा ।
सड्ढो नाइलनामो सच्चसिरी सावियाणं च ॥ ३६ ॥

तह विमलवाहणो वि य राया सुमुहो व तस्स उ अमच्चो ।
ए ए उ दूसमाए होहिन्ति अपच्छिमा भरहे ॥ ३७ ॥

दोरयणिपमाणतणू वीसयवासाउया य होहन्ति ।
दुप्पसहाई चउरो उक्कोसेणं च छट्ठतवो ॥ ३८ ॥

दसवेयालियधारी चोद्दसपुव्वी व पुज्जिही सड्ढो ।
दुप्पसहो तित्थं पि व ता वहिही जाव सो चेव ॥ ३९ ॥

served to be worshipped like gods; one's mother-in-law was as kind as one's own mother; and father-in-law was also, as kind as one's own father. The people of those times, knew what was right and what was wrong. They were polite, endowed with the virtue of truth-telling, and pure. They worshipped their elders and the deities. They were content with their own wives. Persons possessing special literary and techinical knowledge were hono ured. Noble birth, celibacy and knowledge, were highly praised. People were free from pestilence, calamity, fear and from sorrow Kings were devoted to Tirthaṅkaras, and the enemies of the Jaina Religion were dishonoured

Such a pleasant state existed in Bhārata-varṣa uptil now, but after existence of fifty-four highly illustrious personages, when there will be an absence of Kévalins, manah-paryava

---

जो भणइ नत्थि धम्मो ण य सामाइयं न चेव य वयाइं ।
सो समणसङ्घबज्झो कायव्वो समणसङ्घेणं ॥ ४० ॥ २२४० ॥

बारस वासइं गिहे गमिऊणं अट्ठ चेव सामन्ने ।
दुप्पसहो गच्छिहिही अट्ठमभत्तेण सोहम्मं ॥ ४१ ॥

पुव्वण्हे वोच्छेओ चरित्तधम्मस्स रायधम्मस्स ।
मज्झण्हे पुण होही अवरण्हे जायवेयस्स ॥ ४२ ॥

एवं दुसमकालो इगवीससहस्स होइ वासाणं ।
एगन्ते दुसमा वि य एवइयं चेव नायव्वा ॥ ४३ ॥

नट्ठे चरणाइम्मि उ हाहाभूओ अणाइभूओ य ।
कालो अमाइपुत्तो गोधम्मसमो जणो तत्थ ॥ ४४ ॥

रयवहुला खरफरुसा अणिट्ठवाया तया य वाहिन्ति ।
धूमायन्ति दिसाओ भयजणणीओ य सव्वेसिं ॥ ४५ ॥

चन्दो मुइही सीयं अहियं अहियं च सूरिओ तविही ।
जेण इइं नरतिरिया सीउण्हहया किलिस्सन्ति ॥ ४६ ॥

Jnānins, Avadhi Jnânins, and of Śruta Kèvalins, the condition of Bhārata-varṣa will gradually be worse. Every day the people will become deteriorated by the poison of anger, malice, pride, greed, and vulgarity. Just as even a strong fortress becomes destroyed by the impact of a violent current of fast-running waters, in the same way, all salubrious limitations of ancient usage will be removed by the force of indisciplined popular current With the advent of worse times, people will be utterly destitute of mercy, truth, and the giving of gifts to deserving individuals. They will become enamoured by False Beliefs, and they will become more and more bigoted.

At that time, villages will resemble cremation grounds; towns will look like burial places; virtuous persons will come to poverty, and kings will be as cruel as Yama (God of Death). Greedy kings will trouble their servants, and the king's servants, in their duty towards the king, will oppress the public. Like big fishes devouring smaller ones, the powerful bodies will invariably destroy the less powerful ones. The country will be in a pre-carious condition like a boat without a helmsman. Robbers will carry on dacoities. Kings will over-burden the provinces with excessive taxation. Judges and judicial officers will exhort bribes The people will be selfish, innimical to their

---

तह अरसविसअसणिमेहा अग्गिलमेहा य खारमेहा य ।
अग्गिविसअसणिमेहा अभिक्खणं वासिहिन्ति तया ॥ ४७ ॥

जेण इहं मणुयाणं कासो सोसो जलायरो कोढो ।
जरसूलसीसवेयणा हवन्ति रोगा अणेगविहा ॥ ४८ ॥

काही तिरिए दुहिए जलथलखहचारिणो उ सव्वे वि ।
आरामछेत्तकारणणरुक्खतणाई खयं नेही ॥ ४९ ॥

वेयड्ढउसभकूडे गङ्गासिन्धू य मुत्तुमवसेसं ।
गिरिकूवनइतडागे थलाइ सव्वं समं होही ॥ ५० ॥ २२५० ॥

own relatives, disregardful towards acts of benevolence, and they will indulge in irrelevant talks. Mostly their sayings will be worthless. The thirst of people for wealth and property will not lessen in the least. They will be completely drowned in wordly pursuits; they will be destitute of polite manners, shame-less, and careless in listening to religious topics.

During the duḥṣama kāla (fifth āra) the pupils will not pay respects to their Gurus (preceptors), and the preceptors will not give them religious learning. The system of Gurukula-vāsa (living in the house of the preceptor during the period of study), will cease. People will be indifferent to religious matters. The earth will be filled with small creatures and vermin. Celestial beings will not visit the human world. Sons will disobey their parents, and they will insult them with abusive language. Girls of noble families will surpass harlots by their amorous pranks, gestures, liscivious talks, side-glances, and indecent be-

---

इङ्गालमुम्मुरसमा छारब्भूया भविस्सई धरणी ।
कइयावि धूलिवहला घणचिक्कणकद्दमागम्मा ॥ ५१ ॥

मणुया खरफरसतणू उब्भडघोडामुहा चिविडनासा ।
दुव्वन्ननिट्ठुरगिरा बहुरोगा कोहणसहावा ॥ ५२ ॥

रयणीपमाणदेहा नरित्थिओ वीससोलसाऊ य ।
बहुपुत्तनत्तुयजुयो निल्लज्जा विगयवसणा य ॥ ५३ ॥

छव्वरिसी गब्भधरा होही नारी य दुक्खपसवा य ।
सोलसवासा पुत्तनत्तुयए पेच्छिही थेरा ॥ ५४ ॥

होहिन्ति य बिलवासी बिला उ बावत्तरी य वेयड्ढे ।
उभयतडेसु नईणं नव नव एक्केक्कए कूले ॥ ५५ ॥

सव्वे वि वीयमेत्ता तिरिया होहिन्ति तत्थ मणुयाई ।
कुणिमाहारा सव्वे निस्संसा निव्विवेगा य ॥ ५६ ॥

haviour. Śrāvakas (male lay-men devotees) and Śrāvikās (female lay devotees) will be in distress, and the four dutiful acts of Jaina Religion viz 1. Dāna (giving of gifts to deserving persons), 2. Śīla (chastity), 3. Tapa (Austerity) and 4. Bhāva (Good Intentions) will go on decreasing. There will be quarrel among Sādhus (Monks), and among Sādhvis (Nuns) on the slightest pretext. There will be roguery among religious-minded people, and there will be unsteadiness with them. There will be false measures and weigihts. Generally wicked persons will prosper and virtuous individuals will suffer. All auspicious things such as 1. Vidyā (Learning) 2. Mantras (Incantations) 3. Tantra (Magic-spells) 4. Auṣadhi (Medicinal Drugs) 5 Maṇi (Precious Gems) 6. Puṣpa (flowers) 7. Phala (fruits) 8. Rasa (Juices) 9. Rūpa (Beauty) 10 Āyuṣya (Age-limit) 11. Ṛddhi (Prosperity) 12. Ākriti (Form) 13. Uncāi (Height of body), and 14. Dharma (Religious Duty) will undergo a gradual diminution, and during the Duhsama-duḥṣama (Sixth) āra of the present Avasarpini kāla they will deteriorate immensely. The life of persons who lead a highly virtuous religious life during the time when there is a daily decline like the daily decline in the disc of the Moon in the dark half of the month in all auspicious objects, will be happy.

At the end of this Duhsamā kāla, there will be a catu-r-

रहपहमेत्तं तु जलं वहिही बहुमच्छकच्छमाईन्नं ।
गङ्गासिन्धुनईणं तासुयगज्जूण ते मणुया ॥ ५७ ॥

रयणी थकमज्झे कड्ढिन्ति दिवा य सूरकरपक्के ।
खाहिन्ति य बीयाए निसाए अन्ने य कड्ढिन्ति ॥ ५८ ॥

दहिखीर घयाईयं सतरसधन्नाइं पुप्फफलमाई ।
होही न भरहवासे सयणासणवत्थमाई य ॥ ५९ ॥

इगवीससहस्साइं एवं एगत्तदूसमा होही ।
पञ्चसु भरहेसु तहा पञ्चसु एरवयवासेसु ॥ ६० ॥ २२६० ॥

vidha sangha consisting of only four personn viz 1. Ācārya Duhpaha Sūri. 2. Sādhvî-Phalgu-Śrî 3. Nâgila Srāvaka and 4. Satya Śrî Srāvikā. King Vimala-vāhana and his minister Sumukha will be the last king and the last minister in Bhārata varsa

During the end of the Duhṣsamā Kāla (Fifth Āra) the height of the bodies of human beings will be two hands, and their life-limit will be twenty years. During the first portion of the end of the Dusamā (fifth) âra, Cāritra Dharma (ascetic life) will disappear ; Rāja-dharma (government by a supreme power) will disappear during its middle portion ; and Agni (fîre) will disappear at its end.

On the completion of the Duhṣamā âra (fifth) of twenty-one thousand years, the Sixth āra named Duhṣama-duhṣamā, also, of twenty-one thousands years will commence. People of that time, will be helpless on account of an absence of any-think like Dharma Nîti (moral Laws) and Râja Nîti (government by a supreme authority). The relation between a father and his son or between a mother and a wife will disappear and people will generally lead a beastly life.

During the begining of the Duhṣamâ-duhṣama (sixth) âra, there will be stormy whirl-winds and denundating torrential rains causing destruction to thousands of human beings and lower animals. A very small minority of human beings and beasts will live in holes in mountains on the banks of Gaṅgā and

---

सागरकोडाकोडी एगा अरओ चउत्थओ होही ।
ऊणा इह वासाणं बायालिसं सहस्सोहि ॥ ६१ ॥

सा पञ्चमजट्ठेहिं अरएहिं जुया अ होइ पडिपुन्ना ।
ओसप्पिणी दसायरकोडाकोडी अओ होइ ॥ ६२ ॥

ओसप्पिणीए एवं जो अणुहावो उ वन्निओ पुव्वि ।
सो च्चिय पडिलोमेणं उस्सप्पिणिए मुणेयव्वो ॥ ६३ ॥

Sindhu rivers and they will maintain themselves on fishes and crabs existing in waters of the two rivers.

Utsarpiṇī Kâla.

After the lapse of the Duḥṣama-duḥṣamā (sixth) āra of the Avasarpiṇi Kāla, the first āra of the Utsarpîṇi Kāla, (named Duḥṣamâ-duḥṣama), of twenty-one thousand year's duration, will begin. People of Bhārata-varṣa will have the same miserable modi of living.

After the lapse of the first āra of the Utsarpiṇi Kāla, the second āra named Duṣamā-suṣamā will commence At that time, conditions will begin to improve. There will be five kinds of rains each kind existing continuously for seven days The first kind of rain called Puṣkara-saṁvartaka (rain of final destruction of all objects) will cool down the heated ground. The second kind of rain named Kṣira-mégha will produce varieties of corn. The third kind named Ghrita-mégha will produce greasiness in various objects. The fourth kind named Amrita-mégha will pro-

---

बायालीससहस्सा वासाण नरा उ होन्ति बिलवासी ।
उस्सप्पिणीए एगन्तदुसमा चरिमकालम्मि ॥ ६४ ॥

होहिन्त पञ्चमेहा पुक्खलसंवट्ट खीरमेहो वि ।
घयमेहअमयमेहो रसमेहो पञ्चमो होइ ॥ ६५ ॥

एक्केको अणुबद्धं वासीही सत्त सत्त दिवसाइं ।
पञ्चसीस दिवसे वद्दलिया होहिई सोमा ॥ ६६ ॥

पढमा उ विव्ववेही धन्नं बीओ करिस्सए मेहो ।
तइओ नेहं जणयइ तोसहिमाई चउत्थो उ ॥ ६७ ॥

पञ्चमओ पुण मेहो पुढवाईयाण रसकरो होही ।
तत्तो हरियदुमोसहिवेल्लियाई परोहिन्ति ॥ ६८ ॥

duce medicinal drugs of various kinds And the fifth kind of rain named Rasa-mégha will create juices in various objects. Each of these five kinds of rains, will pour continuously for seven days. The ground which had become heated will cool down and green vegetation, creepers, medicinal herbs and trees will grow. On seeing the surrounding country full of green vegetation and fruits, the dwellers on the holes and dens of mountains, will come out and settle in the plains Leaving off their meat diet, they will maintain themselves on greens, vegetables, and fruits. Day by day, there will be an increase in the beauty, form of body, intellect, and life-limit. By the end of the Duḥsamā kāla of the Utsarpîni era they will be fit for society. They will live in towns and villages. They will form their own communities and they will train up horses, elephants, cows, bulls etc into their service. With the appearance of Agni (fire, they will do the cooking of their corns, and put it to other useful purposes

After the lapse of the Duhsama (second) āra, the third ara named Duṣama-suhṣamā will begin. Soon after the commencement

---

तो ते बिलवासिताश पासित्ता तं महिं तह समिद्धं ।
आसत्था हिट्ठमाणा नीहरिय बिलाण भमिहिन्ति ॥ ६९ ॥

जायं खु सुहविहारं भरहमिमं पुप्फफलसमद्धिं च ।
ता जो कुणिमं खाही सो अम्हं वज्जणिज्जो उ ॥ ७० ॥ २२७० ॥

जह जह वच्चइ कालो तह तह फलकुसुमओसहीणं च ।
सङ्घयणरूवउच्चत्तओउमाईण वुड्ढीय ॥ ७१ ॥

होहिन्ति सुहारिउणो सुहा य वाया सुहाइ उदगाइं ।
गयरोगा तो मणुया होहिन्ति तहा तिरिक्खा य ॥ ७२ ॥

उस्सप्पिणीइमाए बीयाए समाए चरिमकालम्मि ।
तत्थ बहुमज्झदेसे होहिन्ति य कुलगरा सत्त ॥ ७३ ॥

of the third āra of Utsarpiṇi, there will be twenty-four Tirthaṅkaras one after the other during the third āra. They will preach a Religion of Universal Brotherhood in Bhārata-varṣa. The names of the twenty-four Tirthaṅkaras of the Utsarpiṇi kāla are as follows:-1. Śrī Padma Nâbha-the soul of King Śreṇika of Magadha déśa 2. Śrī Sûra-déva. 3. Śrī Su-Pārśva. 4 Śrī Svayam Prabhu Nāth. 5. Śrī Sarvanubhūti. 6. Śrī Dévasrutā. 7. Śrī Udaya Nātha 8. Śrī Pedhāla Nātha 9. Śrī Pottila Nātha 10 Śrī Śata-Kīrti Nātha 11. Śrī Suvrata Nātha 12. Śrī Amama Nātha 13. Śrī Niṣkasāya Nātha 14. Śrī Nispulāka Nātha 15. Śrī Nirmama Nâtha 16. Śrī Citragupta Nātha 17. Śrī Samādhī Nātha 18. Śrī Samvara Nâtha 19. Śrī Yaśodhara Nātha 20 Śrī Vijaya Nātha 21 Śrī Malla Nātha 22. Śrī Déva Nātha 23. Śrī Ananta Vīrya Nātha and 24. Śrī Bhadra krit Nātha.

After the lapse of Duṣama-susamā (third) āra of Utsarpiṇi, there will be three more āras viz (4) Susama-duṣamā (fourth) (5) Suśamā (fifth) and (6) Suṣama-suṣamā (sixth).

पढमेत्थ विमलवाहण सुदाम संगम सुपासनामे य ।
दत्ते सुमुहे छट्ठे सम्मुयई चेव सत्तमए ॥ ७४ ॥

काहन्ति सन्निवेसं वासत्थं गामनगरमाईएं ।
कुलधम्मरायनीईण कारगा कुलगरा तइया ॥ ७५ ॥

आसा हत्थी गावो परिग्गहिस्सन्ति रज्जकज्जम्मि ।
ववहारसिप्पकम्मा गणियलिवाई य होहिन्ति ॥ ७६ ॥

जाईसरो उ पढमो नामेणं विमलवाहणो राया ।
सव्वं चिय दाएही पुव्वुत्तिमिमं पयाण हिओ ॥ ७७ ॥

सस्साणं उप्पत्ती परमा परमं च दुद्धदहिसप्पी ।
उप्पन्ने अगणिम्मि य रन्धणमाई भविस्सन्ति ॥ ७८ ॥

दूसमअरयस्सन्ते संमुइरारस्सं सयदुवारम्मि ।
भद्दाए भारियाए सेणियजीवो उ पढमजिणो ॥ ७९ ॥

Tîrthankaras of the Future Utsarpinî.

1. Śrī Padma Nābha
2. Śrī Sūra-deva Nātha
3. Śrī Supārśva Nātha
4. Śrî Svayam Prabhu Nātha
5. Śrī Sarvanubhūti Nātha
6. Śrî Dèva-śruta Nātha
7 Śrî Udaya Nātha
8. Śrî Pédhāla Nātha
9. Śrî Poṭṭila Nātha
10. Śrî Śatakirti Nātha
11. Śrī Suvrata Nātha
12 Śrī Amama Nātna
13. Śrī Niṣkaṣāya Nātha
14. Śrî Pulāka Nātha
15. Śrî Nirmama Nātha
16. Śrî Citra-gupta Nātha
17 Śrî Samādhi Nātha
18. Śrî Samvara Nātha
19. Śrī Yaśodhara Nātha
20. Śrî Vijaya Nātha
21. Śrî Malla Nātha
22. Śrî Déva Nātha
23. Śrî Ananta Vîrya Nātha
24. Śrī Bhadra krit Nātha

पुत्तत्तणेण होही णाणत्तियसंजुओ महापउमो ।
वीरजिणस्स व सव्वं विन्नेयं तस्स जम्माइ ॥ ८० ॥ २२८० ॥

दुसमसुसमाए इहं पुव्वं पिव जिणवरा भविस्सन्ति ।
पडिलोमसभावेण य ते य इमे होन्ति नायव्वा ॥ ८१ ॥

पढमो उ महापउमो सेणियजीवो जिणेसरो होही ।
बीओ य सूरदेवो सुपासजीवो जयपईवो ॥ ८२ ॥

सव्वाणुभूइनामो दढाउजीवो उ पञ्चमो होही ।
छट्ठो य देवगुत्तो तित्थयरो कत्तिओ पुव्वि ॥ ८४ ॥

उदओ य जिणो होही सत्तमओ संखनामओ आसी ।
पेढालपुत्तनामा आणन्दजिओ य अट्ठमओ ॥ ८५ ॥

सयगो य जिणो णवमो पुव्वं आसी सुनन्दणामो जो ।
मुणिसुव्वओ य दुसमो सयगो जो आसि पुव्वभवे ॥ ८६ ॥

एक्कारसमो य जिणो देवइजीवो उ सव्वभावविऊ ।
अममो बारसमजिणो होही जो सच्चई आसि ॥ ८७ ॥

In addition to the above-named twenty-four (24) Tirthaṅkaras, there will be twelve (12) Cakravartins, nine (9) Vāsudèvas, nine (9) Prativāsudévas, and nine (9) Bala-dévas, making a total of Sixty-three (63) Triṣaṣṭhi Śalākā Puruṣāḥ (Sixty-three Eminent Personages), during the future Utsarpiṇi kāla. During the earlier portion of the Susama-dusamā (fourth) ara, there will be a gradual diminution of a feeling towards piety and religious functions. The bodies of dwellers will be tall, and they will live for a very long time. They will live in forests, and they will maintain themselves on divine materials.

After the lapse of Utsarpiṇi Kāla, the period of Avasarpiṇi Kāla will again commence. There will be a diminution in the natural attributes and inherent qualities of all substances.

Endless Utsarpiṇis and Avasarpiṇis must have passed in this Saṁsāra. Those fortunate individuals, who having renounced the world, engage themselves in the practice of the True Religion, and who having successfully passed through the different periods of the Kāla Cakra (Cycle of Time), have attained their most cherished Liberation, are really happy.

तह निक्कसायनामो तेरसमो वासुदेवजीवो उ ।
बलदेवो पुण होही चोद्दसमो निप्पुलायजिणो ॥ ८८ ॥

निम्ममजिणो अमोहो पनरसमो होइ रोहिणीजीवो ।
सुलसासावियजीवो सोळसमो चित्तगुत्तो य ॥ ८९ ॥

सत्तरसमो समाही रेवइजीवो उ विगयभववारी ।
संवरजिणो जयहिओ अट्ठारसमो मियालीओ ॥ ९० ॥ २२९० ॥

दीवायणस्स जीवो नियट्टिअरहा य अगुणवीसइमो ।
कण्हो गयभयतण्हो वीसइमो देवसेणजिणो ॥ ९१ ॥

तत्तो य एगवीसो नारयजीवो विवेगजिणचन्दो ।
बावीसइमो विमलो अमरजिओ विगयकम्ममलो ॥ ९२ ॥

By actually describing the detailed account of Kāla-cakra (Cycle of Time) Śramaṇa Bhagavāna Mahāvīra gave a vivid picture of the miseries of the Saṁsâra, and of the frightfulness of the various wanderings in it. On hearing this, many devout persons renounced the world, and took Bhāgavatī Dīkṣā.

2.

This year being the last year of His life in this world, Śramaṇa Bhagavāna Mahāvīra, went to Apāpâ Nagarī (Bihāra) with the object of passing the rainy season there and he lived in the * Rajjuga Sabhā of King Hasti-pāla during the months of the rainy season.

Nirvāṇa.

* An elegant Samavasaraṇa was prepared by gods. Śramaṇa Bhagavāna Mahāvīra took his seat in the Samavarsaraṇa and commenced his final Sermon. King Hastipāla of Apāpā Nagarī came to Śramaṇa Bhagavāna Mahāvīra, and with a low bow he

*Hall of clerks or of Customs Officers staff.

देवोववायनामो तेवीसइमो उ अम्मडो पुव्व ।
चरिमो य साइबुद्धो अणन्तविजओ जिणो होही ॥ ९३ ॥

ओसप्पिणीजिणाणं पडिलोमेण होन्ति तित्थयरा ।
जा चरिमो जिणनाहो विभेओ उसभनाहो व्व ॥ ९४ ॥

एएसु अईएसु कमेण होन्ति पुव्वतुल्लगुणा ।
सुस्समदुसमा सुसमा सुस्समसुसमा य छट्ठा उ ॥ ९५ ॥

वीसं कोडाकोडी दोन्नि वि एया उ होन्ति अयराणं ।
ओसप्पिणी य उस्सप्पिणी य परियत्तमाणीओ ॥ ९५ ॥

॥ श्री नेमिचंद्रसूरिकृत महावीरचरियम् पृ. ९३-९९ ॥

*अथ तत्र सुराश्चक्रुस्त्रितय भूषितम् ।
रम्यं समवसरणं स्वामिनो देशनासदः ॥ १ ॥

took his seat at an appropriate place. Gods remained at suitable places in service of the Worshipful Lord. All of them had come to the Samavasaraṇa with the object of listening to the Final Sermon

Indra came and began to praise Śramaṇa Bhaaavāna Mahāvīra as follows:-

Indra's Stuti.

O Lord of the Universe! There can be no corporeal existence without the inherent influence of Dharma (Puṇya or meritorious deeds), and Adharma (Pāpa or Evil Karmans). There cannot be a mouth without the body-and there can be no vaktritva (power of speech) without a mouth. Other wise how can Others-Believers in Iśvara as the Creator of the Universe preach their doctrine? The god Iśvara whom the Believers of the Doctrine assume to be the Creator of the Universe cannot preach. Energy required for creating the Universe, is not possible in an Iśvara utterly destitute of a body. There is no real motive in creating the Universe in accordance with one's sweet will or

---

ज्ञात्वा निजायुःपर्यन्तमन्तिमां देशनां प्रभुः ।
कर्त्तुं तस्मिन्नुपाविक्षत् सुरासुरनिषेवितः ॥ २ ॥

स्वामिनं समवसृतं ज्ञात्वा पापापुरीपतिः ।
हस्तिपालः समागत्य नत्वा च समुपाविशत् ॥ ३ ॥

शुश्रूषमाणास्तत्रास्थुर्यथास्थानं सुरादयः ।
एत्य नत्वा सहस्राक्षः इति स्वामिनमस्तवीत् ॥ ४ ॥

धर्माधर्मौ विना नांगं विनांगेन मुखं कुतः ।
मुखाद्विना न वक्तृत्वं तच्छास्तारः परे कथम् ॥ ५ ॥

अदेहस्य जगत्सर्गे प्रवृत्तिरपि नोचिता ।
न च प्रयोजनं किंचित् स्वातंत्र्यान्न पराज्ञया ॥ ६ ॥

by the order of some other person. If Iśvara creates the Universe, simply out of amusement, then, he deserves to be designated as a child full of mirth and if he has created the Universe out of compassion towards all living beings, he should not show his mercy towards some, and make others miserable by his evil will. All must be made equally happy. O Lord ! What sort of mercy is it, when the all-compassionate benevolent Creator of the Universe, overwhelms the unfortunate living beings with the agonies of disease, poverty, and birth in low families full of innumerable miseries, caused by himself ? Now, suppose, Iśvara-the Creator of the Universe-makes people happy or miserable only in accordance with their good or evil deeds, then he is not independent like our-self. Besides, if this diversity of existences in this world is caused by the agency of various Karmans, then, where is the earthly use of the Almighty Iśvara who is penthroned as the Creator of the Universe? Or else, in

---

क्रीडया चेत्प्रवर्तेत रागवान् स्यात्कुमारवत् ।
कृपयाथ सृजेत्तर्हि सुख्येव सकलं सृजेत् ॥ ७ ॥

दुःखदौर्गत्यदुर्योनिजन्मादिक्लेशविह्वलम् ।
जनं तु सृजतस्तस्य कृपालोः का कृपालुता ? ॥ ८ ॥

कर्मापेक्षःस चेत्तर्हि न स्वतंत्रोऽस्मदादिवत् ।
कर्मजन्ये च वैचित्र्ये किमनेन शिखंडिना ? ॥ ९ ॥

अथ स्वभावतो वृत्तिरवितर्क्या महेशितुः ।
परीक्षकाणां तर्ह्येष परिक्षापेक्षडिंडिमः ॥ १० ॥

सर्वभावेषु कर्तृत्वं ज्ञातृत्वं यदि संमतम् ।
मतं नः सन्ति सर्वज्ञा मुक्ताः कायभृतोऽपि च ॥ ११ ॥

सृष्टिवादकुहेतुवाकमुन्मुच्येत्यप्रमाणकम् ।
त्वच्छासने रमन्ते ते येषां नाथ प्रसीदसि ॥ १२ ॥

case, if all the activities of arrangements in this creation of the Iśvara, are caused naturally without the help of any other agent, then, there will be a question of the existence of Iśvara only in name; and then, it will be the subject of a critical investigation. If an Omniscient is taken as the Creator of the Universe, then, we fully agree with the proposal. Because, Sarvajnas (omniscients) are of two kinds viz 1. Mukta (Liberated) and 2 Déhadhārī (with a body). O Lord! Those who have good fortune to abandon the Śriṣṭi-vâda (Belief in Iśvara as the Creator of the Universe, and join your Religious Creed, very happily pass their days under your supreme guidance.

***Stuti by King Hasti-pāla**

When Indra had finished his stuti King Hasti-pāla of Apāpā Nagarî, began to euologise Śramaṇa Bhagavâna Mahāvîra as follows:-

O Lord! You are a Sarvajna (Omniscient) I need not entreat you with sweet gentle words. I may as well, say a few harsh words for the purification of my Soul. O Lord! You are not

---

इति स्तुत्वा सुनासीरे स्थितेऽपापापुरीपतिः ।
हस्तिपालनृपोऽप्येवं वीरस्वामिनमस्तवीत् ॥ १३ ॥

न परं नाम मृद्वेव कठोरमपि किंचन ।
विशेषज्ञायं विज्ञप्यं स्वामिने स्वान्तशुद्धये ॥ १४ ॥

न पक्षिपशुसिंहादिवाहनासीनविग्रहः ।
न नेत्रवक्त्रगात्रादिविकारविकृताकृतिः ॥ १५ ॥

न शूलचापचक्रादिशस्त्रांककरपल्लवः ।
नांगनाकमनीयांगपरिष्वंगपरायणः ॥ १६ ॥

न गर्हणीयचरितप्रकंपितमहाजनः ।
न प्रकोपप्रसादादिविडंबितनरामरः ॥ १७ ॥

seated on a bird, or an beast, or on a lion. Your eyes, month, or the limbs of your body are not distorted by sensual passions. Your blessed hands are not defiled by keeping a tri-śūla (trident) or a dhanusya (a bow and arrow), or a Cakra (discus) for fighting with enemies. You are never ready to embrace the charming body of a young handsome girl Besides, you have never made honourable persons to shudder at a censurable conduct on your part. You are not adventurous in the creation, protection, and destruction of the Universe you are not troubled with infirmities, like jesting, singing, dancing etc; You do not like them Under the existing circumstances, how can any casual observer place you under the category of a déva (celestial being; deity) ?

Because, you are uery different from all other deities in every way O Lord! It is quite logical to say that a lea for a

---

न जगज्जननस्थेमविनाशविहितादरः ।
न लास्यहास्यगीतादिविप्लवोपप्लुतस्थितिः ॥ १८ ॥

तदेवं सर्वदेवेभ्यः सर्वथा त्वं विलक्षणः ।
देवत्वेन प्रतिष्ठाप्यः कथं नाम परीक्षकैः ॥ १९ ॥

अनुश्रोतः सरत्पर्णतृणकाष्ठादि युक्तिमत् ।
प्रतिश्रोतः श्रयद्वस्तु कया युक्त्या प्रतीयताम् ॥ २० ॥

अथवालं मन्दबुद्धिपरीक्षकपरीक्षणैः ।
ममापि कृतमेतेन वैयात्येन जगत्प्रभो ॥ २१ ॥

यदेव सर्वसंसारिजन्तुरूपविलक्षणम् ।
परीक्षन्तां कृतधियस्तदेव तव लक्षणम् ॥ २२ ॥

क्रोधलोभभयाक्रान्तं जगदस्माद्विलक्षणः ।
न गोचरो मृदुधियां वीतराग कथंचन ॥ २३ ॥

एवं स्तुत्वा हस्तिपाले विरत्तेऽर्हन्नपश्चिमः ।
अपश्चिमामित्यकरोद्भगवान् धर्मदेशनाम् ॥ २४ ॥

piece of grass or a piece of wood etc will be floating in water when it goes along the direction of the current of water, but is it logical to say that it will float nicely against the current of water ? But O Lord ! What is the use of an examination by such dull-witted observers ? Enough with my attempt also Because, you possess very noble attricbutes which are quite different from all other Samsārī (worldly) beings. The entire world is full of anger, greed, and fear. You do not have any of them. But O Lord ! Although you are perfectly destitute of Rāga (love) and Dvéśa (hatred), you are not so easily understandable by persons with small intellect. Only sharp-witted individuals can easily find out and critically observe the innumerable virtuous qualities which you naturally possess to qualify yourself as a Mahā-déva (a Great God).

The above-named two stutis (adoratory hymns) have been quoted from *Triṣ-aṣṭhi Śalakā Puruṣa Caritram of Ācārya Mahā-rājā Śrīmān Hémacandrācārya Sūri and explained, as they contain some important tenets of the Jaina Religion. The first deals with the Jaina explanation of the Doctrine of Sristi-vāda (Iśvara as the Creator of the Universe) and teaches in a few logical arguments how the doctrine does not hold good. It shows that the Universe has not been created by Iśvara or by any other person. But it exists as it is now, from times immemorial; and Śramaṇa Bhagavāna Mahāvīra has also taught in that light. The second one, shows the traits of the various deities of Other Faiths, and by indicating that the Vīta-rāga (the Jineśvara utterly destitute of Rāga (love)) and Dvéśa (hatred) does not possess any of these undeserving vices. It clearly brings forward some of the most elementary virtuous qualities which an individual Soul must necessarily possess before he or she becomes fit for adoration and worship. All the Tīrthankaras have under-gone that Test. The mass of their meritorious deeds in the realm of

---

*Parva 10. Sarga 13. Page 173.

Universal Brotherhood, and of their austerities, was so great that thousands of human and celestial beings will fall at their blessed feet with a low bow.

Dharma Déśanā

*Ś*ramaṇa Bhagavâna Mahāvîra, then, delivered Dharma Déśanā (Religious Sermon).

पुमर्था इह चत्वारः कामार्थौ तत्र जन्मिनाम् ।
अर्थभूतौ नामधेयादनर्थौ परमार्थतः ॥ २५ ॥

अर्थस्तु मोक्ष एवैको धर्मस्तस्य च कारणम् ।
संयमादिर्दशविधः संसारांभोधितारणः ॥ २६ ॥

अनन्तदुःखःसंसारो मोक्षोऽनन्तसुखः पुनः ।
तयोस्त्यागपरिप्राप्तिहेतुर्धर्मं विना न हि ॥ २७ ॥

मार्गं श्रितो यथा दूरं क्रमात् पंगुरपि व्रजेत् ।
धर्मस्थो घनकर्मापि तथा मोक्षमवाप्नुयात् ॥ २८ ॥

त्रिषष्ठिशलाकापुरुषचरित्रम्–
पर्व–१० सर्ग १३.

1. Pumarthâ iha catvārah Kāmārthau tatra janminām.
   Arthabhûtau nāmadhéyad anarthau parmārthataḥ. 25
2. Arthastu Mokṣa evaiko dharmastasya ca kāraṇam
   Saṁyamādi-r-daśavidhah Saṁsārām bhodhitāraṇa*h* 26.
3. Ananta-duhkhah Saṁsāro, Mokṣo anantasukha*h* pnnah
   Tayostyāga-pariprāpti hetu-r-dharmam vinâ na hi. 27
4. Mārgam śrito yathâ dūram kramāt paṅgu-r-api vrajét.
   Dharmastho ghanakarmāpi tathā Mokṣamavāpnuyāt. 28.

Trans.–There are four aims of existence for human beings in this world. They are 1. Dharma (moral duty) 2. Artha (wealth) 3. Kāma (desire for pleasure) and 4. Mokṣa (Final Emancipation). Out of them, Kāma and Artha are unprofitable and injurious. They are nominal aims. Only Moksa can be styled as the chief aim and Dharma leads to it. Dharma mainly consists in due obserance of ten kinds of moral duties such as Saṁyama (self-restraint), and it helps any one to cross the Ocean of Saṁsāra. Renouncement of worldly objects and the attainment of Moksa (Final Emancipation) cannot be accomplished without the help of Dharma. Just as a lame man can go far in the right direction with the help of a vehicle, in the same manner, any one, heavily burdened with Evil Karmas can attain Moksa by leading a rigid virtuous life.

Eight Dreams of King Hasti-pāla.

One day, after the assembly had dispersed, King Hasti-pāla gave an account of the eight dreams that he had seen during the night before Śramaṇa Bhagavāna Mahāvīra, and very humbly requested the Worshipful Lord, to explain to him, the meaning of the dreams with regard to himself and to the circumstances affecting Bhārata-varṣa in particular. The detailed account given by Śramaṇa Bhagavāna Mahāvîra and beautifully recorded in Trisasthi Śalāka Purusa Caritra-Parva 10. Sarga 13. (verses 3o to 216) is very interesting and it throws some light on the events of the present generation The reader is requested to peruse the account.

– 2. –

Nirvāṇa.

One by one, three months of the rainy season had already passed. The first half of the fourth month had nearly passed. It was the Amāvâsyā day i e fifteenth day of dark-half of Kārtika māsa (month of Kārtika) or the Amāväsyā (fifteenth day of the dark-half of Āso-māsa according to Gujerâti Calculation) which is usually accepted as the Divālī Day by all communities in India.

१२२ तेणं कालेणं तेणं समएणं समणे भगवं महावीरे अट्टियगामं नीसाए पढमं अंतरावासं वासावासं उवागए, चम्पं य पिट्ठचम्पं छ नीसाए च तओ अंतरवासे वासावासं उवागए. वेसालिं नगरिं वाणिज्यगामं च नीसाए दुवालस अंतरावासे वासावासं उवागए, रायगिहं नगरं नालंदं च वाहिरियं नीसाए चउद्दस अंतराबासे बासावासं उवागए, छ मिहिलाए, दो भद्दिआए, एगं आलंभियाए, एगं सावत्थीए, एगं पणिअभूमीए, एगं पावाए मज्झिमाए हत्थिबालस्स रन्नो रज्जुगसभाए अपच्छिमं अंतरावासं वासावासं उवागए ॥ १२२ ॥

१२३ तत्थ णं जे से पावाए मज्झिमाए हत्थिवालस्स रन्नो रज्जुगसभाए अपच्छिमं अंतरावासं वासावासं उवागए ॥ १२३ ॥

१२४. तस्स णं अंतरावासस्स जे से वासाणं चउत्थे मासे सत्तमे पक्खे कत्तिअबहुले, तस्स णं कत्तियबहुलस्स पन्नरसीपक्खे णं जा सा चरमा रयणी, तं रयणिं च समणे भगवं महावीरे कालगए विइक्कंते समुज्जाए, छिन्नजाइ–जरा–मरणबंधणे, सिद्धे, बुद्धे, मुत्ते, अंतगडे, परिनिव्वुडे, सव्व–दुक्खप्पहीणे, चंदे नामं से दुच्चे संवच्छरे, पीइवद्धणे मासे, नंदिवद्धणे पक्खे, अग्गिवेसे नामं दिवसे, उवसमिति पवुच्चइ, देवाणंदा नामं सा रयणी निरतित्ति पवुच्चइ, अच्चे लवे, मुहुत्ते पाणू, थोवे सिद्धे, नागे करणे, सव्व-ट्ठसिद्धे मुहुत्ते, साइणा नक्खत्तेणं जोगमुवागएणं कालगए विइक्कंते जाव सव्वदुक्खप्पहीणे ॥ १२४ ॥

122. Tênam kālênam tênam samaênam Samanê Bhagavana Mahāvîrê Atthiyagamam nîsāé padhamam antarāvâsam vâsāvāsam uvāgaé / Campam ca Pıttha Campam cha nîsāé tao antarāvāsé vāsāvāsam uvágaè / Rāyagıham Nagaram Nālandam ca bāhirıya nîsāé cauddasa antarāvāsé vāsāvasam uvāgaé Vesālim Nagarim Vāṇijya-gâmam ca nîsāè duvālasa antarāvāsé vāsāvāsam uvāgaé cha Mihilāe, do Bhaddiāé égam Ālambhiyāé, ègam Sāvatthîé, égam Paṇıya bhūmîé, égam Pāvāé majjimāé, Hatthivālassa ranno rajjugasabhâé apacchımam antarāvāsam vāsāvāṣam uvāgaé. 122.

123. Tattha ṇam jé sé Pāvāè majjhîmāé Hatthivālassa ranno rajjuga-sabhāé apacchimam antarāvāsam vasāvāsam uvāgaé 123.

124. Tassa ṇam antarāvāsassa jé sé vāsâṇam cautthé mâsé sattamé pakkhé Kattiya bahulé, tassa ṇam Kattiya bahulassa pannarsî pakkhé ṇam jā sā caramā rayaṇî, tam rayaṇim ca ṇam Samaṇé Bhagavam Mahāvīré kālagaé viikkantè samujjāé, chinna Jāi-Jarā-maraṇa bandhaṇé, Siddhé, Buddhé, Mutté, Anta-gaḍé, parinivvuḍé savvadukhappahîṇé, Candé nâmé sé duccé samvatsaré, Pīiyadansaṇé māsé, Nandivaddhané pakkhé, Aggivésé nāmam divasé, Uvasamitti pavuccai, Dévâṇandâ nāmam sā rayaṇi niratitti pavuccai, Accé lavé, Muhutté Pāṇū, Thovè Siddhé, Nāgé Karaṇé Savaṭṭhasiddhé Muhutté Sāiṇā nakkhattéṇam jogamuvāgaéṇam kālagaé viikanté jāva savvadukhappahîṇé. 124.

Trans. 122. During that age, at that time, *Ś*ramaṇa Bhagavāna Mahāvîra did the varṣâ-vâsa (living during the four months of the rainy season) at the following places:-One (1) at Asthika grāma; three (3) at Campā and Priṣṭha Campā; twelve (12) at Vaîśālî and Vāṇijyagrāma, fourteen (14) at Rājagriha and Nālandā; six (6) at Mithilā, two (2) at Bhadrikā; one (1) at Ālambhikā; one (1) at *Ś*rāvastî; one (1) at Vajrabhūmi; and one (1) at Vajrabhûmi; and one (1) the last rainy season, the Venerable Lord did at the rajjuga-sabhā (the hall for clerks) of King Hastipāla in Madhyama Pāvā.

TABLE.

Asthika-grāma.	1
Campā and Priṣṭha Campā.	3
Vaiśālî and Vāṇijya-grama.	12
Rājagriha and Nâlandā.	14
Mithilâ Nagari	6
Bhadrikā Nagari.	2
Ālambhikā.	1
*Ś*rāvastî.	1
Vajjrabhūmi	1
Madhyama Pāvā-pūri.	1
	42

123. At the time when (Śramaṇa Bhagavāṇa Mahāvîra stayed at the rajjugasabhā (hall for clerks) of King Hastipâla at Madhyama Pāvā, for the final rainy season.

124. During the fourth month and the seventh fortnight of the four months, stay during the rainy season i. e. dark-half of the month of Kârtika or the fiffeenth day of the drak-half of the month of Kārtika (dark-hālf of Āso month according to Gujerātī calculation) during the last night (of the fortnight) Śramaṇa Bhagavāna Mahāvîra, kālagaé died (left human body and became free from worldly existence) viikkanté (emerged from Samsāra); samujjāé (ascended high completely without returning back) chinna jāi-jará-maraṇa bandhané (became one whose bondage of birth, old age, and death is destroyed) Siddhe (became one whose aim is accomplished) Buddhé, became well-versed in True Knowledge) Mutté (became free from taking frequent existences) antagaḍe (ended all miseries) parinivvuḍé became perfectly free from all pains) relating to body and mind) At that time, the Samvatsara (year was the second Candra of an yuga of five years. The month was Prîtivardhana (Kārtika); the fornight was Nandivardhana, the day was Agnivéśya (it is also called Upaśama), the night was Dèvâṇandā (that night of Amāvāyā is also calied Nirati), the lava (period of time equal to 7 stokas or 49 breaths) was named Arca the Muhurta named Prāṇa, Stoka (a period of 7 breaths) named Siddha and Karaṇa (any of the eleven divisions of the day) named Nāga; and when Mûhurta named Sarvārtha-siddha was in conjunction with naksatra named Svāti, Śramaṇa Bhagavāna Mahāvira kālagaé-died-left human body and became free from worldly existences) viikanté (emerged from Samsāra) till savvadukkhappahîṇé (became one whose bodily and and mental pains have been completely destroyed). 124.

Names of Samvatsaras in a Yuga (of five years)

1 Candra
*2 Candra
3 Abhivardhita

4 Candra
5 Abhivardhita

Names of Months

Commencing with Śrāvaṇa

1 Abhinandana
2 Supratiṣṭha
3 Vijaya
*4 Prîtīvarddhana
5 Śréyān
6 Śisira
7 Śobhana
8 Haimavān
9 Vasanta
10 Kusama-sambhava
11 Nidāgho
12 Vana-virodhî

Names of the Days of the Fort-night

1 Pûrvāngasiddha
2 Manorama
3 Manohara
4 Yaśobhadra
5 Yaśodhara
6 Sarva-kâma samruddha
7 Indra
8 Mûrdhābhiṣikta
9 Saumanasa
10 Dhanañjaya
11 Artha-siddha
12 Abhijita
13 Ṛatyâśana
14 Śatañjaya
*15 Agniveśya

Nights of the Fort-night

1 Uttamā
2 Su-nakṣatrā
3 Ilāpatyâ
4 Yaśodharā
5 Sammanasī
6 Śrîsambhutā
7 Vijayā
8 Vaijayanti
9 Jayantî
10 Aparâjitā.
11 Icchā
12 Samāhārā
13 Téjā
14 Ati-téjā
*15 Dévāṇandā

Names of Mūhurtas

1. Rudra
2 Śrèyān
3 Mitra
4 Vāyu
5 Su-pratîto
16 Ānạndo
17 Vijayo
18 Vijayaséna
19 Prājâpatya
20 Upasama

6 Abhicandra
7 Māhèndra
8 Balavān
9 Brahma
10 Su-staya
11 Iśâna
12 Stvastā
13 Bhâvitātmā
14 Vaisravaṇa
15 Vâruna
21 Gandharva
22 Agnivéśya
23 Śata-vrisabha
24 Ātahavân
25 Arthavān
26 Riṇavān
27 Bhamua
28 Vriṣabha
*29 Sarvārtha-siddh
30 Rākṣasa



१२५. जं रयणिं च णं समणे भगवं महावीरे कालगए जाव सव्व दुक्खप्पहीणे सा णं रयणी बहूहिं देवेहिं देवीहि य ओवयमाणेहिं य उप्पयमाणेहि य उज्जोविया यावि हुत्था ॥ १२५ ॥

१२६. जं रयणिं च णं समणे भगवं महावीरे कालगए जाव सव्व दुक्खप्पहीणे सा णं रयणी बहूहिं देवेहिं देवीहिं य ओवयमाणेहिं उप्पयमाणेहिं य उप्पिंजलगमाणभूया कहकहगभूया यावि हुत्था ॥ १२६ ॥

125. Jam rayaṇim ca ṇam Samaṇî Bhagavam Mahāviré kālagaé jāva savvadukhappahîṇé sā ṇam rayaṇī bahuhim dévéhim dévîhi ya ovayamâṇéhim ya uppayamāṇèhim ya ujjoviyā yāvi hutthā 125.

126. Jam rayaṇm ca ṇam Samaṇé Bhagavan Mahāvîré kāiagaè jāva savvadukkhappahîṇé sā ṇam rayaṇî bahuhim dèvéhim dévīhim ya ovayamāṇéhim uppayamāṇéhım ya uppinjalagamāṇa-bhūya kahakahagabhûyā yāvi hutthā. 126.

Frans-125. The night during which, Śramana Bhagavāna Mahāvīra kālagae died (left human body and beceme free from worldly existences) till savvadukkhappahîné (became one whose bodily and mental pains had become completely destroyed) was beaming with light by numerous gods and goddesses descending from the skies and ascending it.

126. The night during which Śramana Bhagavāṇa Mahāvîra kālagaé-died (left human body and became free from worldly existence) till savvadukkhappahîné (became one whose bodily and mental pains had become completaty destroyed) became troublesome by the joyous bustling sound of gods and goddesses descending from the skies and ascending it.

१२७. जं रयणिं च णं समणे भगवं महावीरे कालगए जाव सव्व-दुक्खप्पहीणे, तं रयणिं च णं जिट्ठस्स गोयमस्स इंदभूइस्स अणगारस्स अंते-वासिस्स नायए पिज्जबंधणे वुच्छिन्ने अणंते अणुत्तरे जाव केवलवरनाणदं-सणे समुप्पन्ने ॥ १२७ ॥

127. Jam rayaṇim ca ṇam Samaṇé Bhagavan Mahāvîré kālagaè jāva savvadukkhappahîné, tam rayaṇim ca nam jitthassa Goyamassa Indabhūissa anagārassa antévāsissa Nâyaé pijjabandhaṇè vucchinné aṇantè aṇuttarè jāva Kévala vara Nāna Daṃsané samuppanné 127.

Trans. 127. During the night in which Śramaṇa Bhagavāna Mahāvîra kālagaé—died (left the human body and became free from worldly existences) till savvadukkhadpahîné (became one whose bodily and mental pains had become completely destroyed), when the bondage of affection of the chief disciple Indrabhūti Gautama towards Śramana Bhagavāna Mahāvîra had became shattered, he attained the excellent, matchless Kévala Jnāna (Perfect Knowledge) and Kévala Darśana (Perfect Perception) about innumerable objects.

It happened ihus :—At the time of his Nirvāna, Śramaṇa Bhagavāna Mahāvîra had sent Gaṇadhara Mahārāja Indrabhūti Gautama, to a village with the object of instructing a Brāhmaṇa named Dévaśarmā. When, on his return back from the village, Ganadhara Mahārâja Indrachūti Gautama heard, on the way, the news of the Nirvāna of Śramaṇa Bhagavāna Mahāvîra at Pāvâpuri, he stood benumbed for a while as if struck by a Vajra (Indra's thunder-bolt, and began to to lament thus :—

Lamentations of Indrabhūti Gautama

प्रसरति मिथ्यात्वतमो, गर्जन्ति कुतीर्थकौशिका अथ।
दुर्भिक्षडमरवैरादि-राक्षसाः प्रसरमेष्यन्ति ॥ १ ॥

1. Prasarati Mithyātva-tamo, garjanti ku-thīrth kauśikā adya
Durbhiksa-damara-vairādi-rākṣasāh prasaramésyanti 1.

1. Hence-forward, the darkness of Mithyātva (Wrong Belief) will spread; the owl-like heretics will roar boisterously, and evil spirits in the form of famine, tumult, and animosity etc will break out 1.

२ राहुग्रस्तनिशाकरमिव गगनं दीपहीनमिव भवनम्।
भरतमिदं गतशोभं, त्वया विनाऽद्यप्रभो! जज्ञे ॥ २ ॥

2. Rāhu-grasta nisākaramiva gaganm digahīnamiva bhavanam
Bharatamidam gata-śobham tvayā vinā aya Prabho! jajñé 2

2. O Lord! I now consider the Bharata-ksétra without you to be destitute of splendour like the Moon seized by Rāhu or like a palace without a lamp.

३ कस्यांह्रिपीठे प्रणतःपदार्थान् पुनः पुनः प्रश्नपदीकरोमि ?
कं वा भदन्तेति वदामि ? को वा, मां गौतमेत्याप्तगिराऽथवक्ता ? ॥३॥

3 Kasyāṅhripīthépraṇatah padārthān punah punah
prasnapadikaromi ?
Kam va bhadantéti vadâmi ? Ko vā mâm
Gautamétyâptagirâ'athavaktā ? 3.

3. Bowing down gently at whose lotus-like feet, will I very repeatedly ask series of questions? Whom will I address as Bhadanta (Venerable Sire) ? Who will hence-forth call me as Gautama by a speech suitable for trustworthy persons ?

हा! हा! हा! वीर! किं कृतं ? यदीदृशेऽवसरेऽहं दूरीकृतः, किं मांडकं मंडयित्वा बालवतयाञ्चलेऽलगिष्यं ? किं केवलमागममार्गिष्यं ? किं

मुक्तौ संकीर्णं अभविष्यत् ? किं वा तव भारोऽभविष्यत् ? यदेवं मां विमुच्य गतः, एवं च वीर ! वीर ! इति कुर्वतो वीर ! इति मुखे लग्नं गोतमस्य, तथा च हुं ज्ञातं-वीतरागा निःस्नेहा भवन्ति, ममैवायं अपराधो यन्मया तदा श्रुतोपयोगो न दत्तः, धिगिमं एकपाक्षिकं स्नेहं, अलं स्नेहेन, एकोऽस्मि, नास्ति कश्चन मम, एवं सम्यक् साम्यं भावतस्तस्य केवलमुत्पेदे—

Hâ ! Hâ ! Vira ? Kim kritam ? Yadîdriśé, avasaré aham dûrîkritah ? Kim mândakam mandayitvâ bâlavat tavâncalé alag-isyam ? Kim Kévala bhâgama märgisyam ? Kim Muktau samkî-rnam abhavisyat ? Kim vä tava bhâro abhavisyat ? Yadévam mäm vimucya gatah Evem ca Vira ! Vîra ! iti kurvato Vîra ! iti mukhé lagnam Gautamasya, tathâ ca hum jnâtam-Vita-râgâ nihsnéhâ bhavanti mamaivâyam aparâdho, yanmayâ tadâ śruto payo go na dattah. Dhig imam ékapâksikam snéham, Alam sné-hena. Ekosmi, nâsti kaścana mama evam samyak sâmyam bhâv-atastasya Kèvalam utpédé.

Trans-Alas ! Alas ! Alas ! O Vîra ! What has been done ? That I have been removed to a distance at such an opportunity. Arranging a circle will I cling like a child to the border of your cloth ? Will I ask for a share in Kèvala Jnâna ? Will there be an over-crowding in Mukti (Place of Final Emancip-ation) ? Or, will I become a burden to you that you went away, leaving me off thus'

While lamenting thus, with the word Vira i Vîra ! Clinging to his mouth, Ganadhara Mahârâji Indrabhûti Gautama said I know. Vîtarâgas (those who are exempt from Rāga (love) and Dvésa (hatred) are devoid of affection The fault lies with me that I did not, at that time, know it through the medium of Scriptural Knowledge. Fie on such one-sided affection ! Enough of affection now I am alone I have none who so-ever as mine. While he was thus completely engrossed in religious med-itation with a equialibrium of mind, Gandhara Mahârâja Indra-bhûti Gautama acquired Kévalam (Perfect Knowledge).

It is said---

मुक्खमग्गपवण्णाणं सिणेहो वज्जसिंखला ।
वीरे जीवंतए जाओ, गोअमो जं न केवली ॥ १ ॥

1, Mukkha-magga pavaṇṇaṇam siṇého vajja siñkhalā
Vīrè jīvantaé jâo, Goamo jam na Kévalī.

1. For persons aiming at the acquisition of Mukkha-magga (the Path of Final Liberation) affection is a bondage of adamant. Because as, long as Vira Paramātmā lived, Gautama could not become a Kévalin.

In the morning Indra and others celebrated the festival of the auspicious occasion of the acquisition of Kévala Jnāna (Perfect Knowledge).

Here a poet says,

अहंकारोऽपि बोधाय रागोऽपि गुरुभक्तये ।
विषादः केवलायाभूत् चित्रं श्रीगौतमप्रभोः ॥ १ ॥

1. Ahañkāro api bodhāya Râgo api Guru-bhaktayé
Viṣâdah Kévalāya abhût, cirtam Śrī Gautama-prabhoh 1.

1 The self-conceit of Gaṇadhara Mahārāja Indrabhūti Gautama (shown at the moment of hearing the mention of another Sarvajna (Omniscient) resulted in the acquisition of Right Knowledge. His affection (for Śramaṇa Bhagavâna Mahâvīra) resulted in faithful devotion towards his Master, and his depair (at the moment of hearing the news of the Nirvâna (Final Emancipation) of Śramaṇa Bhagavâna Mahâvîra bore fruit in the form of Kévala Jnâna (Perfect Knowledge). Everything relating to Gaṇadhara Mahârâja Gautama Prabhu is wonderful.

१२८. जं रयणिं च णं समणे भगवं महावीरे कालगए जाव सव्व-दुक्खप्पहीणे तं रयणिं च नवमल्लई नवलेच्छई कासी-कोसलगा अट्ठारस वि गणरायाणो पारामोअं पोसहोववासं पट्ठविंसु, गए से भावुज्जोए दव्वुज्जोयं करिस्सामो ॥ १२८ ॥

128 Jam rayaṇim ca ṇam Samaṇé Bhagavan Maṫâvīré kâlagaé jâva savva-dukkhappahīṇé tam rayaṇim ca Nava Mallaī, Nava Lecchaî, Ḳâsī-Ḳosalagâ aṭṭhârasa va Gaṇa-rāyâṇo Amâvâsāé parābhoyam Posahovâsam paṭṭhavinsu, gae sé bhāvujjoé davvujjoyam karissâmo. 128.

Trans 128. During the night in which Śramaṇa Bhagavâna Mahâvīra, kâlagaé-died (left the human body and became free from worldly existences) till savvadukkhappahîṇé (became one whose bodily and mental pains were destroyed), the nine Mallaki kings of Kâsî and the nine Lècchaki kings of Ḳoṣala-the kings of the eighteen Ṛepublican States-had come there. They did Pauṣadha Upavâsa capable of making an end of Saṁsâra. At the same time, they did illuminations at night. From that night onwards, Dipotsava (illumination at night on the Divâlī Day has commenced. In the morning of the next day i. e. Ḳârtika sud 1.-first day of the month of Ḳârtika-the New year's Day) of India-the gods celebrated the festival of the acquisition of Ḳèvala Jnâna (Perfect knowledge) by Gaṇadhara Mahârâja Indrabhûti Gautama-On the next day i. e. on the second day of the bright—half of the month of Kârtika, Sudarśanâ-sister of King Nandivardhana-invited for dinner her brother Ḳing Nandivaradhana who was deeply grieved on hearing the news of the death of his brother Śramaṇa Bhagavâna Mahâvîra Swâmi at her house with the object of lessening his sorrow. From that day onward, the parva (auspicious day) of Bhrâtrî Bîja in which the sister entertains her brother for dinner is current in India-

१२९. जं रयणिं च णं समणे भगवं महावीरे जाव सव्वदुक्खप्पहीणे तं रयणिं च णं खुद्दाए भासरासी नाम महागहे दोवासहस्सट्ठिईए समणस्स भगवओ महावीरस्स जम्मनक्खत्तं संकंते ॥ १२९ ॥

129 Jam rayaṇim ca ṇam Samaṅe Bhagavam Mahâvîré jâva savvdukkhappahîṇè tam rayaṇim ca ṇam khuddâé Bhāsa-râsî nâmé khuddâé dovâsasahassaṭṭhīé Samaṇasa Bhagavas Mahāvīrassa jammanakkhattam sañkanté 129.

Trans 129. During the night in which Śramaṇa Bhagavāna Mahāvîra kāla-gaé-died (left human body and became free from worldly existences) etc. a cruel great planet named Bhasma-rāsi-with a period of occupation of two thousand years at one constellation-had approached the Uttarā Phālguni-nakṣatra-the Birth costellation of Śramaua Bhagavâna Mahāvîra.

Graha (Planets)

The planets are eighty- eight in number they are:--

1. Aṅgāraka
2. Vikālaka
3. Lohitākṣa
4. Sanaiṣcara
5. Ādhunika
6. Prādhunika
7. Kaṇa
8. Kaṇaka
9. Kaṇakaṇaka
10. Kaṇa-vitāṇaka
11. Kaṇa-Santanaka
12. Soma
13. Sahita
14. Āsvâsana
15 Ḳaryopaga
16. Karburaka
17. Ajaharaka
18. Dundubhaka
19. Śaṇkha
20. Śaṇkhanâbha
21. Śaṇkhavarṇābha
22. Kaṁsa
23. Kaṁsanābha
24. Kaṁsavarnābha
25. Nîla
26. Nîlāvabhāsa
27. Rūpī
28. Rūpavabhāsa
29. Bhasma
*30. Bhasma-râṣî
31. Tila
32. Tilapuspavarṇa
33. Daka
34. Daka-varna
35. Ḳārya
36. Vandhya
37. Indrāgni
38. Dhūmakétu
39. Hari
40, Piṇgaia
41. Budha
42. Śukra
43. Brihaspati
44, Rāhu
45. Agasthi
46. Mānavaka
47. Ḳāmasparśa
48. Dhura
49. Pramukha
50. Vikata
51. Visandhi kalpa
52. Prākalpa

53. Jaṭālā
54. Aruṇa
55. Agni
56. Kāla
57. Mahākâla
58. Svastika
59. Sauvastika
60. Vardhamāṇa
61. Pralamba
62. Nityā-loka.
63. Nityo-ta
64. Svayamprabha
65. Avabhāsa
66. Śréyaskara
67. Kṣémaṅkara
68. Ābhaṇkara
69. Prabhaṇkara
70. Araja
71. Viraja
72. Aṣoka
73. Vîta-ṣoka
74. Vıtata
75. Vivastra
76. Viṣāla
77. Śāla
78. Su-Vrata
79. Anivriti
80. Eka-jatî
81. Dvi-jatî
82. Kara
83. Karaka
84. Rāja
85. Argala
86. Puṣpa
87. Bhāva
88. Kétu

१३०. जप्पभिइं च णं से खुद्दाए भासरासी महागहे दोवाससहस्सट्ठिई समणस्स भगवओ महावीरस्स जम्मनक्खत्तं संकेते, तप्पभिइं च णं समणाणं निग्गंथाणं निग्गंथीण य नो उदिए उदिए पूयासक्कारे पवत्तइ ॥ १३० ॥

130. Jappabhiim ca ṇam sé khuddāé Bhāsa-rāsî mahāgahé do-vāsasahassattṇiî Samanassa Bhagavah Mahāvîrassa Jamam-nakkhatam saṅkaṅté, tappabhiim ca ṇam samanānam niggan thāṇam nigganthīna ya no udié, udié pûyāsakkāro parattaî 130.

Trans. 130 Commencing with the time when the cruel great planet Bhasma-rāṣî approaches the janma-nakṣatra (Birth Constellation) - Uttarā Phālgunī-of Śramana Bhagavāna Mahā-vîra, there will be ever-increasing respect and hospitality for Sādhus (Monks) and Sādhvis (Nuns).

*अत एव शक्रेण स्वामी विज्ञप्तो–यत क्षणं आयुर्वर्द्धयत येन भवत्सु जीवत्सु भवज्जन्मनक्षत्रं संक्रान्ते भस्मराशि ग्रहो भवच्छासनं पीडयतुं न

शक्ष्यति; ततः प्रभुणोक्तं– न खलु शक्र ! कदाचिदपि इदं भूतपूर्वं यत् प्रक्षीणं आयुर्जिनेन्द्रैरपि वर्द्धयितुं शक्यते, ततोऽवश्यंभाविनी तीर्थबाधा भविष्यत्येव, किन्तु षडसहस्रद्वये पूर्णे मज्जन्मनक्षत्रात् भस्मग्रहे व्यतिक्रान्ते च त्वत्स्थापित कालकिपुत्रधर्मदत्तराज्यादारभ्य साधुसाध्वीनां उदितोदितः पूजासत्कारो भविष्यतीति ॥ १३० ॥

Ataeva Śakréṇa svāmî vijnapto–Yatkṣaṇam āyu-r-vardhayata yéna bhavatsu jîvatsu bhavatjanma nakṣatram saṁkrānto Bhasma-rāśî graho bhavat ṣâsanam pîdayitum na ṣaksyati ; tatah Prabhunā uktamna khalu Sakra ! kadācidapiidam bhūta pûrvaṃ, yat praksînam āyu-r- jinendri-r-api varddhayitum sakyaté ; tato avaśyam-bhāvinī tîrtha-bādhā bhavisyatyéva, kintu ṣadasîti-varśāyusi Kalkini ku-nipratau tvayā nigrihîté sati, varsasahasra dvayè, purné mat jama nakṣatrāt Bhasmagrahé vyatikrāntè ca tvat stnāpita kalki putra Dharma-datta rājyādārabhya sādhu sādhuvînām uditoditah pūjā satkāro bhavisyabîti 130

× स्वामिनो मोक्षसमयं विज्ञायासनकंपतः ।
सुरासुरेन्द्रास्तत्रेयुः सर्वेऽपि सपरिसदाः ॥ २२५ ॥

सहस्राक्षोऽश्रुपूर्णाक्षः प्रणम्याथ जगद्गुरुम् ।
विरचय्यांजलिं मूर्ध्नि ससंभ्रममदोऽवदत् ॥ २२६ ॥

गर्भे जन्मनि दीक्षायां केवले च तव प्रभो ।
हस्तोत्तरर्क्षमधुना तूङ्क्न्ता भस्मकग्रहः २२७ ॥

विपद्यमानस्य जन्मनक्षं क्रामन् स दुर्ग्रहः ।
वार्धिष्यते ते सन्तानं सहस्रशरदामुभे ॥ २२८ ॥

प्रतिपाल्य तन्नाथ तस्य संक्रमणक्षणम् ।
स यथा त्वत्प्रभावेण विफलो भवति ग्रहः ॥ २२९ ॥

कुस्वप्ना कुशकुनानि दुर्ग्रहा यान्ति शस्तं ।
अन्येषामपि सर्वेषां हृदि त्वां धारयन्ति ये ॥ २३० ॥

130. Śakrēndra with his eyes full of tears and with an anjali in front of his forehead, requested Śramaṇa Bhagavâna Mahâvîra, saying–O Lord ! Please prolong your life in this Saṁsâra only for a moment; so that Bhasma Rāsî graha approaching your Janma-nakṣatra (Birth constellation) during your life-time may not cause trouble to your religious adherents. Śramaṇa Bhagavâna Mahâvîra replied :–Really Sakra ! this has never happened before, that it is ever possible even for Jinéndras (Tîrthaṅkaras) to prolong the life-limit which is beiug terminated. The inevitable distress to the congregation will surely occur. But after you have duly punished the wicked king Kalki, and when the cruel Bhasma Râsi-graha has disappeared from your Janma nakṣatra after two thousand years from its appearance i. e. the reign of Dharma-datta-son of Balki-enthroned by you, there will be an ever-increasing respect and hospitality for Sādhus and Sâdhvis.

१३१. जया णं से खुद्दाए जाव जम्मनक्खताओ विइक्कंते भविस्सइ, तया णं समणाणं निग्गंथाणं निग्गंथीणं य उदिए उदिए पूयासक्कारे भविस्सइ ॥ १३१ ॥

131. Jaya ṇam sé khuddâé java jammanakkhatâo viikkanité bhavissai tayâ ṇam samaṇâṇam niggainthāṇam nigganthîṇam ya udie udié pūyâsakkâro bhavissiai, 131.

131 When the cruel graha (planet) has disappeared from the Janma nakṣatra (Birth Constellation) there will be an ever increasing respect and hospitality for Sadhus and Sâdhvis.

१३२. जं रयणिं च णं समणे भगवं महावीरे जाव सव्वदुक्खप्पहीणे तं रयणिं च णं कुंथू अणुद्धरी नामं समुप्पन्ना, जा ठिया अचलमाणा छउमत्थाणं निग्गंथाणं निग्गंथीण य नो चक्खफासं हव्वमागच्छइ जा अठिआ चलमाणा छउमत्थाण निग्गथाणं य निग्गथाण निग्गथीण य चक्खुफासं हव्वमागच्छइ ॥ १३२ ॥

१३३. जं पासित्ता बहूहिं निग्गंथहिं निग्गथीहि य भत्ताइ पच्चक्खायाइं, से किमाहु भंते ! अज्जप्पभिइं संजमे दूराराहए भविस्सइं ॥ १३३ ॥

131 Jam rayañim ca ṇam Samaṇé Bhagavam Mahāvīré jâva savvadukkhappahîṇé tam rayaṇim ca ṅam kuntaū aṇuddharī nāmam sāmuppannā, jā thiyâ acalamāṇā chaumatthāṇam nigganthāṇam nigganthîṇam ca no cakkhuphāsam havvamâgacchai, jâathiyā calamāṇā chaumatthâṇam nigganthânam ya nigganthîna, cakkhuphāsam havvamāgacchai.

133 Jam pâsittā bahūhim nigganthām nigganthîhi ya bhaktāī paccakkhāyāim. Sẹ kimâhu bhanté ! ajjappabhim saṁjamé dûrâra-haè bhavissai.

Trans. 132 During the night in which Śramaṇa Bhagavāna Mahâvīra-till savvadukkhappahîné (became one whose bodily and mental pains were completely destroyed), a variety of small creatures was produced which, if stationary and not moving, could not be, readily seen by Sadhus (monks) and Sâdhvis (nuns) possessing imperfeck knowledge, and which if un-stationary and moving are readily seen by them.

133. On seeing these minute creature swarming up, many Sâdhus (Monks) and Sâdhvis (nuns) did a vow of abstaining from food and materlias till death. The pupil asks-O Worshipful Master ! Why did they abstain from food and drink materials ? The Guru Mahârâja replied :-Because, hence-forward saṃyama (ascetic life) will be accomplished with difficulty. The world will be full of numerous small creatures and it will be filled with a number of heretics making it quite unsuitable for true ascetics.

On knowing that the time of the Nirvānā of Śramaṇa Bhagavâna Mahāvîra was drawing near, Indra and Ganadhara Bhagavāns asked a number of questions to Śramaṇa Bhagavâna Mahāvîra and they were explained in details by him. An

accurate description of these subjects is given in Trisasthi Śalākā Purușa Caritra of Ācārya Mahārāja Śrîmân Hémacandrācārya Sûri to which the reader is requested to refer.

Śramana Bhagavāna Mahāvīra had observed a Chaṭṭha tapa (a two-days fasting) It was Amāvāsyā day of Kārtika, according to Gujerāti calculation it was Āmâvâsyâ day of the month of Āso (Āśvin) i e. the fifteenth day of the dark-half of Āso-popularly known as Divâli Day) and the planets were in conjunction with constellation named Svâti. Just before the time of His Nirvâṇa Śramaṇa Bhagavāna Mahāvīra preached continuously for sixteen praharas hours) fifty-five (55) Adhyayanas (chapters) on Fruition of Puṇya karmans (Meritorious Deeds) and fifty-five (55) Adhyayanas on Fruition of Pâpa Karmans (Evil actions) ; and at the same time, the Venerable Lord preached thirty six (36) Adhyayanas (chaptes) known as Apristha Vyā-karaṇa (subjects not requested by any questions) and incorporated as Uttarādhyayana Sutras. The thirty-seventh Adhyanyana named Pradhāna Adhyayana remained incomplete.

Knowing that His Nirvâna kâla was quite near, Śramaṇa Bhagavāna Mahāvîra left the Samavasaraṇa and went to the Rajjuga Sabhā of King Hastipāla. Sitting on a Dèvacchandaka (a platform two or three hands above the ground) in a Paryaṅkāsana (squatting posture) Śramaṇa Bhagavāna Mahāvîra remained in *Śukla Dhyāna (a meditation in which the Soul becomes perfectly pure by becoming free from all varieties of Karmas).

---

*In Śukia Dhyâna, the aspirant first learns to steady his thoughts on his own spirit (Soul; Ātmā) though he is yet unable to stop the changing of the yogas (activities of mind, speech, and body) or the shifting of the contemplative impulse between the object of thought and its verbal sign or mark.

Śukla Dhyāna is of four kinds viz-1 Prithakatva vitarka savicāra 2. Ekatva vitarka ni-r-vicāra 3. Śuksma kriyâ a-pratipâti

Dhyāna is of four kinds viz 1. Ārtta Dhyâna (evil sorrowful meditation about undesirable objects, separation from most beloved persons or objects etc) 2 Raudra Dhyāna (cruel intentions of doing injury, killing etc) 3. Dharma Dhsāna (meditation ubout benevolent deeds, Universal Brother hood, contemplation about soul etc) and 4. Śukla Dhyāna (constant meditation on the Most Excellent Bliss of Final Emanciption and the means of acquiring it) Each of these is, again, of four varieties. Śukla Dhyâna is of four kinds viz—1. Prithakatva vitarka sa-vicāra 2. Suksma kriyā a-pratipāti, Only a Pūrvadhara (a Saint wellversed in four ten Pūrvas) with his immense knowledge of the Jaina Siddhāntas or a Kévalin (an eminent soul with Kévala Jnāna [Perfect Knowldge] is deservedly entitled to Śukla Dhyâna.

A Pūrvadhara can have access to the first and the second variety i. e. to the Prithakatva vitarka savicāra and the Ekatva

---

and 4 Ucchinna kriyā a-nivarti. The primary form of self-contemplation is known as Prithakatva vitarka sa-vicāra and is the first limb of Śukla Dhyāna, When further progress has been made and the mind is steadied in the contemplation of only one thing which may be the object, its states, or its verl mark and when there is no changing of yogas, the second limbal of Śukla Dhyāna is accomplished which is termed Ekatva vitarka a-vicâra. This very speedily leads to the destruction of what are known. inimical or obstructive Karmas and results in the acquisition of Omniscience full and complete. Therefore, words and images are no longer, needed to enjoy blissful nature of one's own spirit., though there still exists the slightest tinge of the activity of the body-yoga, in the feeling of pure self-produced joy. Hence, is the third part of Śukla dhyāna called Sūkṣma-kriyā a-prapati with reference to the tinge lent by the activity of the body-yoga.

Finally, when complete separation between the Body and the Spirit is effected, the yoga comes to an end and the fully

vitarka nirvicâra–only two varieties–of Śukla Dhyāna. Beyond these, he cannot go further.

A Kévalin starts his meditation with the third variety viz Sūkṣma kriyâ a–pratipāti of Sūkla Dhyāna and very soon passes on to the fourth variety viz Samucchinna kriyâ a-nivarti.

An individual ignorant of perfect knowledge of the fourteen Pūrvas or one destitute of Kévala Jnâna (Perfect Knowledge) is not fit for Śūkla Dhyāna. He should rest contented with the possession of the first three kinds of Dhyâna viz–With (1) Ārtta Dhyâna (2) Raudra Dhyāna and with (3) Dharma Dhyāna; because possession depends upon qualification.

Śramaṇa Bhagavâna Mahāvīra was in Śukla Dhyâna. A great majority of his Karmas had already been destroyed; only a small portion of Karmic matter remained to be consumed. This was done by stopping all activities of mind, speech, and body. It was done thus:-In the first place, all Bādara (manifest) activities of mind and speech were re-strained. Then sukṣma (minute) activities of mind and speech were suppressed, and the Bâdara (manifest) activity of the body was also suppressed. At this stage, Śramaṇa Bhagavāṇa Mahāvîra was in the third limb named Sūkṣma kriyâ a–pratipātî of Śukla Dhyāna. Finally with the stoppage of breathing and other minor movements of the body, Worshipful Lord, reached the fourth limb named Samucchina kriyā a–nivarti in which all gross and minute activities of mind, speech, and body have completely stopped.

---

defied soul begins to enjoy the Bliss of Being in the fullest measure. He is now completely rid of all association with matter and the body of matter and so the last line of the holy Śukla dhyāna is termed Ucchinna kriyā a-nivarti (cessation of all bodily functions and movements

Sannyāsa Dharma

C. R. Jain p. 79-80.

Śramaṇa Bhagavāna Mahāvîra breathed his last and within a period of time required for the utterance of 5 words अ a इ-i उ u ऋ r and ऌ lr, his noble Soul swiftly soared high like an arrow from a bow, and reached the place of ātyantika (Absolute) nirupama (Matchless), Aikāntika (Exclusive), and niratiśaya (Unsurpassable) Happiness of Nirvāṇa (Final Emancipation) from which there is no Re-Birth and its attendent woes.

Śramaṇa Bhagavāna Mahāvîra had a House-holder's life for thirty years. He led ascetic life for forty-two years. He had a total age-limit of seventy-two years, and five months The Nirvāṇa of Śramaṇa Bhagavāna Mahāvîra occurred two hundred and fifty years after the Nirvāṇa of Tîrthaṅkara Bhagavāna Śrî Pārśva Nātha.

१३४-१४५. तेणं काळेणं तेणं समएणं समणस्स भगवओ महावीरस्स इंदभूइपामुक्खाओ चउद्दस समणसाहस्सीओ उक्कोसिया समणसंपया हुत्था ॥ १३४ ॥ समणस्स भगवओ महावीरस्स अज्जचंदणापामोक्खाओ छत्तीसं अज्जियासाहस्सीओ उक्कोसिया अज्जियासंपया हुत्था ॥ १३५ ॥ समणस्स णं भगवओ महावीरस्स संखसयगपामोक्खाणं समणोवासगाणं एगा सयसाहस्सी अउणट्ठिं च सहस्सा उक्कोसिया समणोवासगाणं संपया हुत्था ॥ १३६ ॥ समणस्स भगवओ महावीरस्स सुलसारेवईपामोक्खाणं समणोवासियाणं तिन्नि सयसाहस्सीओ अट्ठारसहस्सा उक्कोसिया समणोवासियाणं संपया हुत्था ॥ १३७ ॥ समणस्स भगवओ महावीरस्स तिन्नि सया-चउदस पुव्वीणं अजिणाणं जिणसंकासाणं सव्वक्खरसन्निवाईणं जिणो विव अवितहं वागरमाणाणं उक्कोसिआ चउद्दसपुव्विसंपया हुत्था ॥ १३९ ॥ समणस्स भगवओ महावीरस्स सत्त सया केवलीनाणीणं संभिन्नवरनाणदंसणधराणं उक्कोसिया केवलीनाणीणं संपया हुत्था ॥ १४० ॥ समणस्स भगवओ महावीरस्स सत्तसया वेउव्वीणं अदेवाणं देविड्ढिपत्ताणं उक्कोसिया वेउव्विय-

संपया हुत्था ॥ १४१ ॥ समणस्स णं भगवओ महावीरस्स पंचसया विउल-मईणं अड्ढाइज्जेसु दीवेसु दोसु य समुद्देसु सन्नीणं पंचिंदियाणं पज्जत्तगाणं मणोगए भावे जाणमाणं उक्कोसिया विउलमईणं संपया हुत्था ॥ १४२ ॥ समणस्स णं भगवओ महावीरस्स चत्तारि सया वाईणं सदेवमणुआसुराए परिसाए वाए अपराजियाणं उक्कोसिया वाइसंपया हुत्था ॥ १४३ ॥ समण-स्स णं भगवओ महावीरस्स सत्त अंतेवासियाइं सिद्धाइं जाव सव्वदुक्खप्प-हीणाइं, चउद्दस अज्जियासयाइं सिद्धाइं ॥ १४४ ॥ समणस्स णं भगवओ महावीरस्स अट्ठसया अणुत्तरोववाइयाणं गइकल्लाणाणं ठिइकल्लाणाणं आग-मेसिभद्दाणं उक्कोसिया अणुत्तरोववाइयाणं संपया हुत्था ॥ १४५ ॥

134 Téṇam kāléṇam teṇam samaéṇain Samaṇassa Bhagavao Mahâvîrassa Indabhūi pāmukkhāo cauddasa samaṇasāhassîo ukko-saya samaṇa-sampayā hutthâ. 134.

135. Samaṇassa Bhagavaö Mahāvīrassa Ajjacandaṇâ pāmo-kkhāö chattisam ajjiyāsāhassîö ukkosiyā ajjiyâsampayâ hutthā. 135.

136. Samaṇassa Bhagavaö Mahâvîrassa Sankha Sayaga pāmokkhāṇam samaṇovāsagāṇam éga sayasāhassī auṇaṭṭhim ca sahassā ukkosiyā samaṇovāsagāṇam sampayâ hutthâ. 136.

137. Samaṇassa Bhagavao Mahāvîrassa Sulasā Révaî pā-mokkhāṇam samaṇovāsiyāṇam tinni sayasāhassīo aṭṭhārasa sahassā ukkosiyā samaṇovāsiyāṇam sampayā hutthā 137.

138. Samaṇassa Bhagavao Mahāvīrassa tinni sayā cauddasa-puvvînam a-jiṇāṇam Jiṇasankasāṇam savvā-kkhara-sannivâînam Jiṇo viva avitaham vāgaramâṇam ukkosiyâ canddasa-puvvi sam-payā hutthā. 138.

139. Samaṇassa Bhagavao Mahāvirassa térasa sayā ohinā-ṇiṇam ai-sèsa pattāṇam ukkosiyā ohi-nāṇiṇam sampayā hutthā 139.

140. Samaṇassa Bhagavaó Mahāvîrassa satta sayā Kèvalanâṇîṇam sambhinna-vara nâna damsaṇa dharāṇam ukkosiyā Kévalanāṇîṇam sampayā hutthā. 140.

141. Samaṇassa Bhagavaô Mahāvîrassa satta sayā Véuvviṇam a-dévāṇam déviḍḍhipattāṇam ukkosiyâ Véuvviya sampayā hutthā. 141.

142. Samaṇassa ṇam Bhagavao Mahāvīrassa paṇca sayā Viūlamaınam aḍḍhāijjésu dīvésu dosu ya samuddésu sanniṇam pañcindiyānam pajjattagâṇam maṇogaé bhâvé jâṇamâṇam ukkosiyā Viūla-maîṇam sampayā hutthā 142.

143. Samaṇassa ṇam Bhagavao Mahāvîrassa cattâri sayā Vâîṇam sa-devamaṇuāsurâé parisāè vāè a-parājiyāṇana ukkosiyā Vāi sampayâ hutthā 143

144 Samaṇassaṇam Bhagavaö Mahāvirassa satta ante-vâsisayāim Siddhaim jāva savvadukkhapphaṇāim cauddasa ajjiyā sayāim Siddháim 144.

145. Samaṇassa ṇam Bhagavao Mahāvîrassa aṭṭha sayā Aṇuttarovâıyāṇam gaı-kallāṇam ṭhi-i-kallâṇāṇam âgamési-bhaddāṇam ukkosıyâ Aṇuttarovavâiyāṇam sampayā hutthâ 145.

Trans. 134. During that age, at that time Śramaṇa Bhagavāna Mahâvîra had a wealth of fourteen thousand (14000, Śramaṇas (Monks) of whom Gaṇadhara Indrabhâti Gautama was the chief 134.

135 Śramaṇa Bhagavān Mahāvîra had a wealth of thirty six thousand âryās (nuns) of whom ārya Candanâ was the chief 135.

136 Śramaṇa Bhagavāṅa Mahāvīra had a wealth of one hundred fifty-nine thousand (159,000) Śrāvakas (male followers) of whom Śaṅkha and Sataka were chief 136

137. Śramaṇa Bhagavâna Mahāvira had a wealth of three

hundred eighteen thousand (318000) Śrāvikās (female followers) of whom Sulasā and Révatī were chief. 137.

138. Śramaṇa Bhagavāna Mahāvîra had a wealth of three hundred (300) catu-r-daśa Pūrvis (Saints well-versed in fourteen Pûrvas) who were A-jina (not Jinas) but who, like Jinésvaras, knew all the combinations of letters and words and who preached the Truth as if they were Jinas. 138.

139. Śramaṇa Bhagavāna Mahāvīra had a wealth of thirteen hundred (1300) Avadhi Jnānins (saints having Visual Knowledge) who possessed many Labdhis like Āmarṣauṣadhi etc. 139.

140. Śramaṇa Bhagavāna Mahāvîra had a wealth of seven hundred (700) Kévala Jnānins who possessed complete Perfect Knowledge and Perfect Belief 140

141. Śramaṇa Bhagavāna Mahāvîra had a wealth of seven hundred (700) Sâdhus possessing Vaikriya Labdhi, who though A-déva (not gods) were not wrilling to create the affluence of gods. 141.

142. Śramâṇa Bhagavāna Mahāvîra had a wealth of five hundred (500) saints possessing Vîpula Mati who knew the mental ideas of well-developed rational five-sensed living beings existing in 2½ continents and, 2 Samudras (oceans). 142.

143. Śramaṇa Bhagavâna Mahâvîra had a wealth of four hundred (400) Sādhus who were experienced Debaters and who cannot be defeated in assemblies of gods or human beings, or of demons. 143.

144. Seven hundred (700) disciples (Monks) and fourteen hundred (1400) âryās (Nuns)-of Śramaṇa Bhagavāna Mahāvîra, attained Siddhi Pada (Place of Final Emancipation) i-e they became absolutely free from all pains. 144

145. Śramaṇa Bhagavāna Mahâvîra had a wealth of eight hundred (800) Sādhus who were born in Anuttara Vimāns and

who in the next human existence will attain Mokṣa-their existence as a god will be auspicious as they were free from Rāga (love) and Dvésa (hatred), and their future human existence will be auspicious as they will attain Mokṣa.

१४६. समणस्स णं भगवओ महावीरस्स दुविहा अंतगड भूमी हुत्था, तं जहा–जुगंतगडभूमी य परियायंतगडभूमी य जाव तच्चाओ पुरिसजुगाओ जुगंतगडभूमी चउवासपरियाए अंतमकासी ॥ १४६ ॥

146. Samaṇa ṇam Bhagvao Mahāvīrassa duvihā antagaḍa-bhūmī hutthâ-tam jahā-Jugantagaḍa-bhūmî ya Pariyāyantagaḍa-bhūmî ya, jāva taccāö purisajugāo Jugentagaḍa-bhūmī, cauvāsa pariyāé antamakāsī-146.

146. The time of the Final Emanctpation of Śramaṇa Bhagavāna Mahāvīra was of two kinds viz Yugānta-krata-bhūmi. and Paryānta-krata-bhûmi. Yūgāṇta krat time relates to the yuga (period of time) or to the third yuga-pradhāna-Jambū Swāmî Paryāyanta krata time relates to the time of Kévala Jnāna of Śramaṇa Bhagavāna Mahāvīra. Four years after the attainment of Kévala Jnāna (Perfect Knowledge), Mokṣa Mārga (the Path of Final Emancipation) became free and it lasted till the time of Jambū Swāmī

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे तीसं वासाइं अगारवासमज्झे वसित्ता, साइरेगाइं दुवालस वासाइं छउमत्थपरियागं पाउणित्ता, देसूणाइं तीसं वासाइं केवलिपरियागं पाउणित्ता, बायालीसं वासाइं सामण्णपरियागं पाउणित्ता, बावत्तरिं वासाइं सव्वाउयं पालइत्ता, खीणे वेयणिज्जा-उय-नाम-गुत्ते इमीसे उस्सप्पिणीए सुसमसुसमाए समाए बहुविइक्कंताए, तिहिं वासेहिं अद्धनवमेहिं य मासेहिं सेसेहिं पावाए मज्झिमाए हत्थिवालस्स रण्णो रज्जुगसभाए एगे अबीए छट्ठणं भत्तेणं अपाणएणं साइणा नक्खत्तेणं जोगमुवागएणं पच्चूसकालसमयंसि संपलियंकनिसण्णे पणपन्नं अज्झयणाइं

कल्लाणफलविवागाइं पणपन्नं अज्झयणाइं पावफलविवागाइं, छत्तीसं च अपुट्ठवागरणाइं वागरित्ता पहाणं नाम अज्झयणं विभावेमाणे विभावेमाणे कालगए, विइक्कंते समुज्जाए छिन्न जाइ–जरा–मरण बंधणे सिद्धे बुद्धे मुत्ते अंतगडे परिनिव्वुडे सव्वदुक्खप्पहीणे ॥ १४७ ॥

147 Teṇam kālèṇam téṇam samaèṇam Samaṇé Bhagavam Mahāvîré tîsam vāsāim agāravāsamajjhé vasittā sāirégâim duvālasa vāsāim chaumattha-pariyāgam pāuṇittā, désūṇāim tīsam vâsaim Kèvali-pariyāgam pāuṇittā, bāyalisam vāsāim sāmaṇṇa-pariyāgam päuṇittā, bāvattari vāsāim savvāuyam pālaittā, khīṇé véyaṇijjāuya -nama-gutté imisé ūsappiṇiè dusamasusamāé samāé bahu-viikkantāé tihim vāsèhim addhanavaméhī ya māséhim séséhim Pāvâé Majjhimāè Hatthivālassaraṇṇarajjuga-sabhāé égé, a-bîé chaṭṭhéṇam bhattéṇam a-pâṇaénam Sāiṇâ nakkhattéṇam jogamuvāgaèṇam paccūsakālasamayamsi sampaliyankanisaṇṇè paṇapannam ajjhayaṇāim kallaṇa - phala - vivâgâim, paṇa panasam, ajjhayaṇâim pāva-phala vivāgāim, chattîsam ca a-puṭṭha vāgaraṇāim vâgarittā Pahāṇam nāma ajjhayaṇam vibhāvèmāṇé vibhāvémāṇe kālagaé, viikkanté samujjâé chinna jâi-jarā-maranabandhaṇé Siddhé Buddhé Muttó, antagaḍé pari-nivvuḍé savvadukkhappahīṇè 147.

147. During that age, at that time, Śramaṇa Bhagavāna Mahāvîra lived as a house-holder for thirty years; he remained as a Chadmastha Sādhu for more than twelve years; he was a Kèvalin (one possessing Perfect-Knowledge) for something less than thirty years; he led ascetic life for forty-two years; and having lived an age-limit of altogether seventy-two years, when his four Karmas viz 1. Védaniya (relating to pain) 2 Āyuḥ (relating to life-limit) 3 Nāma (relating to denomination) and 4 Gotra (relating to lineage) were destroyed, Śramaṇa Bhagavāna Mahāvîra died-left the world-during the time when the fourth âra named Duṣama-suṣamâ of the present Avasarpîṇi was nearly finished, with three years and seven months and a half remaining, -alone, unaccompanied by any one, in the clerk's hall of King Hastipâla of Madhyáma Pāvā (Bihār)-when he had a two days' fasting without water-sitting in a squatting posture in the latter

portion of the night (with only four ghatis remaining) when the Candra was in conjunction with Svāti naksatra (constellation)- having preached fifty-five chapters on Fruition of Meritorious Deeds and fifty-five chapters on Fruition of Evil Actions and having preached thirty-six a-priṣtavyākaraṇas (solving questions not requested) and when he was meditating on the chapter named Pradhāna,- his soul soared high up, he became chinna jāī-jarā maraṇa-bandhaṇé (one whose bondage of birth-oldage-and death was shattered) Siddhé (one whose object of life was accompli. shed) Buddhè (enlightened); Mutté (liberated); Antagaḍè (one who had ended all karmas) Parinivvuḍé (one who had utter dissolution of pain) and he became savvadukkhappahīṇé (utterly destitute of all miseries).

Cremation.

All the gods and goddesses with their eyes full of tears, did obeisance to the dead body of Śramaṇa Bhagavāna Mahāvîra, and they stood around in despair as if they had been rendered totally helpless. Śakréndra with a heavy heart, ordered gods to bring logs of Gośirṣa Candana (the excellent variety of sandala wood) from Nandana Vana, and to arrange a funeral pile. With the waters of Kṣîra Samudra (Milk Sea), Śakréndra gave a final bath to the dead body of Śramaṇa Bhagavâna Mahāvîra, and with his own hands, he applied a divine fragrant paste to it. Then, he had the dead body covered with a divine cloth and decorated with various kinds of divine ornaments.

The dead body of Śramaṇa Bhagavāna Mahāvîra was then placed in a Śibika (palanquin) and carried by Indras. Gods and goddesses, uttering the words Jaya Jaya Naṇdā Jaya Jaya Bhaddā showered divine flowers. Gandharvas (celestial songsters) lamented while singing the virtuous qualities of the Jinéśvara. Hundreds of gods played mournful songs on Mridaṅga (drum) and goddesses danced mournfully before the palanquin. Gods of the four kinds worshipped the palanquin with divine

clothes, ornaments, and flower-garlands. Śrāvakas (male lay-men devotees of the Jineśvaras) and Śrāvikas (female devotees) became overwhelmed with grief and they lamented the loss very bitterly. Sâdhus (monks) and Sādhvis (nuns) were in distress.

With a heart rending with agony, Śakréndra placed the dead body of Śramaṇa Bhagavāna Mahāvîra on the funeral pile. Agni Kumāra gods ignited the pile, and Vāyu Kumāra gods kindled it briskly with gusts of forcible winds. Other gods poured scented powders, and hundreds of pot-measures of ghee (clarified butter) into the blazing fire.

The bones, teeth etc of Tîrthankaras are considered very holy. Gods and goddesses take them to their celestial abodes and worship them. When the flesh and other soft tissues of the dead body of Śramaṇa Bhagavāṇa Mahāvîra, were burnt up, Mégha Kumāra gods extinguished the fire of the funeral pile with waters of Kṣîra Samudra (Milk Sea). Śakréndra and Iśanéndra took the upper right molar and the upper left molar respectively. Camaréndra and Balīndra took the lower right molar and the lower left molar tooth respectively. Other gods and goddesses took other teeth and pieces of bones. Human beings took away the ashes of the burnt body of Śramaṇa Bhagavāna Mahāvira, as a valuable relic of remembrance of the Worshipful Lord. On the site of cremation, the gods erected a handsome pillar of precious stones.

All the Indras and gods and goddesses, then, went to Nandîśvara Dvîpa, and there they celebrated an Aṣṭhānhika Mahotsava (a great festival lasting for eight days) in the Śāśvata Siddhāyatanas (Permanent Temples of Deities in Déva-lokas). Soon after going to their respective celestial abodes, the gods and goddesses placed the teeth and pieces of other bones in adamantine circular boxes resting on a jewelled pillar in their individual Vimāna (aerial car),

APPENDIX No. 1

The Social Conditions.

By the time when Lord Mahavîra saw the light of the day, Bhârata-varṣa was suffering from the disequilibrium arising out of the Védic system of Philosophy. No age in the annals of India has ever witnessed these woeful conditions which it has suffered from in the 7th Century B. C. due to social multiform troubles. ' Persons belonging to Non-Brâhmanical sects were liable to capital punishment in view of circumstances and degree of guilt in the case, however, Brâhmins inspite of centuries of cr mes would go unpunished, and would under no circumtances be liable to any penalty.

People may bow down revering to Brâhmins but Shudras cannot be touched. Water polluted by the touch of Shudras will be branded untouchable, No Shudra as a rule was authorised or entitled to any pleasures of the earth They had simply to mind the menial affairs of the existing society. They had not the slightest title to learning which is vital to life. Though Sacred Books put limitations on this wordly acts still they were not entitled to even know what Shāstras were. Their next birth too, depended upon the Brahmins. They could secure a good existence hereafter only if they followed the dictates of Brâhmins. Brahmins made them believe that they would be defiled even if they accepted alms from Shudras. Shudras could hope for Redemption only if they offered their humble and hearty, services to Brâhmins.

No doubt both Brahmins and Shudras belonged to the same human race. The inequality that prevailed between the Aristocrat and a captive in Ancient Europe was not so horrible as that between Brāhmins and Shudras in that age. The difference between Brahmins and Untouchables even in modern age has been proverbial.

Owing to this class warfare and animosity, India was on the path of moral retrogression. That the acquisition of learning is the fountain-head of all uplift is a known thing. There is no pleasure on the earth excepting the solely carnal and bestial pleasures which may not trace its origin to the uplift in learning. This class-warfare closed the doors to the advancement in learning. Shudras were entirely excluded from their right to knowledge. It had been the sole monopoly of Brāhmanical sect.

The majority of Indian population was non-Brahmin and as a necessary corollary the overwhelming majority of the people remained without the light of learning.

[Just consider that had the primœval conditions of disequilibrium continued to this day in England there would have been very few excepting the particular families of Russel, Covendish Slanwley etc who would have acquired learning and the modern civility and culture of England would have been an impossibility. Set aside the poets, philosophers and scientists, but how would have Watt, Stevenson and Arkwright ever come in historical record ? The same condition prevailed in India, not only that but the sole monopoly enjoyed by the Brāhmanical sect for learning reaped very evil consequences due to the stigma of class iniquity. That sect became the master as it were, of all other sects and closetted learning as the bulwark of their mastership. With the monopolisation of learning, they saw that their lordship would assume a permanent character, and in course of time such mastership would extend. They adopted a policy whereby

other sects would ever be subject to the Brāhmanical sect and they would ever be subserviant to them. They brought into being various types of sacrificial rites and they added to the number of Mantras, forms of alms etc and also the methods of atonement for sinful acts. They manufactured a fictitious historical record of heavenly deities in a dialect as melodious to the ear as the sound of the anklets of damsels, and thus strengthened the fetters of the folly of the populace. They taught that there was absolutely no use of the learning of systems of philosophy, science or Literature and so people were exhorted to disregard them and simply to propagate the Brāhmanical works. They were instructed for the propaganda of Upanishads. They added Brāhmaṇas to Brahmans, Upanishads to those that were, Aranyakas were added to Aranyakas, Sutras were multiplied, Bhāshyas were written on such Sutras. Bhāshyas were followed by commentaries and the last had sub-commentaries again and thus they raised the store of their own Books and India was glutted with numerous Books relating to Vedic Faith.

Such being the atmosphere, people in general were despondent, overwhelmed, and rather sceptical. Brâhmanas ordained sin in all Acts and the atonements prescribed for such sins were rigid. This signified that all non-Brāhmanical sects had no hope of Redemption. Was the Bliss of the other world so difficult of acquisition ? They were at a loss to know what they should do and where they should get relief Tney had doubts if they would ever get some one to extricate them from such a terrible condition in creeds. They fervently desired if they would secure some one to rescue them from the Brāhmanical sect that kept doors closed to all sorts of Bliss. They doubted if some one would offer life of spiritualism to them. At such a critical stage of mental tribulation, there rose the brightest luminaries in the Indian firmament, like Lord Mahavīra of sacred memory and Shākya Muni who announced to the distressed populace in a sky-

rending sonorous voice that he would raise them from the Abyss of ignorance and illusion. He exhorted to them in delightful tones that they should follow the Gospel Truth which he delivered for their General Uplift " All human beings are alike; Brâhmins or Shudras cannot be discriminated, no distinction can be drawn. All human beings are sinful and uplift can be sought only in Right Deeds. All class distinction is a chimerax. The Prince and the Pauper are all alike in the eye of religion. Dharma alone abides. All a-nityatva (falsity of notions) should be annulled and Truth alone should be sought and followed.

When the human society is passing through the Tribulation of Disequilibrium Heaven looks sympathetically and showers drops of coolness to pacify the heat, and when Individual, social, or political life is about to enter the Jaws of Death due to the Venomous potion of Iniquity, some Great Men appear on the Horizon providentially and they kindly administer infollible doses to the people. Babu Bankimchandra's remarks on the critical situation of those days regarding Varnas. Ashramas, creeds, and society at large are worthy of record.

With the non-uplift of the three Non-Brāhmanical sects, the authority of the Brahmanicalsect got a greater ground in the perilous class-disequilibrium. Their mental capacities having been blunted and deterred they turned all the more to strictness Weakness of mind. Weakness of mind fosters fear. is but a creation of fear. It is nothing other than the belief that this worldly existence is full of mighty but maleficent deities or gods. All classes in general, were incapacitated mentally and therefore much harassed. Brāhmins were also bewidered so their mastership went on increasing. Iniquity grew more intense. Brâhmins spread a splendid network of Sacred Books and they began to entangle the other three classes. flies got entangled. They had no strength left to fly any more still the web was inexhaustible. Learned men were too many to help the work of snaring.

On the one hand, all the political activities commencing from penalty to crime, signing of peace and declaration of war to all minor things like enjoyments, lying in beds, dressing, travelling, story-telling, smiling or weeping were all performed in accordance with the rituals formulated by the Brāhmins. They ordained that people should follow their written dictates in all manners of worldly affairs and as such they could do nothing away from their rituals from cradle to grave, and if any act was done averse to their rituals they would be liable for atonements and should pay penalty by way of Dakshiṇā.

Such was the network framed by the Bărhmanical sect. As is natural, however, those that desire to entangle others are entangled themselves because delusion makes minds deluded. By trying to create confidence in other's minds for things incredible right faith is lost. The snare in which the Brâhmanical sect attempted to tangle others, became their own trammels. A number of authorities of old times bears out the fact that society always retrogrades when human self-willed nature is regarded beyond any purpose. This is one of the primary causes that have contributed to the social degradation of the Hindu-Community. It is an effulgent reality that delusion deludes both. The Brāh manical sect had its genises in a waning stage as they were trammelled up in the dehesive snare and that high class of Literary gems who before wrote books like the Rāmāyana, Mahābhârat, Panini Grammar, and Sankya system of Philosophy were covantented with the writing of simple books like Vasaradatta Radambari etc. In the waning stage, this intelligence also faded. The fertile region became a barren land.

What Bankimchandra has in brief told about the downfall of the Brâhmanical sect is lîterally true. The discriminations started by Brâhmins for non-brāhmins in community, creed and rituals made their own progeny suffer and had the inevitable misfortune of falling into the ditch dug by them.

Appendix No. 2

The Political Condition of Indian Rulers.

Here is the list of the Ruling Monarchs and Princes who were the devotees of Lord Mahavîra.

1. Śreṇika alias Bimbisar, the King of Magadha with Rajgrah as its Capital.

2. Asokchandra alias Konika, the King of Champā.

3. Chetaka the King of Vaishali.

4-12. Nine Kings of Mallaki Tribe of Kashi.

13-21. Nine Kings of Lichhavi Tribe of Kośalas.

22. The King named Vijaya of Pulaspur.

23. King Shveta of Amalkalpa.

24. King Udayana of Vitabhayapaṭṭaṇa.

25. King Shatānika of Kaushambi, and Udayana Vatsaraj, his Successor.

26. King Nandi Vardhan of Kshatriyakuṇḍa.

27. King Chandapradyota of Ujjain.

28. Shāla and Mahâshâla. 2. Ruler brothers of Prushta Champa in the North near the Himalayas.

29. Prasannachandra King of Potanapur.

30. Adinashatru King of Hastashirsha.

31. Dhanavaha King of Rishabapur.

32. Virkreshnamitra King of Virpur.

33. Vâsavdatta King of Vijaypur.

34. Apratihata King of Sangandhik.
35. Priyachandra King of Kanakpur.
36. Bala King of Mahapur.
37. Arjuna King of Sughosha.
38. Datta King of Champā.
39. Mitranandi King of Saketapura.
40. Jitashatru King of Kāshi etc. Many others besides above were the followers of Lord Mahavīra.

The above mentioned names of the then Rulers are found in Aṅgas and Upāngas.

These Princes are found from our scriptures to be the ardent adherents of Lord Mahavir but at the same time if not all at least some of them are recorded as Bauddhamates and this can be explained away by the fact that, at an earlier stage, they might have been the followers of Lord Buddha on hearing his sermons, but when subquently they had an occasion to listen to the teachings of Lord Mahavir they may have adopted Jain faith. This view is tenable because Lord Buddha departed from this world earlier than Lord Mahavir's Final Beatitude by a period of sixteen years. In other words Lord Mahavir had been preaching Jain Faith for about sixteen years after Buddha's death and several Princes of Bauddha faith had accepted Jainism as their faith finally. This explains how the names of several Rulers find their place both in Bauddha and Jain Books.

In addition to above lists of Principalities and Princes, Ancient Books have on record many others. So it is evident that in Lord Mahavīr's time there was hardly any paramount power to whom others owed allegiance.

The whole of India appears to have been divided into various principalities. The forms of Government varied. In some cases, the monarchs were autocrats, in other cases there was a

democratic rule, where the Kings were the constitutional heads, and they did every governmental work with the advice of Councils. There were some extensive States that were ambitious for expanding their states by incorporating their neighbouring small States.

Despite the fact that it is very interesting and useful to know the actual political conditions in India in the 6th and 7th centuries B. C. it is a matter of sorrow, that no Eastern nor Western Scholar has taken pains to make a thorough search and write a complete history. Let us try to scan the Jain and Bauddha Books to gather whatever information they afford in this respect.

Following Bauddha Records there were four principal States (Empires).

1. The Empire of Magadhas–Capital Rajgrah (subsequently styled Patliputra with Bimbisar (called in Jain Books Bambisar or Śhreṇik) was the first sovereign and his Prince Ajatshatru (Styled Ashokchandra or Koṇik in Jain Books) succeeded him to the power Both these are held to be the followers of Jainism according to Jain Books. An ample history of these two is contained in Jain Books.

2. In the North East there was the Koshala Empire having Shravāsti as its metropolis. Prasena ruled the Empire and he was succeeded by his Prince Vidyudabha, Jain Books lack reference of the King in Shravasti. The obvious reason is that the ruler was a follower of Buddhism and this is quite clear in Bauddha Books.

3 Just to the South of Koshalas was the empire of Vansha or Vateas, its Capital being Koshambi on the river Jamna Parantap (called Shatanik in Jain Literature) ruled there. This Prince Udain (Udayan in Jain Books) succeeded him. Both the Father and son were Jains as shown in Jain Literature.

4. Still more southern was situated the Empire of Avanti with Ujjain as the capital. The ruler was known as Pajjot (Pradyota). Much information regarding this king is held out by Jain Literature and he is strongly believed to be a follower of Jain Faith.

All the above four rulers had some blood relationship and history shows that they had battles a number of times among themselves.

According to Bauddha Literature, Bimbisāra the King of Magadhas had married Koshaldevi the sister of King Prasenadi. This Koshaldevi died in great grief when her Lord Bimbisar was murdered by Ajatshatru-the son of Bimbisar-by his another queen Vidèha of Mithila. King Pasenadi had awarded the Kingdom of Kashi to Bimbisar as a dowry at the marriage of Koshal devi which he wrenched back after this woeful event. This exasperated Ajatshatru and he waged a war against his maternal uncle (step-mother's brother). At the start Ajatshatru was winning; but in the fourth battle he was taken a captive and he got his amnesty only on his clear declaration that he had absolutely no title to the Kingdom of Kashi. Pasenadi King being pleased not only gave his princess Vajira in marriage, but restored the very Kingdom of Kashi which had been the bone of warfare.

Three years after this Vidudabha the son of Pasenadi rose in revolt against his father. The King was then in a village named Ulutha of the Shakiya Kingdom. He went to Rajgrahi to seek the help of Ajatshatru. There he was taken ill and he died as he reached the gates of the city. Subsequently Vidudabha and his Ajatshatru brother-in-law entered into warfare with Shakiya and Vajjiya of Vaishali, neighbouring republican-states respectively. No mention is made in Jain Literature about Sāvatthi the Capital of Koshala which Lord Mahavir visited several times.

Udain of Koshambi and Pajjota of Avanti were relatives. An episode is found in the commentary of Verses 21-23 of

Bauddha Dhammapada. It is rather lengthy and marvellous. It says how Vasavdatta, the princess of Pajjota came to be the wedded queen among three queens of Udain of Kaushambi. There is a similar story but of a different set up in Jain Literature. Now let us examine both.

According to Bauddha Literature the episode says that Pajjota of a very voluptious and licentuous character inquired once of his courtier if there was any ruler of a superior celebrity to his own. In reply, it was humbly said that King Udain of Koshāmbāī excelled him in glory. He could not bear it but immediately took a decision to get a victory over him by invasion over his territory. When ready for incursion he was advised that guerilla warfare would prove more successful than an open fight. Udain was in the habit of being induced to catch five elephants any where, and therefore the task of taking him a captive would be very easy. He, therefore, got an artificial wooden elephant constructed and it was as well coloured as natural. Sixty soldiers were kept inside the body of the mock-elephant and it was set free to wonder in a vale in the Komshāmbi territory.

Scouts informed King Udain that they had seen a marvellous and matchless elephant within their boundary. Udain being allured for its capture went to the Valey for its hunt and when in pursuit he happened to be isolated from his army, he was unluckily taken a captive soon.

Udain was known to have the art of captivating elephants by magic, and he was offered release on condition that he should impart the secret of such an art.

Udain in reply to the offer stipulated that he should salute him as a teacher. The reply came that he would never do it. The counter-reply was that he would on no account part with his secret art.

He was informed that his failure to do so, would cause his

death. Undismayed he communicated that he was at liberty to do whatever he would for he was subject to him physically but his mind was free. Pajjota gave a thought to this matter and considered that no one else knew the art and he was questioned whether he would impart the secret on his behalf to any that paid homage to him as a teacher. He assented to it. King Pajjota desired his princess to learn the art of captivating elephants from a Vâman. Udain was informed that a hench-woman behind a curtain would offer a salutation to him and he should inculcate that art behind a curtain. The purpose of keeping curtains was that no intimacy should be developed between the two. The course of instruction was commenced and by some time when the invisible pupil was slow in receiving his instruction out of impatience, Udain reprimanded her calling her a hench-woman and remarked that her lips must be unusually thick and her jaws heavy so that she was not able to make distinct pronounciation. The princess was enraged and retorted "You foolish dwarf what do you mean by calling me hench backed". Upon this Udaina peeped within the curtain and asked who she was. The whole thing was exposed. He went directly inside, and the business of Mantra instruction ceased.

Both together made a counter-plot. She represented to her father that the Teacher was insistent upon the fact for proper Study of Mantras, that a particular herbage must be uprooted from the ground under certain planetary conditions, and that for this purpose the king's elephant must be utilised. Her desire was acted upto. Availing of a chance when her father was out on a pastime, Udaina placed her on the elephant and abscanded with money and bags of gold dust.

This matter reached the king's ears and in passion of rage he suspected some evil so he sent a large force to pursue him. Seeing the force in chase after him, he threw golden coins as he fled and the King's soldiers lost time in collection. As he got of distance increased, Udain a got all the better chance of fleeing

away far ahead of them. Some of the soldiers however seen pursuing him and approaching, he scattered gold dust on the way which tempted them to collect. Despite this, the pursuers were very near Udaina but luckily Udain sighted his own fort on his border and he encountered his own force. The pursuers regressed while Udaina and Vasavdatta were safe in their capital. Both were received with excessive warmth and splendour in the city. Vasavdatta was made his chief Queen.

Similar to above is the story related in Jain Literature:-
Chandapradyota, the King of Ujjain was very licentious and relentless. He had a daughter by his queen Agarvati (who had subsequently been initiated as a nun in company of other queens with Mrigāvati, Udain's Mother). This daughter was called Vasavdatta. The King had excessive affection for this daughter and he favoured her more than a prince. This princess studied all arts before a Teacher. Simply Gandharva Védha was left to be studied and that too for the lack of a proper teacher.

Once the King consulted his minister well-versed in lores but rather wicked of nature, regarding a teacher who would best teach Gandharva Védha to his princess. The minister recommended King Udaina as the most efficient in that respect. He is known for his excellent mastery on that subject. He is used to captivate and capture even the greatest elephants by his music (Vocal) in forests. His singing is so full of melody that the elephants being enamoured of it do not feel fetters on them. He also knows how to bring them to the city well-fettered. You may, therefore, get an artificial wooden elephant made with the full mechanical arrangement that it should work exactly like a living elephant. Well-armed warriors should stay inside and move the elephant from inside. The King then will be allowed to capture it and as he approaches to do so, the men inside the elephant should take him captive and bring him to you. Under your subjection King Udayana will be compelled to instruct your princess Vasavdatta in the Gandharva Art.

The King approved of the adviser's plan with compliments, and he got a unique wooden elephant prepared. In workmanship it excelled even a natural noble elephant.

The elephant in question was taken out for a ride and the foresters mistaking it for a true living creature, communicated the news to King Udaina. This king just as he got the information ran out for its capture to the forest. He kept his retinue away and entered the dense forest unaccompanied. The King came as far as the elephant and began to sing in tunes far excellent. As the intensity of music grew the men inside slackened the motion of the elephant.

Udayan, the King of Koshambi thinking that it was enraptured and fascinated by his music approached him with very slow and unperceptible steps. Seeing the elephant thoroughly charmed and spell-bound with music Udayana mounted it with a jump as a bird would perch on the tree. The warriors inside the mock-elephant availing the right chance, got out, threw the King from the elephants book and took him a captive. Thus Udayana unaccompanied as he was, was encircled by the men and unarmed as he was, he could display no valour in resistance.

The warriors carried him to king Pradyota and offered him as his captive. Pradyota commanded Udayana in subjection to undertake the work of instructing his one-eyed princess in the Gandharva Art. As an enstructor to his princess he would live comfortably in his palace or his life was at his mercy. Udayana with considerate thought accepted the offer for the time being and he would watch and wait. This being settled, the King Pradyota disclosed the fact that he would not see his daughter as she was blind by one eye and to see her would be to throw her in shame. Then the King Pradyota told his daughter in the harem that he had arranged for a Teacher to instruct her in the Gandharva Art, but that he has leprosy, so she should not see him eye to eye. This being agreeable to the Princess, King

Udayana under captivity commenced the work of instruction. The work was being done behind the curtain as a result of misrepresentation by the king. In course of time. Vâsavadattâ felt anxious to see her Teacher, and became rather absent-minded during study. Her memory appeared to fade, and the Teacher reprimanded her for her inattention calling her blind by an eye and rebuked her that she was ill-taught. The princess with this expostulation retorted that himself being a leper he was unable to see her with both the eyes in order. Vatsarāj understood that he was duped and removing the curtain he saw Vāsavdattā with perfect beauty. She was simultaneouly over-awed with his handsome form. Both had a talk. This resulted into a mental Union which again culminated into a physical union. This matter was known to a single maid but as she was trustw orthy she did not divulge the secret and both enjoyed carnally.

On one occasion, an elephant Analgiri by name, overthrew its keepers and fled away frightening the public. They consulted Abhayakumar the most prudent of the place (the son of Shrenik, the King of Magadhas) how to recapture it. He advised that the only course was to get it captivated by the extra and melodious music by King Udayana. Udayana was accordingly ordered to try. He went out in company of Vasavdatta played music and subdued the errant elephant.

On one occasion, the king had an excursion out of the city on a banquet. There he started discussing Gandharva music Vāsavdattā and Vâtsarâj were also invited. Vātsaraj told Vāsavdattā that it would be a safe chance for them to abscond on the swift she elephant. At the request of Vatsarāj, two pots of urine were tied on both the sides of the she elephant called for a ride. Vātsarāj and Vāsavdatta with the maid servant took seats on the howdah, the keeper also was in company. They made their way out. Soldiers smelling of their flight pursued on Analgiri at the King's command. The pursuing elephant was

about to overtake Vatsarāj when he soon threw one pot of urine and it was spilt. The elephant stopped to smell it. Vatsarāj threw away all the four pots one after the other as the elephant seemed to overtake him. He traversed no less than a hundred yojanas and reaching Kaushambi entered his capital. The army of the King armed itself fully for battle. The soldiers pursuing however were despaired and returned to Ujjaini.

This sad news reached the ears of King Pradyota, he was enraged and ordered to prepare the army for battle. The advisers, however, reasoned with him that when his princess was to be given in marriage to some one it was not possible to get a better bridegroom than Udayana for Vāsavdattâ. Besides Vāsavdatta herself had made the choice and he should rather approve of the union and acknowledge him as his worthy son-in-law. The king was persuaded, and as a token of acknowledgement of union he transmitted a number of wedding gifts worthy of the event.

Both the above episodes one in Baudha, and other in Jain Literature bear out the fact that there must be some truth in the story. Details may have been embellished by the writer's pen no doubt, still it appears quite evident that both King Pradyota and King Udayana were contemporaries ruling over neighbouring States. They were united by ties of wedlock, and there are events to show that they had fought on the field of battle.

The story in the Jain books shows that the distance between Ujjain and Kaushambi was about a hundred yojanas. They were related as father-in-law and son-in-law. Besides it appears from the fact Mragavati, the mother of Udayana and Queen Shiva one of the wives of Chanda Pradyot were sisters and both were the daughters of King Chetak of Vaishâli. So ChandaPradyota of Avanti was a maternal uncle to Udayana.

The story also adds that ChandaPradyota being enamoured of Mrigāvati, his sister-in-law from here portrait, had requested

her husband king Shatānik to hand her over to him but this demand was outright rejected. The King of Avanti offered to fight with Shatānik. In the meantime King Shatānika expired leaving after him his boy-prince Udayana and his widow Mrigāvati. The queen could read her helplessness and told chanḍa Pradyota that as she was left a widow she had no other resort but her prince being very young it would not be reasonable for her to leave the child alone or the enemies will pounce upon the child and dethrone him. She, at the same time, showed the nead of a fort round the city. She desired him to send all matrials for the fort and also provide her with provisions like grain-corn and then she hoped everything could be arranged safely. King Pradyota under the hope of gaining her, assented to that and issued orders for full arrangement. After requisite equipment, and with confidence that the place was in a position for defiance and recoitance she ordered the gates of the Fort to be closed and arranged necessary forces.

Subsequently, Lord Mahāvīra happened to arrive there. On hearing his divine sermons, she initiated herself as a nun of course with the glad consent of Chand Pradyota-Udayana was enthroned and the King went to Ujjain his capital.

This event disclosing the relationship of Udayana and Pradyota occurred some years previous to the Absolution of Lord Mahavîra so it can be safely said to be in the year 524-5 B. C. and the death of King Shatānik, and the invasion of King Pradyota as narrated above took place after the Omniscience of Lord Māhavîra, so it is just in the vicinity of 500 B. C.

Moreover, when King Chanḍa Pradyota attacked Rajagreha of Magadhas, King Shrenik was rather frightened with his overwhelming number of forces but due to the sheer dexterity of Abhaykumara the son of King Shrenik, he had to retreat. After wards at the instigation of King Pradyota, a harlot under the pseudonym of a Jain nun enticed Abhaykumara and took him to

Avanti where he lived as a captive for some time. He remained loyal as a captive, and as a result of his services, he secured amnesty, and he exercised his own intelligence in taking the King to Râjgriha in fetters from the public market; but then he was also set free. King Chanda Pradyota was a loyal adherent of Lord Mahâvîra.

This narrative bears out the fact that King Canḍa Pradyota was irritable and licentious and he had enjoyed a long term of life. At the same time, he was chivalrous and heroic, and he had domination over so many feudatory princes. He was a follower of Jainism and he had once to wage war with Udayana of Vitabhaynagar.

King Udayana, of Vitabhayanagar, the capital of Sindhhad a warfare with Chandapradyota. The hunch backed maid servant named Devadatta, of Udayana had been transformed into pearless beauty by the sincere adoration of the idol of Arhat, and she had secured that idol in her possession. Chanda Pradyota abetted this maid and the idol was also taken in company. Udayana sent word for the idol to be returned but it fell on deaf years with King Pradyota. Udayana thereupon declared hostility and attacked, Udayana took King Pradyota a captive. The maid escaped. The idol was left there and Udayana as a penalty to King Pradyota got imprinted on his forehead words "Dāsipati". He took Pradyota with him as a captive to his city. On the way, they had to observe the Paryushana Parva. On the Lord Day Pradyota and all his family were to observe complete fast so Pradyota was consulted regarding the preparation of meals. He informed that he was also to observe a fast as his parents were Jains but he had lost memory of the religious day in distress. On hearing this, Udayana felt that Pradyota then was his co religionist, and as such his Pratikramana would not be pure unless he begged and offered forgiveness to Pradyota. With this thought he was set free, and he got instead a golden belt on his forehead. Due and mutual apology was made, and he was allowed unconditionally to return to his land. Subsequently, King

Pradyota became a staunch and devout follower of Jain Principles and allowed King Udayana to return to his capital.

This King Udayana accepted initiatation into Jain Monkhood at the feet of Lord Mahāvīra and has gained celebrity as a Rajarshi and it is recorded that he reached Absolution.

That King Pradyota was licentious has been evidenced from several authorities. His queen Agarvati had been a nun in company with Mrigāvati (the queen of Shatānik of Kaushambi) The following episode showing how Pradyota secured Agarvati as his bride proves that he was voluptuous and only for that reason he had to undertake warfare.

King Dhudhumar of Susamarpur had a very beautiful daughter named Agarvati. Once she nonplussed a yogini in a debate. The yogini prepared Agarvati's portrait and showed it to King Pradyota. He was extremely enamoured of her, and demanded her father for her in marriage. Her father had no large force at his disposal, yet he sent a word that a daughter may be given with pleasure but cannot be secured by force. Chanda Pradyota being enraged besieged the city with considerable forces. The King remained within the city and consulted an astrologer regarding the event of battle. The astrologer tricked by affrighting a post of urchins who ran to a Muni named Varadatta residing in Nagaprasad then. The consoled them not to fear and said they had to face no danger. Upon this the astrologer foretold his Victory. The King went out of the fort and engaged in fighting with Pradyota. Vanquished him and took him a captive. Pradyota besought to the Victorious ruler that he was a guest and as such he should be spared. This humble request was complied with and besides his daughter was given in marriage. (Refer to to the life of Muni Varadatta).

[In this period Champāpuri was ruled by Mitraprath. He had a minister named Dharmaghosha. He became a monk and as a monk when he went to Vasadatta (in its household stage)

alms, Varadatta had a memory of the past birth. Such is the reference found in the Kathā of VaradattaMuni. |

In Buddhist literature Pasenadi, the king of Koshala has been portrayed in altogather a variant way. Samyatta third Buddhist work is composed of 25 Kathas and each of them refers to this ruler. He had been educated in Takshila the celebrated University of those days. He was enthroned soon after he returned from study. With the reins of government in his hand displayed efficiency. He had love for all creeds. When this king heard the sermons of Buddha his father's sister Suman was considered a Sthavira (a Veteran nun). This king Pasenadi in one place has been also called Agnidatta so it may be that 'Pasenadi' was a royal status and 'Agnidatta' was his correct name.

Pasenadi desired to enter into an alliance with the Buddha family so he requested the Shakya kings to give him one princess in marriage. The rulers sat in a conclave and came to a conclusion that it was humiliating to them all to give a daughter in marriage to him. Then they arranged to send the daughter of the kept of the chief ruler. This maid was Vrsabh-khattiya. King Pasenadi had one son by a union with her. The son was Vidudabh by name.

Vidudabha having subsequentiy learnt of this fraud was highly exasperated and he resolved to wreak vengeance and as soon as he ascended the throne he invaded their dominion. He took possession of their capital and massacred several males and females old and young indiscriminately. This event finds no place in old Bauddha Literature, but there is, however a reference of his having a battle with Shakyas. This bears out its being a historical event. It is believed that this occurred just a year or two previous to Buddha's Nirvâṇa.

Some of these facts appear to be far-fetched. One fails to understand why a small Tribe like Shakyas would have considered it debasing to be united in marriage with the royal family

of Koshalas. Of course, Bauddha Literature records often that Shakyas were a Vain tribe still it goes beyond understanding why objection could have been raised in marriage.

History records that the Lichhavi tribe of Vaishali equally Vain had given the King's (Chetaka's) daughter to Bimbisar the King of Magadhas. (Ref. Prof Jacobi in Jain Sutras Vol I). It is also proved beyond doubt that the royal dynasty of Sāvatthi were allowed a sovereign hereditarity in Koshals as feudatory princes of Koshalas were known as Kings, an epithet generally used for small chiefs and princes of republican empires then.

It is quite natural that Buddha and Jain Writers may have been disposed to attach heavy importance to the families of their founders as subsequent writings differ from the previous ones on this point. In light of above, the reason inspiring Vidudabha to wage a battle with Shakya tribe is hardly probable. Possibly he could have invaded due to Vanity of the Shakyas but there must be some other political motive for Vidudabha in waging a fight with Shakyas united with him matrimonially. History record in support of this surmise is that Ajātshatru of Magadhas had also fought with Lichhavi rules for political reasons.

Why Ajatshatru carried invasion on Lichhavi tribe is clear from one of the Buddha Sutras. It is reconciled that Buddha had foretold that Lichhavi rulers were indulgent in luxury and Ajatshatru would easily accomplish his desire. About three years after, a dissension arose in the family of Vaishāli due to the fraudulent underhand working of a Brahmin named Vassakar. Ajātshatru with an unwieldy force took its possession and desolated it.

Besides, as recorded in the Buddha Literature, Ajātshatru fortified his capital Rājgriha as he anticipated an invasion from ChandaPradyota. It will be very interesting to know if such an attack was made and with what result, but Bauddha Books give no further clue to it, Later on in the 4th century B. C. history

records that Ujjain was under the subjection of Magadhas and Ashoka when young in age was deputed as a Governor of Ujjain. What happened in the intervening period remains unknown. The Bauddha books conform the above.

In addition to above facts Bauddha books inform, us that Devdatta, a cousin of Lord Buddha who had initiated himself several years before, had later dissented from Lord Buddha's fold and had started his own faith during Lord Buddha's life--time. It is borne out by Buddha Literature that Ajatshatru a Yuvraj then had supported Devadatta, Buddha's rival. At about this time, this Yuvraj was crowned by Bimbisar and it was then that Devdatta had incited Ajatshatru to effect the murder of the King. Accordingly, the King was slowly tortured and famished to death just eight years before Buddha's Nirvāna. He felt much compunction at heart and went to Buddha and brought him for exhortation regarding the benefits of being his follower, but no where it is recorded that he became a staunch adherent of Buddha faith, and nothing stands testimony to the fact that he led his life strictly according to the Bauddha tenets. There is no where anything to show that he had given any physical support to Buddha faith during Buddha's life. Despite this, it is shown that at Buddha's Nirvāṇa he laid a claim to some of Buddha's remnants after Nirvāṇa posing himself as a Kshatriya. This he had secured and he had raised a monument over it.

Such narration as above, is not found in Buddha's Ancient Books but subsequent literature shows that he had erected a big hall near the entrance to Sattafanni cave when an assembly of Rajgriha was convened just after Buddha's Redemption. It is probable that he patronised Buddha faith without being a staunch adherent as was the practice with Hindu rulers of the age.

Moreover, Bauddha literature takes the ruler of Sursena as Avantiputra as with other rulers. Another king named Alehiya is also considered as an adherent and patron of Bauddha faith.

As mentioned above Buddhist Literature shows only four empires or states in those days.

Now let us refer to Jain Literature as to what it has to say regarding rulers.

King Chétak of Vaishalî had seven daughters viz. Prabhavati, Padmāvati, Mrugavati, Shivā, Jyéshta, Sujyeshtā and Chellanā.

Prabhavati was wedded to King Udayana of Vitabhaynagar

Padmavati was wedded to Dadhivahan of Champa

Mrugavati was wedded to Shatanik of Kaushambi

Shiva was wedded to Chandpradyota of Ujjain

Jyéshtā was wedded to Nandivardhan the chief of Kundagrama (brother of Lord Mahavira).

Out of the two remaining daughters, King Shrenik of Magadha came to Vaishali to kidnap Sujyeshta a beautiful princess, where as he took Chellanā and married her according to Gandharva rites.

Before the above alliances were made, Chetaka had married his sister Trishla to Siddhartha the father of Lord Mahavira and he got two princes out of the union (1) Nandi vadhan and (2) Mahavira.

Shrenik had Kunika (called Ajatshatru in Bauddha books) alias Ashokchandra and two more Halla and Vihalla by his union with Chéllanâ

King Dadhivāhan of Champanagri had Chandanā a daughter by his union with Padmavati. Chandanā was the same Chandanbālā who fulfilled the stringent vow of Lord Mahavira and became later on, the first nun who Subsequently secured Omniscience.

King Shatânik of Kaushambi by the union of Mrigâvati had a son Udayana to whom a reference was made of his having warfare with Chandapradyota and who later were related as

father-in-law and son-in-law. This Mrigāvati on hearing of the sudden death of her Lord and the aggression of Chandapradyota being detached from existence by the religious exhortation of Lord Mahavira, became a nun and later secured Omniscience.

Udayana by the union of Prabhavati had a son, Abhichi. Trishlā in Jain literature has been styled Videhdinna (the princess of Videhas).

Buddhist Literature informs that Shrenik (Bimbisar) had a son named Konik (Ajatshatru) by his marriage with Videhputri. So these are historical facts. It is also borne out that Vaishali was the metropolis of Videhas.

Thus, the different rulers were inter-related with bonds of marriage, still their policy of mutual enmity of aggression and warfare had persisted. A number of occasions for warfare occured due to multifold causes. There were various strifes viz between Shatānik and Dadhivahan, between Shātanik on one hand and later his queen Mrīgavati, and Pradyota on the other hand with a favourable cerlmenation between Shrenik and Pradyota. Udayana the son of Shatanik being fettered by Pradyota and his abotment, between Udayana of Vitabhaynagar and Chanḍapradyota, between Chetak and Kunik and the eventual desolation of Vaishali. Much has been said above with regard to events barring the first and the last. Let us say something here about these two events.

Lord Mahāvira having renounced the world after thirty years as a layman, and before he attained to Omniscience had travelled from place to place. After the lapse of first six years, and in the last year of the second six he came to Kaushâmbi on the 11th of the black half of Posh month. (557 B. C.) Shatānik ruled over the place then He had Mrigâvati (the daughter of Chéṭak, King of Vaishali) as his queen. He had Sugupta as his chief minister. By the time Lord Mahavira in his ascetic austerities had

had a vow that he would break his fast only of a princess of a particular sort would offer him Kulmasas in particular environments. It is a vow so difficult to fulfil continued for about four months.

During this period the king Shatanik with a large force besieged Champānagari at night unwares. King Dadhivahan due to alarm fled away and the Victorious ruler ordered the city to be plundered at will. As body a camel-keeper took away Vasumati the daughter of the king by his union with Padmavati alias Dharini.

How she happens to came to Kaushambi and how she fulfils the vows of Lord Mahavir may be known from other sources

At the same time it may be recorded that king Dadhivahan with an immense force had beleagured the city Kaushambi of King Shatanika Shatanika remained inside the wall-guarded city for a long time waiting for to retire but his own army being harassed extremely at a number of places very often and owing to the loss of man-power the king started towards his city. Then Shatanik caused his gates to be thrown open and come out with his forces, and the king of Champa fled away. So the king of Kaushambi took possession of the enemy's elephants, horses and treasuras and came back to him own city.

Besides this, Prasamachandra, the king of Potanpur crowned his prince and he initialed himself into monkhood. From the Mahavir charitra it is clear that a general named Durmukha of King Shrenik in Rajagraha told Prasanna. Chandra Muni that his ministers conspiring with Dadhivahan king of Champanagri would dethrone the prince. (This seems to have happend in the year 557 B. C. and in 520 B. C. king Dadhivahan was the king of Champa. Dadhivahan after plundering Champanagri had fled away but he returned and took possession of Champa though nowhere there is a reference that he took possession of it.

At the some time it is not clear whether there was only one city called Champa or there were other cities bearing the same name. In one place there is a reference to Kamdev resident of Champavati in the Year 550 B. C. When a king named Jitasharu ruled there. However from the Story of Varadatta Muni from whose record the fact of the marriage between, Chandapradyota and Angarvati it appears that Mitraprabha (Chandraprabha) ruled there and his minister was Dharajhosha. It is not possible that rulers of different names would be governing the same city. Either there must be different cities bearing the name and in case there was only one city rulers of different names might have succeeded to the throne of Champā Nagri in succession and they all must be related by some sort of blood ties. It may be assumed also that kings of different names had a joint rule. Taking time into consideration the former inference appears more reasonable.

Now let us touch the warfare ·incidents between Kunika and Chetak. King Shrenik with the intention of renunciation and intiation having decided that Kunika his eldest prince should succeed his throne, conferred upon the other two sons. Halla and Vihalla, a garland of Eighteen Lines and an elephant named Sechanaka Kunik reasoning with his other two brothers took his father captive, and confined him to a cell. Subsequently Shrenik committed suicide. Kunika then founded Champācity. Kunik's queen incited her lord to obtain the garland etc from Halla and Vihall. Halla and Vihalla In hearing of the demand made by Kunik fled from the capital and took resort under the patronage of King Chetak (King of Vaeshali) their maternal grand father and lived there princely.

Kunik sent a word to Chetak to hand over his brothers to him but chetak bodely replied that Kshatriyas of his types would never hand oven proteges and much less, his own Jrand sons In returning of such a daring response King Kunik with an

immense force invaded Vaishāli. A tragic war ensued. The loss of human life on both the sides together amounted to 18 millions. Then Halla and Vihalla with the help of the elephant Sechanak routed much of the enemys force. Then both of them got themselves initiated before Lord Mahavir. Kunik however desolated the Vaishali city. Chetak left the place whereas the city lay all devastated. This in short gives us some idea of the warfare in those days.

Let us now look to rulers individually and try to get some better light.

Magadhas, Prasenjit-Shrenik Kanik Udayana Shrenik (Bimbisar). His father's name was Prasenjit and his mother's name was Dharini. Prasenjit was the emperor of Magadhas having Kushagrapur as the metropolis. There being a freguent catastrophe of fire in the city the emperor proclaimed that the person whose house will catch fire would be banished from the city. Once it so happened that as a result of the inadvertence of the cook, the very palace of the emperor caught fire. It was announced by the emperor to the princes that whatever they took away individually, would be their own possession. Prince Shrénik went out with Bhambha, a musical instrument with him. On inquiry why he selected that particular object, he explained that it was the foremost symbol of the Imperial triumph. It was an outstanding auspicious object in the conquest of all Directions. The emperor consequently gave him the epithet 'Bhambhasar'.

The emperor true to his proclamation and in conformity with it left the city and encamped at a distance of about four miles from there. Subsequently people going there in reply to mutual inquiry used to say that they frequented Rājagraha (Royal habitation) Following this the emperor founded a city there and styled it Rājagraha. He got it fully equipped with Ditches, fortification, palatial buildings, markets, and squares.

The emperor had within himself esteemed Shrenik as a

worthy successor to himself so he apportioned to other princes whatever divisions of his dominions he deemed proper, so that they might know nothing about the portion of Srenik But Prince Shrénik getting no apportionment for himself from his father took ill and passed away from the capitāl. He directly wielded his way to Benatatpur and married the daughter of a man of opulence there. By this union he got one son named Abhaya-kumar who subsequently was proved proficient in lores like Ul-padik etc. and got the topmost place as a chief minister among five hundred ministers of King Shrenik When the emperor was seriously ill, Shrenik was invited and the reins of his empire were handed over to his able hands.

Shrenik had by Gandharva Rites of Alliance married Chéllana the princess of King Chetaka of Vishali by whose union he got three princes Kunik, Halla and Vihalla successively. By his union with Queen Dhārini he had one prince Meghakumar by name who had later initiated himself into monkhood at the feet of Lord Mahavir. By his union with another wife he had a son named Nandishena who had also accepted monkhood at the feet of Lord Mahavir. Besides these sons he had ten more princes like Kāla, Mahākāl etc. by his union with other queens.

King Shrenik was illustrious, valiant and ideal and of implicit faith in Jainism. He eventually deeming Kunik to be his worthy successor reserved a portion for him and allocated other portions to his other princes. After handing over the reins of Government to Kunika, King Shrenik was thinking of initiation. But before he could enforce his thoughts Prince Kunik incited others and arranged to throw King Shrenik into prison as a captive Not only that but it was ordered that the king should receive one hundred lashes every day. He was also almost starved.

Queen Chéllana the mother of Konik arranged to provide food to King Shrenik in his captivity very privately. At this time Prince Konik by his union with Queen Padmavati had a son

named Udayi. He bad intense paternal love for the son but Queen Chellana reprimanded that his love for his child was nothing in comparison to the love king Shrenik had for him when he was in his childhood. She cited one instance of the paternal love that when Prince Konik's finger had got septic being bitten by a bird his father had kept that finger in his mouth for the redress of the pain and rebuked him why he should ill-treat that very father as a captive. This brought much compunction at heart and he ran immediately to the prison-cell with an iron staff to snap his father's fetters personally. King Shrenik who was contenually lashed, on seeing Konik rushing towards him with an iron-staff and suspecting murder at his hands committed suicide.

Kunik - This prince just after he sow the light of the day was conveyed to Ashokvan so he was styled Ashokachandra When he was in emboys his mother had queer and ominous desires so he was deserted in a forest in infancy. There a female bird had bitten one of his fingers which became septic. King Shrenik on reciving intimation of his desertion in a solitary forest orderd him to be brought back and out of love for the child and compassion for the pain in the finger he kept the finger in his month fo alleviate the chiid's acute pain. The wound was healed up but it remained defective, so as a child people called him 'Konik'. He obtained the kingdom as mentioned above

Konik felt very much at his father's suicide. He last of all started for Rajgriha city and nothing could relieve him from distress and as a relieving measure he desired to found another city. On trying to find a suitable land for the purpose his men discovered a huge champā tree and deeming it-quite a worthy spot (site) he founded another city called Champa Nagara King Konik transported his land forces etc there and he conducted his administration from there. A mention has been previously made about his battle with king Chetak of Vaishali and the total ruin of Vaishali. It was during the life time of Lord Mahavir

that he expired being burnt up in some divine manner near the Tamisra cave of Vaibhargiri in the vicinity of Rajgriha. It appears that this event occurred just three or four years before the Holy Nīrvaṇa of Lord Mahavtr.

Udayı. Subsequent to the sad demise of King Konik the royal ministers enthroned his prince Udayi. He was a chaste shrāvaka and had an unflinching faith on the creed of Lord Mahavir.

Just as his father feeling distressed and uneasy because of his father in Rajagrıha had founted Champā Nagri a new so he also having felt much at the sad expiry of his father in the city arranged to found another city on a site where there was a Patli tree and called it Pātaliputra He had usurped the dukedom of a hostile king so that wicked fellow with a Viend to wrewk Vinjance became a Sadhu and obsering hypocrilically arranged to murder Udayi while performing religions observances.

Champa. (the capital of Angas.) A mention has been made of King Dashi Vahan before but it requires to be noted that Champānagri is geographically different from that founded by Konik. Vishala. (The Capital of Vidlhas). About this city and its desolation enough has been said before

Vıtabhaynagar (The Capital of Sindha).

Much has been recorded before with regard to King Uday ana of this city. He was the suzerain of Sindhu Sauvir dominions consisting of 363 cities.

Kaushambı (The Capital of Vatsas). A mention has already been made in previous pages about King Shatānik and Prince Udayana his successor.

Ujjaını. Sufficient record has been taken about Chandapradyota the king of Ujjaini.

Hitherts we have made mention of notable kings. Now let us refer to kings of small principalities.

Prishta Champanagri, this city was situated to the north of the Himalayas. Out of two brothers Shāla (elder) and Mahashala (younger) Shāla was the ruler and Māhāshāla was the crownprince. Both of them had accepted iniliation at the sacred feet of Lord Mahāvira.

They had a sister Yashomati by name and she was married to Pithar. By this union one son named Gagli was born. This Gagli succeded to the throne after their initiation. Later, this king also transferring the reins of State to his prince, had sought initiation in company of his parents before the sacred feet of Gautam Swāmija.

Dasharnas There was a city named Dashārna and its ruler was Dasharnabhadra. His wealth and affluence were boundless. He was very proud of his unparalleled self. When he presented before Lord Mahāvir for a humble homage, his pride melted away on seeing the indescribable and inconceivable afluence of Indra. He accepted intiation. This dominion forms a part of Ārya regions and its metropolis is mentioned as Mrittikavati.

Ardrakas. The Capital city was Ardraka. The king and qneen were styled Ardraka and Ardrikā respectivaly. Their prince was named Ardrakakumar. This dominion is placed in the category of non-Aryan regions. This city was a big part. Ārdrak-Kumar came down to Āryan regions in a ship by the sea route. Jaim Books stand testimony to this fact. At first, he assumed monkhood at his own instance reverted to house-holdship and then finally he sought initiation at the Holy feet of Lord Mahāvira.

Potanpur. This city was ruled by king Somachandra. He had a son Prasannachandra by his marriage with Dharani. He entrusted the state management to his prince, renounced house-hold ship and became an anchorite, and betook to forest residence in a cottage in company of his wife.

[Some details of the life as a recluse are mentioned where the Cottage surved as a palace, Ingredioil lamps served as Jewelled lights, firm faith was his best harem and birds and beasts were the objects of love.]

Here was born another son Valkalchiri by name. Subsequently this cary prince securess Omniscience. Somchandra as a recluse is converted and accepts initiation also before the Revered feet of Lord Mahāvira. Prasannachandra too follows suit. As a result of austere penance he was styled a Rajarshi (a royal sage) and he ultimately seeks Holy Omniscience.

Shvetambi :—This was the chief city of the region called Kaikayardha in Bhartavarshled of Jambudvipa. Here rubd King Pradeshi, the most simple person, whose hands were incessantly coverd with blood in battles entirely regardless of merit or sin and completely negligent of the other world. Jetahatru was the ruler of Shvetāmbi. As a result of the association of Chitrasarthi a minister of King Pradeshi, this king was converted to Jain faith Some time after, His Lordship Gandhar Keshi by name of Lord Parshvanath time happened to be there and the king had a discussion with him. The discussion related to the themes named the other world and the spirit. This is wholly recorded in Rajaprasheṇiya sutra. The king was converted and accepted the enhortations. His chief Queen administered poison secretly in his meals and he breathed his last quickly and peacefully.

Apāpā (Pāvāpuri). Hastipal ruled in this city. Having got the golden chance of listening to the last exhortations of Lord Mahavir he was converted. He sought initiation and secured Final Redemption. This city is now called Pāvapuri. It was the celestial beings that styled it Pāvāpuri, because it was here that Lord Mahävir got Absolution. The Pāvāpuri in Gujarat is different from this.

Besides above, we came across the names of several other rulers which we cite below.

Jitashatru was the king of Vanija city where Ananda the Shravak lived.

There was the Champà city inhabited by Shrävak kander whose ruler also was Jitashartru.

Kàshi was the city where Chulnipita lived where also Jitas hatra ruled. (It was also called Vanàrasi a big city situated on the bank of the Ganges It formed a prominent city of Käshi desha.

Besides the above nomenclature rules some other names of royal clans as is traced from Bauddha Books. The chief of such clans were called Rajas.

1 The Shakya clan of Kapilvastu in which Lord Buddha was born.

2. Magga of Susamära mount.

3. Bali of Allakapura.

4. Kilam of Kesaputta.

5. Koliya of Ramagam.

6. Malla of Kusinara.

7. Malla of Pavy.

8. Mariya of Piphalivana.

9. Videhas of Mithila.

10. Lichhavi of Vésali.

We may add to this the Gnätri clan in which Lord Mah avir was born Nine rules each of Malla and Lechhak out of these mentioned above had participated in the clebrations conse· quent upon Lord Mahavir's Nirvana It has been said about these rulers that for some reason or purpose they had assembled there and among then also were some ruleres of Koshalas, fendatory princes of King Chctak of Vaishali.

The above information cannot be obtained without scanning the Angas and Upangas of Jain Literature.

Ages back India was termed Jambudvipa or Bharatkhanda. The name Hindu was subsequently derived from the name Indus a river. Jain books many a time refer to Jambudvipa. There are two divisions namely Āryan and non Aryan. That country which was inhabited by people of spiritual and religious sentiments was styled Āryan.



Appendix.

Religious Trend of People.

"Read the history of the past; and one fact would come out before you plainly and clearly not only in India, but all past great civilizations-you may study a great civilization whether it be that of Egypt, China, Persia, Greece or of Rome, you will find that in palmiest days of the civilization, religion was the guiding force of the State. When were the days when India was mightiest, when her thrones were most secure, when her people were most intelligent, when her manufactures and arts, and industries and commerce flourished, when her sailors were known in far distant and the products of her artizens covered the face of the world? It was in the days when religion was more cherished than wealth, in the days when Rājâs would bow before the Rishies that instructed them."

Before the birth of Śramaṇa Bhagavāna Mahâvira, the Brâhmanical cult of the Four Védas, Nighantu, and Itihāsa (some of the Purāṇas) was very prevalent.

According to Kapla Sūtra, when Rṣabhadatta questioned a Naimittika (fortune-teller) about the fruit of the fourteen Great Dreams seen by his wife Dévānandā, the astrologer predicting the acquisions of Śramaṇa Bhagavāna Mahāvira, replied that the boy will be clever in the four Védas (1 Rig Veda 2 Yaju-r-Véda, 3. Sāma Veda and 4. Atharvana Véda), in Nighantu and in Itihāsa.

Leaving aside a variety of opinions existing among Brāhmins themselves, and confining ourselves to Rig Véda alone, we notice

that the various elaborate methods of propitiating gods did not appeal to the common populace. By the addition of Agni (fire), Soma (Moon) etc as gods, the greatness of the already existing gods such as the Prithvî (Earth) Väyu (Wind), the Sun etc. was greatly reduced The charm of sacrificial ceremonies and of Mantras (incantations) became unpleasant to the house-holder because it was very expensive and difficult of accomplishment.

Besides there were many usages generally prevalent among the Āryans which are not mentioned in the Védas. There are the following three proofs in support of this argument viz

'Firstly-Only three Védas are mentions in Buddhistic Literature. There is no mention of the Atharvana Véda any where' writes Prof Rhys Davids. It is clearly apparent that a collection of the numerous incantations was made with the object of enchanting others long before the Birth of Buddha but it was accepted as a Vèda by the Sacrificer Adhvaryu. It was, then admitted as a Véda of the slightly inferior quality than the first three Védas.

Secondly.—No one knew exactly what were the religious tenets of the people existing in B. C. 527 in the great epic poem Mahâ Bhārata, because the great epic poem has undoubtedly undergone extensive changes two or three times, at the hands of learned Brāhmin Scholars. The intensive reason for making these extensive changes must probably be due to the prevalence among the masses, of the predominence of ideas which were not acceptable to themselves and which ideas could no longer be disregarded. The re-modelling of the Great Epic in its new form must possibly have been actuated by two motives viz. 1. Preservation of the superiority of the Brāhmin caste-and establishment of the inferiority of the three remaining. The preachings of Buddha and of the Jains were becoming more popular and the preservation of the superiority of the Brāhmin caste was in danger. 2. An outward manifestation to the world at large that the Brāhmins have the approbation of several popular

Minor Faiths, for which people showed great respect and for which the Brāhmins offered great support.

Whatever it may be, it is certain that there are a number of beliefs and ideas in full current in the Mahā Bhārata which are not visible in the Védas. Besides, there were certain beliefs current among Āryan and semi-Āryan people and extremely prevalent among them which were not existing in Védic Literature.

[Only recently Bhagavad Gitâ-a portion of Bhisma Parva of the Mahā Bhārata-has been found in its original form in an Island named Bali Island near Jāvâ. See Modern Review of July 1914. It is quite clear that numerous changes have taken place in the text of the Mahâ Bhārata

Thirdly: Leaving aside the ideas of Jaina and Buddhist writers, there were numerous other Faiths current during those times which are described in Jaina and Buddhist Literature. These materials have not been collected but we shall content ourselves by giving a few very familiar instances.

(*a*) In relation to *Ś*ila (chastity) Discourses of Buddha writes :—Some Sannyāsins (mendicants with a triple staff) and Brāhmins living on the food supplied by *Ś*rāvakas are cunning, believers of False Beliefs for the sake of wealth, conjurers, maintaining themselves on the Science of Augury, and they are always making efforts for hoarding wealth Gautama *Ś*ramaṇa is free from such treacherous and false bondages

(b) The under-mentioned base arts and sciences were very prevalent among the Brāhmins-viz 1. Sâmudrika (the science of telling of events from the positions of planets and constellations) 2. Augury (science of telling of events from omens) 3. Fore-telling of future events from the figures created on a piece of cloth by a mouse biting it. 4. Sacrifices of god Agni. 5 offerings to various gods. 6. Vâstu-śastra (the science of constructing buildings. 7. Uttering of spells. 8. The art of subduing a cobra 9. The art of taming beasts and birds. 10. Jyotiṣa

(Astronomy) 11. Removing demons and evil spirits from one's body. 12 Inviting a god through the medium of a virgin or a mirror etc. These arts and sciences were very prevalent among Brâhmins.

Indra, Agni (fire) Soma (the Moon) and Varuṇa-déva were alloted a prominent place in the Vèdas and Prithvi, Light, Sūrya (the Sun) and Candra (the Moon) were kept in the back-ground. Later on the goddess Śrî Dévī (the goddess of Wealth and Prosperity) was added to the list Besides these, there were also Gandharvas, Nāga-déva (Cobra), Garuda (feather king) and evil spirits residing on trees. In Védas, the natural elements of the world are worshipped everywere. Iśāna, the terrible Śiva, Soma, Varuṇa Prajâpati, and Brahmā are considered to be of the rank of an Indra. There are Agni, Vāyu, Varuṇa, Prajapati Visnu, Parjanya, Mitra, Sâvtrī, Puṣan, Āditya, Asvin, Marut, Aditi and Diti also. Buddhist Works mention only Agni, Vāyu, Varuṇa, Nāgarāja, Vasnu and Purjanya.

Śacrifical Rules of the Brāhmaṇas

There is nothing more cruel and more abominable than the methods of propitiating god adopted by the Brâhmins. In course of time, the ideas improved gradually in confirmity with usage, and finally they attained practical morality In the beginning they were barbarous. The great French Scholar Sylvan Lévi, after a critical study of Eastern Religions writes·—There is no place for practical morality in their (Brahmin's) śāstras. The way in which the Brâhmins regulate their relations with the gods is only a mechanical one. It does its work by a natural effort lying hidden in the heart of Nature. But it becomes manifest only by the magical powers of the Brāhmins" The Brāhmins assert that the greatness of the gods and their residence in the Heavens are caused by the devout worship with sacrificial offerings given by them to the ancient gods during their previous lives and that the gods were able to defeat their rivals-the demi-gods through the medium of sacrificial offerings, so that the demi-gods may not offer resistance at the doors of the Svarga (the Heavens).

During sacrificial offerings, there is no temple, and there is no god's image, but only a Védî (a sacrificial altar covered with sacred grass). Many Brāhmins were invited to do their respective work. The priest who chants the Sāma Véda, is known as Udgātri, the priest who gives offerings is called a Hotri, and the one performing the the various religious rites is known as an Adhvaru (priest versed in Yajur Véda). Besides these, there are others who prepare the Vèdi (sacrificial altar), who kill the animal to be sacrificed; and there are several persons who do some other work. Brâhmin house-holders were spending large sums of money, and the priests and Brāhmins used to get cows, horses, clothes and sums of money as gifts. The Brāhmins had therefore publicly declared with beating of drums that sacrificial offering to gods was an excellent expedient for obtaining a desired object for one's enjoyments in this life.

For the spiritual development of the Soul, the Brāhmins enjoined Tapas (penance). It consisted in going to a solitary forest and in restraining and tormenting the body. Big crowds of Tâpasas (hermits) were seen to be going to forest with that object. These hermits were not free from doing hiṁsā (destruction) to living beings.

Aitarīya Upaniṣad 11-6-4 writes.

Svarga (heaven) is established on Vāyu (wind); Vâyu (wind) is established on Prithvī (Earth); Prithvī is estiblished on Jala (water); Jala (water) on Satya (truth); Satya (truth) is established on Gupta Mantra (Secret Incantation) and Yajna Vidhi (correct rituals of Sacrificial offerings) depends on Tapas (penance).

Bhikṣā

Bhikṣā—Looking from the true doctrine of the Jaina Religion

Consult Mahâvīra Caritra Page 161. By Śrimad Hemaçandrâcāry Sūrīśvara.

and from a moral point of view, one evidently notices that Buddhism and Jainism had an independent existence. Brâhmin students were maintaining themselves on Bhıksâ (begging of alms). Jaina Sādhus and Buddha Śramaṇas used to do the same. Before the Birth of Buddhism, Bhikṣā was prevalent among Parivrājakas* (wandering mendicants). They were observing Brahmacarya (celibacy) and were carying on discussions on fundamentals of religion and morality. Males and females were admitted into their fold, and they had an equal right of expression of the individual notions and ideas.

It seems justifiable, under the existing circumstances that Buddhism must have received a motive encouragement for its advancement during those times. It has been proved without any shadow of doubt that the Jaina Religion is more ancient than the Hindu and Buddhist Religions.

Institution of Āśramas.

The institution of Āśramas has most probably been established by the Brâhmins from their familiarity with the Jaina Religion, and from the rise of the advanced views of the Buddhist Religion. The fourth Āśrama-Sanyasta-āśrama-cannot be entered into without duly passing through the first three or at least two previous āśramas, namely through 1 Brahma-carya-āśrama 2 Grihastha-āśrama and 3 Vānaprastha-àśrama. By adopting the institution of Four Āśramas, the Brāhmins made a bold effort of establishing their superiority over the three remaining castes viz the Ksatriyas, Vaiṣyas and Śudras. But they were not successful. Had they been at all successful, Buddhism would have experienced a severe set-back. There is ample evidence to prove this historical event.†

*See, Pages 33-39-210 Mahâvīra Caritra for Utpala, Ambada Parivrājaka-

†Read Pages 1-272-279. of Dialogues of Buddha by Prof. Dr. Rhys Davids.

It can, thus, be seen that the institution of the Four Āśramas of the Brâhmins was introduced at a later date.

About the Soul

According to the Upaniśads, the Brahmins beleved that the Soul resided in the body of living beings. Its presence can be proved by the existence of life and the regular functioning of the living body. The Soul is believed to locate itself in an empty space near the cavity of the heart (Vide Brihad Upaniṣad 4-3-7; Chāndo gyopaniṣad 8-3-3; Taitariya 1-6-1; Compare Kaṇṭhopaniṣad 2-20, and 4-6 and 6-17). Its size is said to be that of a barley grain or of a rice grain (Brihad Upaniṣad 5-5; Chāndogyopaniṣad 14-3).

This is also mentioned in the Védas.

The form of the Soul is that of the living body that it inhabits (Taitarīya 2. Brihad Ūpaniṣad 1-14; Satabri 14-4; 2-1). It is difficult to sketch out its appearance. But, in different quotations, it is said to resemble grey-coloured wool; it is also said to resemble fire or a white lotus or flash of lightning or a flame free from smoke. There are different beliefs regarding its composition.

One author says that it possesses consicousness, mind, respiration, eyes and ears; it is made up of Prithvi (earth) Ap (water) Tejas (light) and Ākäśa (open space) it is agni (fire) as well as eiragni (a substance destitute of fire); it has icchā (desire) as well as anicchā (a substance destitute of a desire); it is has krodha (anger) as well as a-krodha (devoid of anger); it has nigama (self-control) as well as a-nigama (devoid of self-control). In short, it is everything in substance. It is made up of all substances (Vide Brihad Upaniṣad 4-45 Also 3-7. 14. 22).

It is evidently clear that the Brāhmins believe the ātmā (soul) to be a material substance consisting of gross elements. because it has four material elemental substances and some mental attributes have also been added to it.

At another place, it is stated that the Souls are of five kinds, quite different from each other but of a human form and each of them is made up of anna (food), śvasa (respiration), manas (mind), Cetana (consciousness) and ananda (merriness) molecules.

In relation to the causation of disease, it is said that even when the soul has departed from the material body, it can be brought back to the body. by medium of enchantations of Mantras. (Atharvan Véda 5-29; 5-6; 53-2; 7-6-7) Compare Aitareya Āraṇyaka 3-2, 4-7).

About Sleep with dreams.

During dreams in sleep, the Brāhmins say, that the Soul leaves the body and with idea in mind, they say that none should be made to wake up abruptly and unceremoniously, because by doing so, if the ātmā does not readily enter the body, it becomes extremely difficult to bring it back to the body (Vide Brihad Upaniṣad 4-3-14).

In a dream, the ātmā (Soul) leaves the material body and wanders wherever it likes and creates surroundings in accordance with one's sweet will. Chariots, horses lakes, rivers, houses and elegant recreation grounds of various forms and sizes, are produced and the soul merrily amuses itself or suffurs agonies of pain. The Soul then returns to the body from the recreations-ground like a hawk flying here and there in the sky and finally taking shelter in his nest. In deep sound sleep, there are no dreams. (Brihad Upaniṣad 4-3; Chandyogya 8-12-3). Many persons in India believe that the fore-telling of future events depends on these dreams.

When the ātmā (soul) returns to the body, the ātmā becomes pervaded throughout 72000 blood-vessels from the nail to the top of the head. It then gets Light (Brihad Upaniṣad 2-1-19; 4-3-20: Chandyogya 8-6-3).

The Upanisads do not indicate why the Ātmā (Soul) leaves the living body, and why it returns to the body. There are many different and contracting notious regarding the question whether the Ātmā (soul) enters the living being at the beginning of conception or at the time of quickening or whether the Soul enters the body at birth.

The Scientists of the West have not yet reached any definite conclusion regarding the relations of Ātmā (Soul) to the body.

It is mentioned some where else that the Soul existed in some other body before it existed in this body (Vide Brihad Upaniṣad 3-2-13; 4-4-6; Compare 6-4 and Aitariya Āraṇyaka 2-3-20).

At some other place, it is also mentioned that at the time of birth, the Ātmā (Soul) enters a body through a fissure on the skull and then it goes to the heart (Taitariya Upa. 1-6-1 and 3-12). Besides, at another place it is stated that the Ātmā (Soul) enters the stomach, and intestines and it passes on to the head.

There are, thus, differences of opinion on the subject of Ātma, in the various Upanisads. But one thing is common to all that by giving sacrificial offerings to gods, during this life, the Ātmā cannot become perfectly free from a succession of births in future lines. One's own Ātmā (soul) is the Paramātmā (Superme Soul). Paramātmā is the source of all Happiness. Full faith and complete conviction in the Paramātmā is the chief remedy for Mokṣa (Final Emancipation).

The existence of Ātmâ (the Soul) was admitted for the purpose of explaining away, the phenomena of Nidrā (sleep), Jāgrati (Wakefulness), Jivana (Life), Gati (motion) and other functional activities of body. Later, the principle was applied to external objects of the Universe. If there were no

Ātmā in the Sun, how can the Sun make daily movements in the sky and illuminate all the objects of the Universe. The Sun was consequently styled as Sa-jîva (endowed with life) The elements of the Universe were named as individual deities and the Jîvatva (essence of life) was established in them. These elemental gods were given an equal status with other deities. Finally, just before the time of Śramaṇa Bhagavāna Mahāvīra and Gautama Buddha the Brāhmins propagated the doctrine that the only pre-eminent Supreme Universal Soul is Para brahman or Paramātman, out of which all gods and living beings have been created. Humanity is a part of that Para Brahman. Historically speaking, the doctrine of Ātmā was introduced by the Brāhmins a little earlier and that of Para-mātmā was introduced at a later date.

At this stage, two eminent philosophers of Kṣatriya royal families i. e. Śramaṇa Bhagavāna Mahāvīra, and Gautama Buddha became prominent.

Gautama Buddha did not accept the doctrine of Ātmâ and founded a new philosophy in which Ātmā, as well as, Embodied Souls had no place of activity. We are not going to enter into any discussion about the merits or demerits of the Budhistic Faith Suffice to say that by refusing to accept the very existence of Ātmâ, that is to say by their Anātmâvâda (a non-belief in the existence of the Soul) the Buddhists have naturally disowned the existence of Puna-r-janma (future birth) and of the great doctrine of Karmans of the Jaina Philosophy. Besides, they have emphatically declared that all varieties of Tapas (austerities) are futile.

Sramaṇa Bhagavāna Mahāvīra having critically examined every tentr of the Religion from all the possible points of view from various angles, gave it the appropriate place it really deserved in his philosophy. His philosophy is therefore appropriately styled Anekāntavāda or Syādwād. The Sarva-driṣṭibindu (doctrine

of examination of a subject from all the different stand-points) is known as Naya-vāda. The two chief view-points are (1) Niścaya Naya (Absolute stand-points and (2) Vyavahāra Naya (Practical Stand-point)

According to Niścaya Naya, the Ātmā is nitya (permanent). Because Ātmā is homo-geneous in all wordly existences and it is like a Paramâtmā.

From a Vyavahāra point of view, Ātmâ is a-nitya (transient) because it incarnates different bodies at various times. The same soul becomes a king and enjoys all the pleasures of human existence during this life, or he may become a pauper or may become a denizen of hell suffering severe torments of agony, during his future life.

Besides, the Universe is beset with changes at every moment and the ever changing Universe is said to be a-nitya (transient) by Vyavahâra Naya (Practical Stand-point). But the Universe is nitya (permanent) according to Niścaya Naya (Absolute Stand-point), because it exists at present; it existed in the past, and it will exist in future.

Secondly—The Ātmā pervades the living body It pervades the entire extent of the body which it incarnates. It is not, therefore, justifiable to say that the Ātmā (Soul) has such a shape, also that, it is wrong to say that the Ātmā is located in a certain space near the heart.

Thirdly—Life is equally dear to every living being from the smallest insect occuring in foeces to the mightiest Indra affluent with divine powers. Life is dear to every living being. All living beings have an equal right of living. No one has a right to injure or kill a living being. The Jains had declared the noble doctrine of A-hiṁsā (abstention from injury to living beings) to the whole world from ancient times.

Fourthly—Gautama Buddha discarded Tapas, as something-futile. But instead of doing so, Śramaṇa Bhagavâna Mahâvīra

emphatically declared that no useful purpose will be served by being called a Tâpasa (hermit) by doing penance by tormenting one's body without purfying the heart But keeping one's attention to the goal of Moksa (Final Emancipation), one should assert that meditation on the nature of the Soul and religious contemplation are a highly important and successful acquirement of Tapas (penance) and Tapas should, therefore, necessarliy be practised.

Tapas is not a self-control of the body only. It is of two kinds viz. 1. Bāhya Tapa and 2. Abhyantara Tapa Bāhya Tapa is of six kinds viz 1. Anasana (abstinence from food strictly in accordance with the rules of the Siddhāntas) 2. Unaudarikâ (taking lesser quantity of food-material than one's usual habit). 3. Viritti saṅkṣėpa (a control of desire for a certain article of food from a certain locality at a certain time and without love or hatred). 4. Ṛasa-tyāga Tapa (Complete Abstinence from four Mahâ-Vigayas i. e. Wine, flesh, fresh unboiled butter and honey. Abandonment of 1. milk 2. curds. 3 ghee (clarified butter) 4. oil, 5. molasses or 6. fried articles of food) 5 Kāya-Ḳléśa (suffering endurances by experiencing inconvenience by remaining in Ḳāyotsarga, sitting in Vīrāsana and other yogic postures and by plucking out one's hairs from beard, mustache, and head) 6 Saṁlinata (preventing sense-organs from engaging in evil undertakings) These six kinds of tapas are called Bâhya Tapa because it can be seen from outwards symptims of the body. It gradually withers the body. From the external appearance of a man can be seen that he is practising penance.

Abhyantara Tapa is also of six kinds, viz 1. Prāyaścitta (purification of a sin). 2. Vinaya (Respectful salutation and service to the deserving). 3. Vaiyāvritya (giving of food, cloth, dwelling-place, medicines, utensils. etc., to Ācāryas, Upâdhyâyas tapasvin (sâdhu observing difficult austerities), elderly sādhus, to sādhus suffering from disease, to a newly-initiated sādhus, to sâdhus of the same samudāya, of the same kula, gaṇa and Saṅgha. 4. Svādhyâya (Reading, teaching, questioning, repetition, and preaching).

5. Dhyāna–Śubha Dhyāna (Dharma Dhyāna and Śukla Dhyāna) and 6. Kāyotsarga (renunciation of body in religious meditation).

Prof. Rhys Davids writes:—

"Diogenes, and his parallel in India, Mahāvira founded important schools which have left their mark on history."

It must be said without disrespect to anyone, that Western Scholars have not as yet realized the value of the kind of penance preached by Śramaṇa Bhagavāna Mahāvīra, and the exact kind of penance done by himself. They are, therefore, looking upon the penance of Śramaṇa Bhagavāna Mahāvīra only as Self–Mortification.

Fifthly—There was no distinction of superiority or inferiority among the castes, in the Religion preached by Śramaṇa Bhagavāna Mahāvira.

People of all the castes had an equal right in the acquisition of the Main Goal of life i–e the Mokṣa (Final Emancipation).

Vāda.

During this time, there were a number of Vâdas (theories) among people of different religions.

Suagadāñga (Sutra Kritāṅga)–the Second Aṅga of the Jainas–mentions the following four kinds of Vâdas among the followers of other religions viz. 1. Kriyāvāda 2. A–kriyāvāda 3. A–Jnāna vâda and 4. Vinaya–vāda.

1. Kriyāvāda–The followers of this theory believe that Ātmā (the Soul) is the kartā (doer) of all Karmas. All the living functions and activities of the body are done by Ātmā (the Soul). But how this activity originates is a much–discussed question Some say that it is done by Iśvara (a supreme agency); some say that it is done by Kâla (time); some say that it is done by Ātmā; some say that it is caused by Puruṣārtha (manly vigour); and some say that these things happen naturally, that is to say, it is the natural attribute of these things to happen thus.

2. *A-krıyāvāda*—All the objects in the Universe do not exist in the same state even for a moment. How is any Kriyā (action) possible with Ātmā, whose existence is transitory? There is a destruction of existence associated with its origination. It is also called Ātmâdi-nāstitva-vāda. The Ksaṇika vâda (transitoriness' and Śûnya-vāda (absolute nothingness) of the Buddhists are included in this. The adherents of this theory do not admit the existence of cause and its effect as a fixed rule indicating the existence of Ātmâ (the Soul).

3 *A-jnānavāda*:—The adherents of this theory believe that all the activities of this life are done by Ajnāna (ignorance). They do not admit that deeds done in previous lives have an intimate bearing as cause and effect on future existences.

These people say that Jnāna (Knowledge), is not beneficial, because with the existence knowledge, there is a likelihood of there being its adversary propounding contrary propositions. There will be frequent discussions. The mind will become polluted and there will be a succession of Saṁsāra (worldly existences). When anyone takes the shelter of ignorance, pride does not exist in him, and his mind does not become polluted. There is, thus, no bondage of evil Karmans and there is no increase of Saṁsāra (worldly existence).

Such were the notions of Ajnāna Vādins Buddhistic books shed some light on this topic In relation to the discussion with Sañjaya (Bılaṭṭi putta) in "Sāmanna-phala Sutta, Gautama Buddha says:—If you are desirous of having an explanation about the future existence of Ātmā (the Soul), I shall explain its future existence But if they ask me whether its form is like this? I have nothing to say If they ask me what its form is like? I have nothing to say. If they ask me whether it is different from this? I have nothing to say.

I am not concerned with that. "Buddha proposes to reply decisively whether Tathāgata (Buddha) has existence after demise or otherwise or whether He is or is not living simultaneously. It is implicit from above that Ajnānvādis availed of all methods of questioning the existence or non existence of an object. They raised all sorts of questions and tried to extort replies from the opponents and of some matter that appeared beyond human comprehension or beyond the power of senses to perceive if they used to decline to accept any such mode of reasoning

Vinayavāda This is a system which exhorts to act with modesty. In detail it counsels how to execise modesty towards eight classes viz (1) Deities, (2) Kings, (3) Ascetics, (4) Learned people (5) Elderly persons (6) Basa (7) Mother, and (8) Father, just in conformity with time and clime.

In the above four systems, a number of questions and sub-questions arise and taking into account all of them, the total comes to about 363 and persons holding these views did exit in the time of Lord Mahāvīra and they were styled Pākhaṇḍis (Misdirected) Kriyāvādis 180. Non-kriyā Vādis 84, Ajnânavādis 67 and Vinayavādis 32 made 363 as stated above (Refer to the Commentary on Shaḍdarshana Samucchaya of Shri Hari Bhadra Suriji (Tramblim P. P. 9-19) and Jain Tattvādarsha by Shri Ātmârāmji (Guj. Translation Pages. 115 to 135).

We shall now say in brief what Lord Mahāvīra has said in reply decisively to above points. I Kriyâvāda. It is said that every act has its impression and therefore whatever action the spirit has done it has influenced the spirit. There is a combination of 5 (five) causes working simultaneouly in every act. They are technically styled 5 Samavāyas namely (1) Time (2 Nature (3) Fate (4) Previous acts (5) Effort. Lord Mahāvîra has totally rejected the doctrine that any one of the five unaided by the other four has ever been the cause of an act. His doctrine is Non-absolutism.

God is no inspiring agency for anything that happens. There is the spirit, there is God. The spirit encased in a body is veiled or covered up. When all the covering layers are absolutely removed the Spirit becomes God, the Almighty, the Redeemed. The above five causes together are the agency to remove the coverings of the soul They are styled Samavâya because their parmonious combination alone is capable of Effect Among the five, there is no place for God. He has absolutely no relation with the Universe.Lord Mahāvīra has therefore advocated the Karma doctrine as Universal untramelled anywhere.

Those who attached importance to any one of these five irrespective of the other four, have been called Kâlavadi, Niyativādi Svabhâv vādi etc.

2. A-kriyāvāda does not hold at all. The cycle of Cause and Effect, the doctrine of Karma is certain and definite. Akriyāvādi puts forward the Fortunte (accidentality) as the cause of Acts. No discriminative intelligence can ever accept this theory.

3. Ajnānavāda. Against this, Lord Mahavīra has advocated syâdvāda. Whatever series of questions an Ajnānvadi puts forth have all been incontrovertible replied by the Syādvāda theory consisting of Saptabhangi.

Saptabhangi is the seven-fold exposition to show the existence and non-existence of an object by the use of the words syād and eva.

1. Syâd Asti éva. From one particular affermative stand-point a thing definitely is.
2. Syād nâsti éva. From one particular negative stand-point a thing definitely is not.
3. Syādasti syannāsti éva. From a particular view point a thing is and from another particular view point a thing is not, but from different stand-points at different times, both existence and non-existence can be asserted.

4. Syād Avaktavya éva. It is impossible to describe an object definitely from a particular stand-point. No more than one quality among many in an object can be described at a time, if, therefoie, both existence and non-existence of an object are to be predicated at one and the same time, it must be said that it is indescribable.

5. Syād Asti ca Avaktavya. An object has existence definitely from a particular view-point but to describe it, is impossible.

6. Syânnâsti ca Avaktavya An object may be non-existent definitely from a particular view-point but that it cannot be entirely described at one and the same time.

7. Syâdasti ca nasticha Avaktavya. A object may exist from a particular viewpoint and may be non existant from another viewpoint and again it cannot be totally described at any and the same moment.

Ajnânavādis advocated that it is impossible to describe the existence, non-existence, simultaneous existence and non-existence, affirmatively or negatively of an object out of one's perception whereas Syādvâda professes to do so. Dr. Jacobi holds that syadvāda was advocated to suppress all Ajnânvāda.

This Ajnānavāda system has greatly influenced the system of Buddhas, the contemporary of Lord Mahāvīra and specially it has made an implicit influence on the doctrine regarding the Nirvāna of Buddha. When Lord Buddha was questioned as to whether Tathāgata continues to exist after Nirvâna he refused to make any reply (Thus those who have common sense never enter deep into the problem but they remain satisfied) because in those days people were made to understand that such problems of Metaphysics or those of greater importance, were beyond common human

comprehension and people in general were appeased and did not prolong discussious but mildly surrendered

Had Lord Buddha not followed this policy, the populace would not have placed much faith in such Savants or Reformers because such problems were leading and uppermost questions in Brāhman theory (as well as in Jainism), so Lord Buddha did not like to dilate much on these issues and when questioned he would refuse to reply This clearly proves what influence was made by Ajnānavāda on the doctrine of Nirvāna in Buddhism. In support of this view, it may be added that Sāriputta and Moggalin, who were the ring disciples of Lord Buddha were the pupils again of Sanjaya the originator of Ajnānavāda. They had brought with them to Lord Buddha 250 disciples as their teacher at the time of initiation into Buddha faith (Refer to Jain Sûtra S. B. E. Vol. 45 Introduction by Jacobi).

Looking dispassionately an Ajnānavāda it appears absolutely untrue that Ajnāna would be the Supreme cause of Bliss, Quietude and Redemption. Jainism has accepted that this achievemans is made by the combined working of Right Faith, Right Knowledge and Right Action.

4. Vinayavāda. The adoption of the modest ways as professed is accepted but modesty towards one or to many is not sufficient to achieve the desired End, but modesty towards all that follow the Path of Redemption is the only way to Redemption.

Lord Mahāvîra as a Propounder of a Faith

Some advocatess and originators of faith have to pay particular attention to the circumstance and the state of the land in organisation of their faith In the age of Lord Mahāvīra people were divided into two categories (1) Brahmin (2) Non-Brahmins viz Ksatriyas, Vaisyas and Shudras. The superiority of Brahmins to others was mighty. There being no parmount power in India there were a number of rulers holding authority of Government over various dominions. They ruled either with the co operation of their respective subjects or with the help of other political sections which were mighty and unquestioned over their own subjects.

Lord Mahāvīra's continuous exhortation and request to the people to throw off the class discrimination by which the whole country was tyrannised and tortured at the hands of the Brāhmins and to disregard the prevalent traditions fabricated by the Brāhmins for the daily acts of food, drink, and dwelling so also the Védic Violence and sacrificial rites, and also the imaginary existence of a number of Divine Beings, was so vehement that it spread through the works and corners of the country and thus the tyranny of Brāhmanical section over the people at large was diminished.

Hence, it has been said that on seeing the custom of sacrifices very much in vogue, Lord Mahāvīra in his age preached non-violence very minuittely. The reflections propounded in Jainism for Non-Violence find their place in other system. Jains would not only desist from killing five-sensed beings but they established the existence of life in Vegetaion etc. and have disected the path of non-killing.

Rulers hold a high authority over the people in every respect and their activity is guided by them not only that but a large majority of people are attracted on account of their infuence. Consequently, all acknowleged the preaching Lord Mahāvīr and that too to such extent that many rulers had relinquished their thrones and accepted the difficult vow of initiation and

many others had joined his creed. The result was that His preaching produced a very strong influence on the public. Despite this, Lord Mahāvira never attempted to force His teaching upon others by coersive Violence.

1. Lord Mahāvîra in the current popular dialect impressed Truth on the mind of the populace very lucidly and easily and by estatlisbing the Status of spirit on adequate heights, awakened the public from the slumber of long ignorance.
2. He established that not only every man (but every being) was entitled to secure Redemption irrespective of class Thus, he displaced class-animosity.
3. That the feelings of Love and Hatred of people may not be let loose He formulated austere Path of Conduct and that too he classified into two, one for monks (of a higher type) and the other, for laity (of a common and lower grade).
4. He established Upâshrayas separately for both monks and nuns in a grand and well organised and disciplined manner.
5. Man had no right to kill any living creature for his personal interest. Each and every being is entitled to save its own existence. He propounded that all beings are alike, and that even the apparenitly microscopic living being has the potentiality of Perfection. He dealt vehement blows on the crual customs and usages of Vèdic Violence and propounding the principle of Non-Violence which composises everything that is beneficial to the world, established a pre-eminent height for the law of Ahimsā (non killing)
6. He implicitly made it clear that in the attainment of Perfection no man nor a living being requires the aid of any one else and thus he showed that the principle of invocation of deities and that by their propitiation the desired object is attained was nullified and he testified that Man is the architect of his own fortune This theory was propounded in clear and unequivocal terms to the public.

7. *Philosophy*—In Metaphysics he proved the existence of the Soul, and for the achievement of its final good, nothing clusively works, neither knowledge, nor action, nor penance, nor thought, nor manliness, nor exhortation nor conduct. He bore out the fact vehemently, that all three qualities together are essential. One exclusive of others, cannot achieve the Goal or End.

The permanency or otherwise, existence and non-existence so also the describability or otherwise of the Soul is known from different viewpoints. He put before the world the comesture of the all and the independence of one from all others and thus he showed the order in the Universe the true form of Spirit and the Path to Absolution very broadly and thus the system has been rightly styled Syādvâd or Anékantavād. A thorough exposclion of this theory will cover Volumes so it has been briefly started here.

Even if we set aside many other aspects of Lord Mahāvīr's teachings, it is quite clear and transparent that He had emphasised veryston on two main issues and had established the influence on the society.

1. All living beings unexehetionally had the right to live and so the principle of ' Live and let live'.

2. The theory of Self-dependence in the attainment of Redemption as no external agency like God's favour can avail.

In that age, the propounding of these two principles was very essential. Although these theories are so simple and easy to follow, still when the good thoughts in a society begin to disappear not only a country but the whole world begins to lose sight of these truths simultanedusly or they get supressed by some other evil forces.

During the age of Lord Mahāvīra, the same had been the case,

People had totally disregarded the true path of welfare and had been under the illusion of sacrificial rites etc. involving Violence to Animals in order to propitiate the innumerable deities. He put up a tough fight against several rites involving killing worked under the name of Dharma and propounded the principle of Non-killing for which even today mute creatures have been feeling themselves grateful to him.

Lord Mahāvīra and Lord Buddha were not engaged in extra activities but they themselves were consistent in the conduct of their own life. Their faiths have certainly attempted to nallify the force of Brāhmanical authority or domain, but they have been careful even in doing so that no evil liberty is allowed to material pleasures No weapon was ever handled. Their marvellous tritumph is due to the extraordinary and excessively lofty purity of Conduct.

Many points of interest are acceptable from the method in which he preached and propounded the faith after securing Omniscience. He has never cared to detest the flaws or foibles in other faiths, nor has he even tried to shield a sharp sward on the systems of others like most of the modern preachers. His attainment of Tīrthaṅkarship was solely destined for the good of the Universe; still in order to achieve the end He has never forced the teaching on unwilling minds, so also he has never discarded the ways of others and tried to induce them to his fold. His preaching was so quiet, pleasing and heart-apealing that it went deep into the heart of the audience.

Lord Mahāvīra never entertained a wish that all the world be of his views and should follow him alone. He knew that such a desire was a sort of weakness and it is indicative of the constitution of the human heart. He knew that at no time in the past the whole world has been of one opinion nor will it ever be, in time to come.

The difference of opinions and tunult of faiths which is in

vogue in modern times must be also so in those ages as the frame of human heart is alike in all times. It is the emotions working in the age that impress the society.

Lord Mahāvîra never was concerned with the strength of his fold in comparison to that of others. He used to preach those who songht his contact with love, ease, and worth, in a sweet and lucid language. The very fact that his followers in number were less than those of even Goshalā goes to show that he never cared to direct his energy for the growth of his adherents in number. Had he willed so, it was quite easy for him to raise the number to an overwhelming degree but from his way of preaching it is clear that he never went from place to place for that purpose. His Lordship knew that no reluctant and forcible acceptance of faith can ever help in achieving the true end. It is possible that people may be dazzled and overawed for the time being, but that does not secure a permanent interest His Lordship had handled the work of preaching so that the principles were impressed upon them unconsciously. Lord Mahā-vîra never emphasised the point of number of adherents, so also he never believed that there was any criterion of public good in it. He was aware that numerical strength is simply like a cloud of smoke arti ficially accumulated in spot. He never considered the number, a measure of the depth of the roots of religion nor its extent.

The attention of Lord Mahâvīra was focussed simply to impress Truth upon the mind of the people. As in the case of Goshâlā he never thought of or cared for number. His Lordship thought only of Effect.

When the personality keeping a large number together passes away the congregation disintegrates like the cloud of smoke, and no traces of existence remain behind him. To in-crease the numerical strengh and to impress upon the public heart the value of welfare are two different things. For the

former worldly abilities like organising power are required, for the latter, however, disinterested love for general good, and absence of all wordly end are essential. Lord Mahāvîra made them subordinate, and attached highest importance to the true welfare of the Living world and had exerted the most to engrewe on the hearts of Man, His own principles sipe with experience. Today not a single adherent of Goshâlā is traceable in India, and nowhere can we find even a single mark of his principles, whereas the numerical strength of Lord Mahāvīr today is as much as fifteen lacs. Where as in the case of Buddha, his tenets are nowhere followed in India, whereas Jainism because of its depth of principles has sustained itself firmly and steadfastly through all clashing and uneasy troubles. This is all due to the way of Lord Mahâvîr's Teachings.

Subject-Index

C

D

A SET
OF
EIGHT BOOKS
BY
MUNI SRI RATNA PRABHA VIJAYAJI



SRI JAINA SIDDHANTA SOCIETY.

Pānjrā Pole Upāshraya.

Pānjrā Pole

AHMEDABAD

[India]

1950

VOLUMES

1. Śramaṇa Bhagavān Mahāvīra Vol. I Part I Life.
2. Śramaṇa Bhagavān Mahāvīra Vol. I Part II Life
3. Śramaṇa Bhagavān Mahāvīra Vol II Part I Life.
*4. Śramaṇa Bhagavān Mahāvīra Vol. II Part II Life
5. Śramaṇa Bhagavān Mahāvīra Vol. III Gaṇadhara-vāda.
6. Śramaṇa Bhagavān Mahāvīra Vol. IV Nihnava-vāda.
7. Śramaṇa Bhagavān Mahāvīra Vol V Part I Sthavirāvali.
*8. Śramaṇa Bhagavān Mahāvīra Vol V Part II Sthavirāvali.

* Will be published in October or November 1950.

VOLUMES

of

" Sramana Bhagavan Mahavira

Series

In the year 1941-42, Four Volumes of the book 'Śramaṇa Bhagavān Mahāvīra" written in English, from authentic material collected from Jaina Scriptures and other sources, by Muni Mahārāja Śrī Ratna Prabha Vijayaji-a disciple of Śāsana Samrāt Ācārya Mahārāja Śrīmān Vijaya Nemisūrīśvarāji-were published At the time when the work of printing these volumes was undertaken, the cost of good Printing Paper was annas three and six pies per lb. and printing, as well as, other charges were low.

But during the year 1941, the cost of Printing Paper increased greatly owing to War difficulties, and some of the printing work had to be finished with paper bought at a price varying from annas Twelve to Fourteen annas per lb. The work of printing had to be finally stopped, as the required quality of paper, could not be had in India at any cost, nor could it be got from foreign countries.

However, after four years of anxious waiting for conditions to improve, a sufficient quantity of good Printing Paper had been obtained from England, and the work of re-printing the volumes-revised and augmented with much additional matter-had been commenced from July of last year. Instead of four books, there will be eight books greatly increased in size, as explained in this Pamphlet of Contents of each volume.

The market-price of Printing Paper has considerably increased and printing charges have increased three to four times, on account of heavy labour-costs. Taking into consideration the

enhanced cost of materials and labour, and the heavy charges of make-up, as well as, the utility of the volumes, we have, as far as possible, tried to keep the prices of the individual books within very reasonable limits.

For the present six books of the Series have been pubished viz. (1) Vol. I Part I (Life). (2) Vol. I Part II (Life). (3) Vol. II Part I (Life) (4) Vol. III (Gaṇadhara-vāda). (5) Vol. IV (Nihnava-vāda), and (6) Vol. V Part I (Sthavirāvali)

Remaining two books viz. Vol. II Part II (Life) and Vol. V Part II completing the series are in press and they will be published in October or November of the current year.

July 1950. Publisher

Contents

of

Śramaṇa Bhagavān Mahāvîra.

Volume I. Part I.

Bhagavān Ṛsabha Swāmî-Final Emancipation of Maru-dèvi Mātā-Sermon of Bhagavān Śri Ṛsabha Swāmī. Birth of Marîci-Dīkṣā of Marîci Kumāra-Story of Angāra-dāhaka-Marîci Muni becoming slack in performing religious duties-Marîci Muni assuming the apparel of a Parivrājaka mendicant-Bharata Cakravartin orders out five hnndred bullock-carts full of food and drink-materials-Tirthaṅkara Bhagavān Śrî Rṣabha-déva goes to Mount Astāpada-Explanation of avagrahas-In the Samavasaraṇa there, Bharata Cakravartin asks the Bhagavān whether there will be any other person who will become a Tīrthankara like himself in future or not? On Bhagavān's pointing out to him his own son Marīci, who was sitting in a corner dressed as a Parivrājaka, as a future Vāsudéva, a future Cakravartin, and as a future Tîrthankara, the delighted Bharata Cakravartin went to Marîci, and paid him homage as a future Tîrthaṅkara. Marīci rejoicing with joy and dancing frivolously out of pride for his noble birth, incurred the evil Karma of birth in low families-Nirvāṇa (Final Emancipation of Tirthaṅkara Bhagavān Śrî Ṛsabha-déva Swāmī-Kapila becomes a disciple of Marîci-Some considerations about birth in a low family-Karma Philosophy-Kinds of Karmas.

CHAPTER VII. Fourth Previous Bhava as a god in Brahma dèva-loka. Fifth Previous Bhava as a Brāhmaṇa named Kauśika in Kollāga village-Sixth Bhava as a Brāhmaṇa named Puspamitra in Sthuṇāka village. Seventh Previous Bhava as a god in Saudharma dèva-loka Eighth Previous Bhava as a Brāhmaṇa named Agnidyota in Caitya Sannivéśa-Ninth Previous Bhava as a god in Iśāna déva-loka. Tenth Previous Bhava as a Brāhmaṇa named Agnibhûti in Mandira village-Eleventh Previous Bhava as a god in Sanat Kumāra déva-loka. Twelfth Previous Bhava as a Brāhmaṇa named Bhāradhvaja in Svétāmbikā. Thirteenth Previous Bhava as a god in Mahèndra dèva-loka. Fourteenth Previous Bhava as a Brāhmaṇa named Kapila of Rājagriha Nagara-Fifteenth Previous Bhava as a charming god in Brahma déva-loka.

Vol I Part I

Royal Octavo Size. Cloth-bound with Illustrations. Pages 344 Price in Hindi Union. Rs. 8 (Eight). Packing and Postage extra. Foreign 16 s., U. S. of America. (Four Dollars)

Śramaṇa Bhagavān Mahāvīra.

Vol I Part II

CHAHTER I. Sixteenth Previous Bhava. Birth of Viśvabhūti Kumāra-Viśvabhūti Kumāra going to Puṣpa-karaṇḍaka garden for amusement during Spring Festival-Viśvabhaūti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lékhā. When Viśvabhūti Kumāra returned home, he realised that it was a well-designed plan of Madana-lèkhā to drive him out from the garden to make room for her son Viśākha-nandī. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world, and he takes Bhāgavatī Dīkṣā at the hands of Ācārya Sambhūti Sūri. Viśvabhūti Muni practised severe austerities during his ascetic life, and went to various towns and villages with the object of preaching the principles of the Tīrthaṅkaras.-When Viśvabhūti Muni-whose body had become greatly debilitated by continuous fastings and strict penances-was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhūti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendents on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni The penitent Muni was greatly offended, and he made a niyāṇa-nidāna-('a firm determination) to be able to possess, after death, sufficient strength to kill all those persons at one blow, by way of revenge. Athough Viśvabhūti Muni was repeatedly advised by Sthaviras and others to desist from the attempt, he

did not leave off his firm resolution, and having died without expiating for his sinful act even on his death-bed, he was born as a god in Mahâ-śukra déva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra déva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. I, containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra.

CHAPTER II. Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvîra-Triprisṭha Vāsudéva-Queen Bhadrā, the chief consort of (King Ripu prati-Śatru of Potanapura) gave girth to Acala Kumāra portended by four Great Dreams-After a few years, birth of a daughter named Mrigàvati to Queen Bhadrā-When Mrigāvati attained youth and marriageable age, King Ripu prati-Śatru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly, contracted marraige with his own daughter, disregarding violent protestations from Queen Bhadrā, Acala Kūmāra, family-members, feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance, and, having made her his Chief Queen, he began to enjoy worldly pleasures with her Queen Bhadrā-the girl's mother-becoming displeased by this heinous act, and greatly distressed by public censure, went away to her parents' house in the Deccan, and passed her days in mourning.

The parents of Queen Bhadrā were very wealthy. A nice town namen Mâhéśvarī-complete with high city-walls, beautiful buildings, temples, dharmaśālās (inns for travellers), cattle-camps, big market-places and gardens, inhabited by wealthy merchants-was built for her, and it soon became a very flourishing city in the South

By this heinous act on his part, King Ripu-prati-Śatru, came to be, afterwards, called Prajā-pati (literally, husband of one's own progeny) by the people, on account of his having a dersire of sexual intercourse with his own daughter. The soul of

Viś vabhūti Muni, descending from Mahā-śukra déva-loká, assumed the form of a foetus in the womb of Mrigāvatî-dévî, portended by seven great dreams-Birth of Tripristha Vāsudéva-Celebration of Birth-festivities-Attainment of youth-Cleverness in wrestling, use of war-like weapons and various arts and sciences-Prati-Vāsu-déva, Aśvagrīva of Rājagriha Nagara,-The soul of Viś ākha-nandî Kumāra born as a lion in a den near the rice-fields of the Prati-Vāsudéva-One day, Prati Väsudéva Aśvagrīva, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with hiṣ death-The astrologer reluctantly but positively replied :—" O king ! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice fields, and the man who will insult your messenger Caṇḍavéga so widely respected by all your feudatory kings. "—The lion in the rice-fields of Prati Vāsudèva Aśvagrîva was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, Prati-Väsudéva Aśvagrîva sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The Prati-Vásudéva, then inquired of his ministers as to who were very powerful among the young princes of his feudatory kings The ministers said ' We cannot definitely say, but we have heard that both the young princes viz Acala Kumāra and Tripristha Kumára of King Prajāpati are clever and powerful. Thereupon, Prati-Vāsudéva Aśvagrîva, sent an order through his messenger Caṇḍavéa, to King Prajäpati to come and see him immediately. At the time when Caṇḍavéga arrived at Potanapura, King Prajāpati, his princes, family—members, and some citizens, had met together in the Inner Court of King Prajāpati, and there was excellent dancing, dramatic performance, and great rejoicing going on Now, Caṇḍavèga, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King Prajāpati-The king hurriedly got up from his seat, to receive

the messenger, and there occurred a sudden break in the revelry. Prince Tripriṣtha Kumāra became greatly enraged at the rude behaviour of Prati–Vāsudéva's messenger and having dealt him blows with his fists, feet and stick, he took back all the valuable presents received from King Prajāpati. Now Prati–Vāsudèva Aśvagrîva became very angry on hearing about the insult to his messenger, and he realised that the first part of the foretelling of the astrologer–that the man who would insult his messenger Caṇḍavéga will cause his death–may turn out to be true. So he at once sent another messenger to Prajāpati and ordered him to go immediately to rice–fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumara and Tripristha Kumāra vehemently implored him not to undergo the risk, on account of his old age, and they went there with men and materlals. against his wish. When nearing the den of the lion, Tripristha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied even by his own brother and unasisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well selected persons fully equipped with varions destructive weapons, on horse–backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain–peaks Standing fearlessly just near the entrance of the den, Tripriṣtha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on hīm, Tripristha Kumāra, at once caught hold of the lion's upper jaw, and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripriṣtha Kumāra instructed the cultivators to give the lion's skin to Prati–Vāsudéva Aśvagrīva, and to inform him that as the lion was now dead, his rîce–fields will, for the present, be free from danger.

When both the princes of King Prajāpati returned home with their party, King Prajāpati was extremely delighted, and there was great rejoicing in the town. Wnen the cultivators narrated the unique bravery of Tripristha Kumāra in killing the lion before Prati-Vésudéva Aśvagrīva, he become alarmed, and he began to be convinced more about the truth of the fore-telling of the astrologer, viz that his death would be caused by the person who insults his messenger Caṇḍavéga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the enraged Prati Vāsudéva Aśvarīva sent another messenger to King Prajāpati and told him-"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripriṣtha Kumāra-to me for my service They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings In case, you cannot act according to my orders, be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vâsudéva Aśvagrîva was killed by Tripristha Kumāra. When Prati Vāsudéva Aśvagrîva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripriṣṭha Kumāra, and announced !-"O kings ! This Tripristha Kumāra is born as the first Vāsudéva in the Bharata-kṣetra, owing to his meritorious deeds of previous life. You, therefore, leave off yonr enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudéva Aśvagrîva fell at the feet of Tripriṣtha Kumāra and accepted him as their supreme lord On seeing that all the feutdatory kings ot Prati-Vāsudéva Aśvagrîva had accepted service under Tripriṣṭha Kumāra, the queens of Prati Vāsudéva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect When Tripriṣṭha Kumāra

returned to Potanapura, there was great rejoicing in the town. After staying there for some time, Tripristha Vāsudéva carrying with him, cakra, chatra, dhanusya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time, he brought under his supreme authority, half the continent of Bharata-kṣétra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga(country near Modern Bhāgalpur on Coromandel coast. S. India) Vaṅga (Bengal) Kalinga (a district) and having established his own officers there, he went to Magadha-deśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head, a very huge stone-slab which could be lifted by ten million persons collected to gether, and beings praised by the kings and bards, he went in the direction of Daṇḍakā raṇya (a forest in South Deccan), and having located his army there, he passed some days in the forest. One night, when all the people of his camp were asleep, Tripriṣṭha Vāsudéva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise comming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripriṣṭha Vāsudéva went quite near the tree, and asked the men as to who he was and why he was thus bound. The men replied:-"O Worthy Śir ! please make me free form my ties, and I will narrate my account. The Vāsudéva cut the ties of the man with his discus and set him free. The man, then, said:-" I am a Vidyādhara (a class of demi-gods) named Ratnaśékhara. Nijayavatî-the extremely beautitul and charming daughter of the King of Siṁhala-dvîpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvîpa, an inimical Vidyadhara named Vāyu-véga, forcibly snatched away everything from me, and reduced me to this state.', Tripriṣṭha Vāsudèva, then asked him:-"Being a vidyādhara (a demi-god), why are you desirous of marrying a human female ? The Vidyādhara said:-"O illustrious man ! She is very beautiful, and her charms are unique."

With the consent of the Vidyādhara Tripristha Vāsudéva made up his mind to have regular marriage with her, and having gone to Simhala-dvipa, he married her. Tripristha Vāsudéva stayed there only for a few days, but returned to Potanapur leaving Vijayavati there-Coronation of Tripriṣṭha Kumāra as Vāsudéva-Arrival of Tîrthaṅkara Bhagavān Śrî Śréyāmsa Nâth-Preaching-Acceptance of Samyaktva by Acala Knmāra and Tripriṣṭha Vāsudévā-Pouring of hot molten lead into the ears of his bed-chamber-attendent-Death of Tripriṣṭha Vāsudéva and his birth as a hellish being in A-pratiśṭhāna Narakāvāsa (dwelling place for hellish beings) of Tamas-tamā (Seventh) Hell-Arrival of Dharma-ghosa Ācārya-Preaching-Dîksā of Acala Kumāra; Acala Muni-Severe austerities.-Mokṣa.

CHAPTER III. Nineteenth to Twenty-second Previous Bhavas.

CHAPTER IV. *Twenty-third Previous Bhava*-Priya-Mitra Cakravartin-Conquest of continents-To Māgadha Tîrtha-To Varadāma Tîrth-To Prabhāsa Tîrtha-To the temple of Sindhu-dèvī-Kumāra-déva of Vāitaḍhya-giri-Kritamėla-déva of Tamisrā Guphā-Fight with mlecchas. Return to Mūkā (capital city) with thirty-two thousand feudatory kings. Coronation as a Cakravartin-Festival lasting for twelve years-Renouncing the world-Dîkṣā on hearing the preaching of Poṭṭillācārya-Ascetic life-on death-Twenty-fourth Previous Bhava-Birth as a very prosperous god in Sukra déva-loka.

CHAPTER, V. *Twenty Fifth Previous Bhhava*-Birth of Nandana Kumāra-With advancing age, Nandana Kumāra became proficient in various arts and sciences-At the proper age, his father King Jitaśatru, thinking him quite suitable, installed him as a king in his own stead-Arrival of Poṭṭillācārya-His Preaching-Story of King Narasimha-Campaka-mālā-Barrenness-Consultation with ministers-Arrival of Ghoraśiva-Ghoraśiva going to burial-ground for accomplishment of spells-Duel-fight of King Narasimha with Ghoraśiva-Fainting of Ghoraśiva-Appearance of Śrī-dévî-A boon from the goddess-request of Ghoraśiva to allow him to enter buriat-ground-fire for purification of his sins-

Ghoraśiva gives his own account-Fight between two vidyādharas-Somadatta-Mahākāla-Campaka-mālā-Birth of Nara-vikrama-Sîla vatî-Nara-vikrama Kumāra subduing Jaya-Kuñjara elephant-Déhila-Sāmanta-bhadra Sûri-Preaching-Nandana Rājā renounces the world-Dîksā-Ascetic Life-Severe austerities-Meditations of Nandana Muni on Death bed-

CHAPTER VI. Twenty-sixth Previous Bhava.

Vol I Part II

Royal Octavo Size Cloth—bound. Price In Hindu Union Rs 9/-Rupees Nine. Packing and Postage extra, Foreign 18. s. U S. of America (Four Dollars and Fifty cents).

Śramaṇa **Bhagavān** Mahāvîra

Vol| II Part I

Introduction :—

CHAPTER I. Descent from Praṇat déva-loka-Concepntion Vision of Dreams-Description of Sakréndra-Kārtika Śéṭha Kathā-Śakra-stava.

CHAPTER II. Śakra-stava (contd)-Ten Strange Events-Birth in High and Low families-Bed chamber of Triśala-dévī-Vision of Dreams-Description of the first Four Dreams

CHAPTER III. Description of the Remaining Ten Dreams-Night-vigil-Siddhāratha rising up in the morning-Going for exercise, bath etc.-Calling for Interpreters of Dreams-Assembly-hall-Arrival of Interpreters-Story of 500 warriors

CHAPTER IV. Explanation of the fruit of the dreams-Increase of gold and wealth in the palace of Siddhārtha. Immobility of the foetus. Lamentations of Triśalā-mātā-Determination of Vardhamāna Kumāra not to renounce the world during the life-time of his parents-Movements of the foetus-Rejoicing-Valuable information about the nourishment of the foetus=Birth of Vardhamāna Kumāra.

CHAPTER V. Horoscope of Vardhamāna Kumāra.

CHAPTER VI. Celebration of Birth-festival by Indras and gods and goddessess-Abhi ėka (anointing) by Indras and gods and Indrâṇa and goddesses on Mount Su-Mėrut Celebration of Birth-festival by Siddhārtha.

CHAPTER VII. Early Life-Naming-Playing with boys-Molestation by a piśāca-Going to School-Youth-Marriage-Family Relation,-Death of Parents-Request to King Nandivar dhana for permission to renounce the world-Samvatsarika Dāna-Request of Lokântika gods to Vardhamâna Swāmi.

CHAPTER VIII. Dikṣā Mahotsava Dīkṣā

CHAPTER IX. Period of Chadmastha Kāla of Asceti Life-First Year of Ascetic Līfe-Going to Kûrmāra-grāma-Remaining in Kāyotsarga outside the village-Gift of the half the portion of divine garment to Soma Brâhmin-Molestatien from a cowhead-Went to Kollâga Sannivėśa early next morning-Break-fast at the house of a Brāhmin named Bahula-Went to Morāga Sannivėśa-Guest of Jvalana Śarmā in one of the cottages of Duijjanta hermits-Taking of five abhigrahas (minor vows)-Went to Asthika (Vardhamâna) grāma-*First Rainy Season at Asthika-grâma*-passed with a continuous fasting of four month eight periods of a fortnight each-Molestation from Śulapâṇi Yaksa-Ten Great Dreams -Astrologer Utpala saying out the meaning of the dreams-*Second Year of Ascetic Life*-Morāka Sanniveśa-Acchandaka-To Uttara Vâcāla On the way, while crossing the bank of Suvarṇa-kalā River, the remaining half of the divine garment slipped down from the shoulder of the Bhagavān, and was taken away by Same Brāhmin who was following him for the other half-Kanaka-khala āśrama-Caṇḍa-kauśika sarpa-Gobhadra-Vidyāsiddha-Candralėkhā -Candrakāntā-Dharma-ghosa-Sūri-Preaching-Muni Gobhadra—Caṇḍakauśika tāpasa-Caṇḍakauśika sarpa-biting Bhagavān-Enlightening Caṇḍakauśika sarpa-Svėtāmbikā-Pradėśi king—On way to Surabhipura-Meeting of Pradeśi Rājā-Crossing the River Ganges in a small woodn boat-Molestastion from Nāga Sudanṣtra dėva

(soul of the lion severed into two pieces by Tripriṣṭha Vāsu-déva)-Kambala and Sambala dévas came to the rescue of the boat-Thuṇāga Sannivéśa-Puṣpa astrologer-Festival of Bhanḍīr Vana Going to Rājagriha. Jinadās and Sādhu-dâsi-Second Rainy Season at Nālandā (a suburb of Rājagriha)-in the house of a weaver named Arjuna, observing four fastings of one month each. First breakfast at Vijaya śeth's house-Second breakfast at Ānan-da śeth's house.-Third at Sunanda Śeth's house, and the Fourth breakfast was at the house of a Brāhmin named Bahula in Kollâga Sannivèśa-*Third Year of Ascetic Life*-Going to Suvarṇa khala grāma-Cowherds preparing rice-pudding in an earthen pot -Gośāla becomes a niyata vādî-To Brāhmaṇa grāma-Upananda-Going to Cāmpā Nagarī for rainy season—Third Rainy Seasoe at Campā Nagarî doing various āsanas (meditative postures) and observing two fastings of two months each. *Fourth Year of Ascetic Life*—Went to Kollāga Sannivéśa-In meditation outside the village-Simha and Vidyunmati-Gośālā beaten-To Patrâlaka grāma-Khandaka and Dantalîkā-Gośala beaten-To Kumâra Sanni veśa-Muni Candra Ācârya killed at night under suspicion of a thef-Mahotsava by gods-To Caurāka grāma-Gośāla bound to a wooden frame on suspicion of being a spy from enemy-regions and when Śramaṇa Bhagavān Mahāvira was being similarly bound, he was set free by two female hermits Somâ and Jayanti sisters of astrologer Utpala. Went to Priṣṭa Campā-Fourth Rainy Season at Prista Campā observing a fasting or four months and practising various āsanas (meditative postures). Breakfast outside the town-*Fifth Year of Ascetic Life*-Went to Śrāvastī and remained in kāyostarga outside the town-Pitridatta and his wife Mritavatsā-To Haladruta-grāma-In meditation un-der a haridru tree Scorching of both feet-In the temple of Vāsu-déva at Maṅgalā-To Kalumbûka-grāma-Mégha and Kâla-hastī. To Rādha bhûmi-(Murshidābhād District)-Molestation from vulgar people-To Pūrṇa kalaśa grāma-Molestation from two robbers-To Bhadilla Nagari capital town of Malaya).-Fifth Rainy Season at Bhadilla Nagari observing fasting of four months practising various meditative postures - *Sixth Year of Ascetic Life*—To

Kayali. Samāgama-Jambūsaḍḍa-Tambâya Sannivéśa-Nandiśéṇa Sthavira-Gośalaka had quarrel with some of his pupils—Kūpiya Sannivèśā-Imprisoned as spies but set free by two parivrājikās named Vijayā and Pragalbhā-To Vaiśāli. Gośāla beccmes separated-Stayed at a blacksmith's works shop-Asault by the black-smith. Went to Grāmāk Sannivèśa-Bibhélaka Yakṣa History of Bibhélaka Yakṣa-To Śāliśīraṣaka grâma, It was winter time-Molestation from Kaṭaputanâ Vâṇa-Vyantarî. To Bhadrikā Nagari-Sixth Rainy Season at Bhadrikâ Nagari--observing a fasting of four months-At this place, Bhagavān acquired Lokâvadhi Jnāna while experiencing the molestation of Kataputanā.

CHAPTER X. Period of Chadmastha Kâla (Cont) of Ascetic Life-*Seventh Year of Ascetic Life*—Went to Magadhadéśa, and stayed there moving about during winter and summer months, and practising various vows.-To Ālambhikā Nagari—Seventh Rainy Season at Ālambhikā, observing a fast of four months-*Eighth Year of Ascetic Life*-Went to Kuṇḍāka Sannivéśa-Madanā Sanniveśa-Bahusāla-Lohârgala. Caught under suspicion of a spy and brought before King Jitśatru, but set free by the advice of astrologer Utpala who happened to be with the king-To Purimatāla, In meditation outside the town. Vaggura Śrāvaka-To Rajagriha-*Eighth Rainy Season* at Râjagriha observing a fasting of four months-*Ninth Year of Ascetic Life*-With the idea of destroying many Karmas simultaneously, Bhagavān went to Vajra-bhūmi Harsh molestation form *anārya* (uncivilized) people for six months. *Ninth Rainy Season* in Vajrabhûmi with a fasting of four months-*Tenth Year of Ascetic Life*-To Siddhārthapura and Kûrma-grāma. Questioned by Gośāla about the tila plant-Vaiśyāyana Tâpasa outside the village-Jesting by Gośala-Throwing of Téjo-lèśyâ towards Gośâla, whose life was saved by Bhagavân by the use of Śīta-léśyâ Gośâla gets separated-To Vaśâlî Nagari Śaṅkha, playmate of Siddhârtha Rājâ, honoured Bhagavān with devotion-River Gaṇḍakika to be crossed by boat-Boatman detained him for fare, but was soon set free by Citra, the daughter's son of Śaṅkha-Went to Vāṇijya

grāma and remained in Kâyotsarga outside the town. Ānadda, Śrāvaka, foretold through his Avadhi Jnāna, the Bhagavān's acquisition of Kévala Jnāna within a few years-To Śrâvasti. Tenth Rainy Season at Śrāvasti Nagarī, observing a fasting of four months-*Eleventh Year of Ascetic Life*-In Kāyotsarga at Sānusastika observing sixteen fasts, and practising Bhadra, Maha-bhadra and Sarvatc-bhadra Pratima-Breakfast at the house of Ānanda Gāthāpati-Went to Draḍhabhūmi full of mlècchas (barbarians). Remained in contemplation in a temple of Polāsa Yakṣa outside Péḍhâla-grāma-Molestion from Saṅgama déva-Twenty tormenting harassments during one night-Inability to get pure food for six months, as it was daily polluted by Saṅgama Having failed in his attempt, Sangama goes away.-Saṅgama, driven away from déva-lokā-Break-fast at the house of an old cowherdess= To Ālambhikâ-Stut by Vidyut Kumâréndra-Svétāmbikâ-Nagari -Stuti by Harisaha Indra-Śrāvasti-The idol of Skanda-Kauśambī Nagari-Candra and Sūrya in mûla (original) vimāna-Vânārasi Nagarî-Stuti by Saudharmréndra-Rajagriha-Stuti by Iśānéndra-Mithilā Nagari-Honoured by King Janaka, and extolled by Dharaṇéndra-To Vaiśâli-*Eleventh Rainy Season* at Vaiśāli-In contemplation with a fasting of four months-Stuti by Bhûtānanda (King of the Bhujaṅga-dévas)-Jīrṇa Seṭha śrāvaka-Abhinava Śrèsthî-Kévali-déśanâ-*Twelvth Year of Ascetic Life*-After break-fast at Abhinava Śréṣṭhi's house Bhagavān went to Susumārapura In contemplation under a Aśoka tree in Aśoka-khaṅḍa-Utpāta of Camaréndra-History of Camaréndra-To Bhogapura Nagara-Molestation by a ksatriya named Mahéndra-To Nandi-grâma. Adored by Nandî (a friend of King Siddhārtha). To Méṇḍha-ka-grâma-Molestation by a cowhered-To Kauśāmbî Nagari-King Śatânîka-Mrigāvati-Abhigraha (vow) of Śramaṇa Bhagavân Mahâvīra. King Dadhivâhana and Queen Dhâriṇī of Campā Nagari-Vaeumati daughter of Dhâriṇi Dhanâvaha Śeṭha and Mūlâ Séthâṇi-Candanâ-Pitiable condition of Candanā-Fulfilment of the *abhigrala* of Śramaṇa Bhagavân Mahâvīra-Bhikṣā of dry Udada beans from Candanâ To Su-maṅgala-grāma-Stuti by Sanat Kumāra Indra-To Sukṣétra Sanniveśa-Homages by

Indra of Mahéṇdra-déva-loka-To Pālaka-grāma-Molestation by Dhāhila-Went to Campā Nagarī-Twelvth Rainy Season at the Agnihotra sālā of Svātidatta Brāhmaṇa at Campā Nagarī, observing four fastings of one month each, and attended constantly by Maṇibhadra and Purṇabhadra Vāna-vyantara Indras-Svātidatta asked a number of questions on Ātmā (Soul) to *Ś*ramaṇa Bhagavān Mahāvīra, and they being answered in detail to his entire satisfaction, the Brāhmaṇa was greatly pleased, and he had high respect for Bhagavān-*Thirteenth Year of Ascetic Life* To Jrimbhika-grāma. Indra did dramatic performance before Bhagavān, and said that he would have Kévala Jñāna on a certain day-To Médhaka-grāma-Homage by Camarèndra-To Saṇmāni grāma, and remained in Kāyotsarga outside the village-Molestation from a cowherd-Thrusting of pointed sticks into both the ears of Bhagavān-Went to Madhyama Apāpā Nagarī-Siddhārtha Vaṇik and Kharaka Vaidya saw Bhagavān with the śalya when he went to Siddhārth's house for alms-Both the Vaṇik and Vaidya followed Bhagavān, and they removed the sticks from his ears when he was in Kāyotsarga. Thus *Ś*ramaṇa Bhagavān Mahāvīra passed 12½ years (Twelve years and a half) as a chadmastha Ascetic.

Vol II Part I

Pages 656. Cloth-bound. Price in Hindi Union Rs. 13. Packing and Postage extra. Foreign 26 s. U, S. of America, $. 6. 50. (Six Dollars and fifty cents)

Śramaṇa Bhagavān Mahāvīra

Vol. II Part II

CHAPTER I. Acquisition of Kévala Jnāna at Jrimbhika-grāma-First Samavasaraṇa-Dharma-déśanā-To Madhyamā Nagari -Samavasaraṇa and Dharma-deśanā in Mahaséna Vana-Eleven Brāhmin Teachers (Indrabhûti with his two brothers, and others) doing Yajna-ceremonies at the house of Somılācārya. Pratibhodha and Dikṣā of Eleven Teachers with their 4400 pupils-Appo-

intment of the Eleven Pandits as Gaṇadharas (chief-disciples) and as teachers of their own pupils-Dīkṣā of Candanā. Establishment of "Catur-vidha Saṅgha" consisting of Sādhus-Sādhvis-Śrāvakas and Śrāvikās-Explanation of the applicability, with three niśidyās, of the Universal Law of "उप्पन्नेइ वा विगमेइ वा धुवेइ वा Uppannéi vā, vigaméi vā, dhuvéi vā (Production, Destruction) or Permanence) to all objects of the Universe, and the preparation of the Dvādāśaṅgī of the Jaina Scriptures, on Vaiśākha sud Tenth-Went to Rājagriha along with his samudāya of 4411 pupils. Samavasaraṇa-Dharama-déśanā-Acquaintance with King Śréṇika, queens, princes, and other members of the royal family. Dikṣa of princes Mégha-Kumāra, Nandīṣeṇa-Samyaktva of Prince Abhaya Kumāra, Sulasā etc.-King Śréṇika and several persons had perfect faith in Jaina Religion-Thirteenth Rainy Season at Rājagriha.

CHAPTER II. *Fourteenth Year of Ascetic Life*-Went to Vidéha-To Brāhmaṇa-Kuṇḍa-grāma-Dharma-déśana. Dīkṣā of Jamāli and Priyadarśanā-Dikṣā of Rishabha datta and Dévānandā-Gautama Gaṇadhar's questioning and its answer about Dévānandā-Fourteenth Rainy Season at Vaiśāli. *Fifteeth Year of Ascetic Life*-Went to Kauśāmbī-King Udayana and Mrigāvati-Jayantī śrāvikā-To Śrāvasti-Diksā of Sumanobhadra and Supratiṣṭha. To Vāṇijya-grāma-Āṇanda śrāvaka took the vows of a śrāvaka. Fifteenth Rainy Season at Vāṇjjya grāma.

CHAPTER III. Sixteenth Year of Ascetic Life-Went to Magadha-after the sainy season-Rājagriha-Dikṣā of Śālibhadra and Dhanya śeṭha-Sixteenth Rainy Season at Rājagriha Nagri.

CHAPTER IV. Seventeenth Year of Ascetic Life-Went to Campā Nagarī-Mahaccandra Kumāra-His Pūrva Bhava-Dīkṣā-To Vītabhaya Paṭṭan-King Udāyana was extremely glad to receive Bhagavān-Dīksā of Udāyana-Journey to Vidéha was very long and severe during summer-Many Sādhus suffered from hnnger and thirst. Cartfuls of sesamum seeds on the way-Kāmadéva śrāvaka-Molesation to Kāmadéva. To Vāṇijya grāma. Seventeenth Rainy Season at Vāṇijya-gram. *Eighteenth Year of*

Ascetic Life-Went to Benares-Vows of Śrâvaka dharma taken by millionairs Culanipitâ and his wife Śyâmâ, and Surâdéva and his wife Dhanyâ. Bhagavān highly honoured by king Jitaśatru of Benares-To Ālamvhikā-Vows of Śrāvaka-dharma taken by the millionair Cûllaśatak and his wife Bahulâ-Poggala Parivrājaka His Vibhaṅga Jnâna and Dīkṣâ-To Rājagriha-Dikṣā of Mankâti-Kim-krama, Arjuna-Kâśyapa, Vatsa, Médha etc Eighteenth Rainy Season at Rājagriha. *Nineteenth Year of Ascetic Life*-Stayed at Râjagriha for some time after the rainy season Meetings with King Śreṇika become more frequent-Incident of a leprous man rubbing infectious purulent matter on the body of Śramaṇa Bhagavân Mahāvira-Questions about the leprous man-Foretelling about Śréṇika. Proclamation of King Śréṇika-Ārdraka-Kumâra receives an image of Ādinâth Jineśvara as a present from Abhaya Kumâra-Jâti smaraṇa-Ārdra Kumâra secretly leaves his home and comes to India-Takes dîkṣâ-Marriage with Śrīmati at Vasantapura Again he take dikṣā after an interval of 11½ years and goes to Bhagavân-On the way, he meets with and discussess with Gośālâ, Brāhmaṇa Sannyâsins, hastī-tâpasas etc. Dîksâ of of Abhaya Kumâra Some stories about Abhaya Kumâra-Diksā of thirteenth queens and twenty-three princes of Śréṇika. Nineteen Rainy Season at Râjagriha-*Twentieth Year of Ascetic Life*-Went in the directiou of Vatsa-déśa-after the rainy season-Mrigāvati queen of King Udāyana and King Caṇḍapradyota-Kauśambi invaded-Meeting of Mārigâvati and Caṇḍapradyota in the presence of the Bhagavân-Story of Brāhamaṇa-putra-Dharma-déśanā-Story of a goldsmith of Campā Dìkṣā of Mrigāvati-Kévala Jñāna to Mrigāvati-Dìksā of Eight queens of Caṇḍapradyota. Twentieth Raiuy Season at Vāiśâli.

CHAPTER V. *Twent-first Year of Ascetic Life*-Went to Kākandipurī-Dharma-deśanā-Dīksā of Dhanya Kumāra of Bhadrā śeṭhāṇi-To Kampilyapura. Tows of a śrāvaka taken by Kund Kaulika-Diksā of Sunaksotra-To Polāsapura-Śaddālaputra -To Vāṇijya-grama. Twenty-first Rainy Season at Vāṇijya-grāma *Twenty-second Year of Ascetic life*-Went to Rājagriha-Vows

of a śrāvaka taken by a very wealty man named Mahāśatakâ-Rèvati, his wife-Harsh words to Révatī-Prāyascita. -Anasana-First déva-loka- Twenty-second Rainy Season at Rājagriha-During the Catur-māsa-several sâdhus of Pārśva Nâth had discussion with Bhagavān, and they were convinced that Śramaṇa Bhagavân Mahāvîra was a Sarvajna and servadarśi-*Twenty third Yerr of Ascetic Life*-Went to Kritangalā Nagarî-Discussion with Skanda Kātyāyana Parivrājaka - Dīkṣā - Pratimās-Sanlèkhanā-To Śravasti-Vows of a śrāvaka taken by millionairs Naṁdini-pitā and his wife Aśvini-and Sālhîpitā and his wife Phālguṇi-Twenty-third Rainy Season at Vāṇijya-grâma-*Twenty-fourth Year Ascetic-Life* Went to Brāhmaṇa-kuṇḍa-grâma-Jamalî gets separated. To Kauśambî-Sûrya and Candra came in their original vimāna for homage-Caṅdanā Pravartini went away to her upāśraya-To Rājagriha-Conversation of Jaina householders of Tungikā with disciples of Pārśva Nāth-Marṇāntika sanlékhanā of Abhaya Kumāra Muni Twenty-fourty Rainy Season at Rājagritha

CHAPTER. VI. *Twenty-fifth Yaar of Ascetic Life*-Change of Goverment in Magadha-deśa Imprisonment of Śréṇika-His death. Removal of Capital to Campā Nagarı-To Campā-Dikṣā of ten grandsons of Śréṇika (Padms Kumâra and other princes)-Dīksâ of Jina Palita (son of Mâkandı and Bhadrâ) and many other wealthy merchants-Went in the direction of Vidéha-Dîkṣâ of Gâthâpati Kṣemaka, Dhrltidhara etc,-Twenty-fifth Rainy Season at Mithilâ. *Twenty-sixth Year af Ascetic Life*-Went in the direction of Aṅga-deśa-A great war at Vaiśâlī. 46 hundred thousand soldiers killed-Bhagavân came to Pūrṇābhadra Caitya of Campâ-Dharma déśanâ-Dîkśâ of ten widowed queens of Śréṇika (Kâli and others)-Went to Mıthīlâ-Twenty-sixth Rainy Season at Mithılâ. *Twenty-Seventh Year of Ascetic Life*-Went to Śrâ vasti after the rainy season-Dîksâ of Halla and Vehalla-Final meeting of Gośâla-Tèjoleśyâ on Ānanda Muni-Gośâlak's discussion-Sarvânubhûti Muni-Sunakṣatra Muni Tèjoleśyâ on Bhagavân Mahâvîra To Mıthılâ-Twenty-seventh Rainy Season at Mithila.

CHAPTER VIII *Twenty eighth to Thirty-Fifth Year of Ascetic Life,*

CHAPTER VIII. *Thirty-sixth to Forty-second Year of Ascetic Life.*

CHAPTER IX. Nirvâṇa,

CHAPTER X. Jaina Dharma in Royal Families-Prominent Sâdhus-Sâdhvis-Śrâvakas-and Śrâvikā of Śramaṇa Bhagavân Mahâvîra.

CHAPTER XI. Social-Political,-and Religious History of the Country,

Vol II Part II

Royal Octavo Size. Cloth-bound. Price in Hindi Union Rs. 15 (Fifteen) Packing and Postage extra. Foreign 30 s. U. S. of America. (Seven Dollars and Fifty cents.)

Śramaṇa Bhagavān Mahāvîra

Volume III

Gaṇadhara vâda—

CHAPTER I to XI. Discussiou with the Eleven Gaṇa-dhāras (chief disciples) of Śramaṇa Bhagavain Mahâvirâ

Gaṇadhara-vâda.

Royal Octavo Size Cloih-bound Price in Hindi Union Rs. 10/- Ten Packing and Postage extra. Foreign 20 s. U. S. of America S 5. 00 Five Dollars.

Śramaṇa Bhagavān Mahâvîra.

Volume IV

Nihnava-xâda –

CHAPTER I. to CHAPTER X Discussion with the seven Nihnavas of the déśa-visaṃvâdî type and Boṭika of the sarva-visaṃvâdī type, with an Introduction.

Nihnava-vâde.

Royal Octavo Size. Cloth-bound. Page 408 Price in Hindi Union Rs 8 Rupees Eight. Packing and Postage extra. Forein 10 s. U. S. of America (Four Dollars.)

Śramaṇa Bhagavân Mahâvîra.

Vol V Part I

Sthavirāvali Part I. Containing summaries of Life-incidents and an index of the Chief Works composed by them–of the following Heads of the Jaina Church, namely Eleven Gaṇadharas of Śramaṇa Bhagavân Mahâvîra–1 Arya Sudnârama Swâmi 2. Ārya Jambû Swâmi 3. Ārya Prabhava Swâmi. 4 Ārya Sayyambhava Sûri. 5 Ārya Yaśobhadra Swâmî 6. Ārya Sambhūti Vijaya and Ārya Bhadra-bâhu Swâmi. 7. Ārya Sthûlabhadra. 8. Śri Ārya Mahāgiri and Śri Ārya Suhasti Sûri. 9. Śrī Susthita Sūri and Śrî Supratibaddha Sūrī (Also Umāsvāti Vācaka-Ārya Śyamācārya) 19. Śri Indra-dinna Sūrī. 11. Śrî Ārya Djnha Sūrī. 12. Śrî Simhagiri (also Ārya Kālakâ-cārya, Khaputācārya, Ārya Mangu–Śrî Vriddha Vādi Sûrî-and Siddhaséna Divākara Sûri-Pâdalipta Sūrî). 13 Śrî Vājra Swāmi–(also Bhadra Guptācārya). 14. Śrī Vajrasèna Sûrî (Origin of Kâpardî Yaksa-Ārya Rakṣita Sūri Origin of the Sect of Digambaras) 15. Śri Candra Sûrî 16. Śrī Sāmanta-bhadra Śûrî. 17. Śri Vriddha Dèva Sūrī, 18. Śrî Pradyotana Sūrî. 19. Śrî Mâna-déva Sûri. 20. Śrī Mânatuṅga Sûrî, 21. Śrī *Vîra Sūri* 22. Śrî *Jaya déva Sūrî*. 23. Śrī

Dévānanda Sûri-(Destruction of Vallabhipura-(Ārya Samita Sūri Origin of Brahma Dīpikā). 24, Śrī Vikrama Sūri. 25. Śrî Narasiṃha Sûri 26 Śrî Samudra Sūri. 27. Śri Mâna-déva Sûri-(Yuga-pradhāna Nāgârjuna-Śrîmân Hari-bhadra Sûri-Jinabhadra Gaṇi Kṣamâ-śramaṇa) 28. Śrî Vibuddha Prabha Sûri. 29. Śri Jayānanda Sûri, 30. Śrî Ravi Prabha Sûri. 31 Śrî Yaśo-dèva Sūri (Establishment of Kingdom at Aṇahillapura. Śrî Bappa-bhaṭṭi Sūrī).

Volume V. Part I. Sthavvāvali Part I

Royal Octavo size Cloth-bound. Pages 398 Price in Hindi Union Rs. 8 Foreign 16 s. U. S A. (Four Dollars)

Śramaṇa Bhagavān Mahāvîra.

Volume V. Part II

Sthavirâvali Part II

Contents. 32. Śrî Pradyumna Sūri. 33. Śrî Māna-déva Sūri. 34. Śri Vimalachandra Sûrî. 35. Śūrî Udyotana Sūri. 36. Sûri Sarva-dèva Sūri I. (Kavi Dhanapâla Vâdî Vaitāl Śûri Śânti Sûri). 37. Śrī Dèva Sûri. 38. Sûri Sarva-dèva Sûri II 39. Śrī Yaśo-bhadra Sûri, and Śri Nèmicandra Sūri (Śrī Abhaya-déva Sûri-Śrī Jina Vallabha Sûri and Śrī Jinadatta Sûri) 40. Śrī Muni-candra Sûri (Vâdi Śrī Déva Sūri-Kali Kâla Sarvajna Śrīmān Hémacandrâcārya-Siddha-Raja-Jayasiṃha-Kumārapāla) 41. Śrî Ajita-dèva Sūri (Kharatara Gaccha-Āgami ka Gaccha-Abhigraha (vow) of repairs on Śatrunjaya tîrṭha taken by Udāyana Mantri-Death and repentence of Udāyana-Solemn oath of Bahaḍa-Bhımo Kuṇḍalion. 42. Srî Vijaya Siṃha Sūri,43. Śrî Soma Prabha Sūri I. and Śrî Maṇi Ratna Sūri. 44. Śrî Jagaccandra Sūri (Hirlā Jagaccandra-Tapâ Gaccha) 45 Śrî Dévèndra Sūrî (Śrî Vījaya Candra Sūri-Śrı Vidyânanda Sūri). 46. Śrî Dharma-ghoṣ a Sūri (Mantrîśvara Prithvî-dhara (Pèthaḍa). 47. Śrî Soma Prabha Sūri II. 48. Śrī Some Tilaka Sūri. 49. Śrî Déva Sundara Sârî. 50. Śrî Soma Sundara Sūrî (Sādhu-maryadā Paṭṭaka). 51. Śrî Muni Sundara Sûri 52. Śrî Ratna Śèkhara Sūri (Orıgin of Lunkā Mata). 53. Śrî Laksmī Sāgara

Sūrî (Kavi Lâvaṇya Samaya). 54 Śrī Sumati Sādhu Sūri, 55. Śri Hèma Vimala Sūri (Vimala Sâkhā-Kadavā Matî. Bija (Vija Mati)-Pāyacanda Gaccha). 56. Śrî Āṇanda Vimala Sūri (Mani Bhadra). 57. Śrî Vijaya Dāna Sūri 58. Śrî Hira Vijaya Sūri (Invitation from Emperor Akber, Foot-jonrney to Fatéh-pura Sīkrī-Interview with the Emperor and introduction of the doctrine of a-hiṃsā-non-injury to animals-into his kingdcom.) 59. Śrî Vijaya Sèna Sūrî. 60 Śri Vijaya Déva Sūri 61. Śrî Vijaya Siṃha Sūri, and severrl promineroDharmādhyaksas well-known for their religious devotion and Scriptural, as well as, literary attainments.

Vol V Part II Sthavirāvdh Part II.

Royal Octavo Size, Cloth-bound, Price in Hindi Union Rs. 9 Nine Rupees. Packing and Postage extra. Foreign 18. s. U. S. of America $ 4. 50 c. (Four Dollars ard Fifty cents).



OPINIONS.

The Adyar Library Bulletin

OF

The Theosaphical Society Adyar, Madras

Śramaṇa Bhagavān Mahāvīra (Vols I-IV Part I only of each) by Muni Ratna Prabha Vijayaji. Śrî Granthaprakāśaka Sabha Pānjrā Pole, Ahmedabad 1941-42.

"Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominted by priestly ritualism. The former of these two, is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Védas, and this is perhaps the most important common ground. The differences between the two religions, are far too many, the most striking of those, barring doctrinal difference which are too obvious, is that while Buddha is the real founder

of Buddhism, his first sermon, as well as, the doctrines he preached then being those which are ever to be remembered by his followers; Mahâvîra with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,-the twenty-three Tîrthankaras who lived before him.

It is the object of the Four Volumes under review, to give an account of the life of this Śramaṇa Bhagavān Mahâvīra, the 24th Tîrthankara of the Jains. The first of these, gives an account of fifteen out of the twenty-six previous lives of Mahāvîra, and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,-the eleven disciples of Mahāvîra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, "There is a reference of Riṣabha-déva, Ajitnātha aud Ari-isṭhanémi in Yajurvéda" (Introduction to Volume III. p. 3) could hava been avoided. I cannot trace the word Ajitanātha iu the Yajurvèda, in its Śukla or Taittriya recension. The words Riṣabha and Aristhanémi do occur in this Véda; but it is in the highest degree questionable whether these Vèdic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism, and on Sānkhya and Yoga, it is of very great interest to the student of Comprative Religion. This alone, should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

The author is to be congratulated on his useful undertaking. The appearance of the remaining parts of these foul volumes, is to be eagerly awaited.

Adyar Madras **H. G. Narahari**

Kṣamāsśramaṇā Jinabhadra Gaṇi's Gaṇadharavāda Along with Maladharin Hèmachandra Suri's commentary. Edited by Muni Ratna Prabha Vijaya. With translation, digest of commentary, and introduction by Professor, D P. Thaker. 10×7, p.d. 38+538. Same publishers, 1942. 9s.

These three works are part of a series with a general title, and so far are due to the learning and scolarship of Muni Ratna-Prabha Vijaya. The first contas that portion of the Kalpa-sūtra attributed to Bhadrabāhu known as the Jinacaritra giving the life of Mahāvīra down to his leaving the worlds and is to be completed in a later volume. The text is given in dévanāgari with transliteration, translation, and long quotations from other works It has been divided up into chaptors, and the horoscope of Mahāvira by Mr. M J. Doshi is inserted as Chapter 5. Professor Thaker has contributed an Introduction, and makes some intersting comparisons with Buddhist practices It is unfortunate that, he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them, the ten rules of Budhist ascetics gives thc eight rules which Buddhist laymen keep on Fast-day, This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are

The volume of the Sthavirāvali contains the lives of the eleven chief dissiples or Gaéadharas and four of the sthavrias, and is to be completed in a further volume It appears to be complied from various paṭṭāvalis with the texts transliterated and translated, and contains much information on the Canon and such subjects as the marvellous attainments (Labdhis) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the Jiva or Ātman, Karma, etc)., each question being discussed with one of the disciples, The original prakrit, mostly in ârya verse, is given with a chāya and transliteration, and copious extracrs from the commentary.

Muni Ratna Prabha Vijaya's valuable painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture. His method forms an excellent introduction to the obscurities of Jain Prākrit.

E. J. Thomas.

— 5 —

Telephon 2335, Telegrams 'Educom'

The Universities Commission

Ministory of Education Snowdon Government of India:

Snowdon.

Simla I
27th July 1949.

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve. But I have seen enough to know that they must be of great value to students of religious thought.

With regards,

Your Sincerely

Sd (Rādhākrishanan.)

Muni Mahârāja Shri Ratna Prabha Vijayaji
Jain Upāshraya, Pānjrā Pole,
AHMEDABAD.



MUNI RATNA-PRABHA VIJAYA.